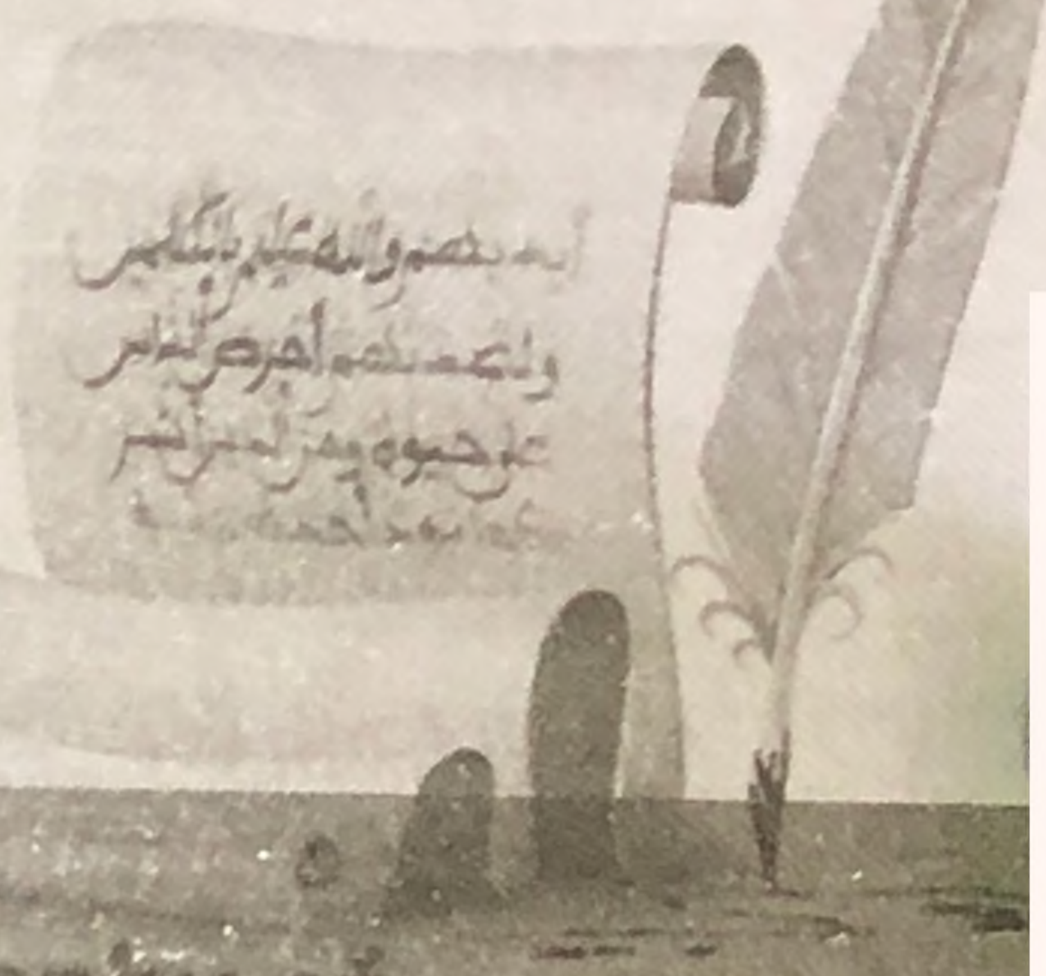
آپ بیتی

AAP BETI

Volume 1-5



Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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Publishers Note.

This is the first English translation of the Urdu work "Aap Beti" and "Yad Ayaam" being the autobiography of Qutbul Aqtaab Hazrat Sheikhul Hadith Maulana Muhammad Zakarriyah Saheb Rahmatullah Alayh. It has been in the process of publication for a long time and Alhamdulillah we have now been favoured with the "towfiq" to print it.

This is a South African publication directed mainly at the South African English reader who has some form of "Ta'alluk" (connection) with Hazrat Sheikh either directly (i.e. having taken ba'it directly on his hands) or through one of his honoured Khalifa's or by merely being an admirer of the respected personality and his literary works.

Despite the work being full of typographical, grammatical, compositional and other errors, for which we humbly request your forgiveness and forebearance we feel honoured to have been favoured with Allah's Grace in His using us who are so weak and incapable for doing this work.

We earnestly request you to remember the author, the translater, the publisher and all those who have assisted, in your duaa's.

FOREWORD

We begin by praising Allah and sending choicest blessings upon His last and beloved Prophet Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures, Hadhrat Muhammadur Rasoolullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the day of Reckoning.

Aap Beti consists of 7 volumes. This is a publication containing only volume 1, 2 and 3. The work has been divided into 2 publications merely for the sake of expediency. It was decided that volume 4, 5, 6 and 7 should be published as a seperate book because of it being so lengthy and also because it is the part more relevant to the person treading the path of "suluk" or "tasawwuf" (i.e. in terms of advises on spiritual evils).

Volume 1 is actually made up of two articles. The first sent in a letter form to Maulana Mohamed Al-Thaani (Rahmatullah Alayh) intended as a commentary on the latters book "Sawaane Yusufi" and the second is an article which was sent to the teachers and authorities of Mazahirul Uloom. To this, the second article, our illustrious Shaikh added special notes (mainly from experiences during his sixty years of contact with the elders of Mazahirul Uloom). The first was completed in Shabaan 1386 Hijri and the second in Rabee-ul-Akhir 1388 Hijri. The first publication (Urdu) of this which forms volume 1 was made in Shabaan 1396 Hijri.

Volume 2 was originally intended to be made up of eight chapters which would be known as "Yad Ayaam". These cover a wide variety of themes and topics. In Hazrat Shaikh's own words he says that they would concern the following:

"The first chapter concerns 'Neyat'. The second deals with studies, lectures and writing in Mazahirul Uloom. The third concerns some bad habits. The fourth chapter is actually a part of chapter three and concerns my practises regarding sorrowful happenings and marriage functions. The fifth chapter deals with Allah's favours. The sixth concerns my pilgrimages. The seventh dealth with the partition of India and the eigth deals with miscellanious matters."

The voluminous knowldege of our illustrious Shaikh (Rahmatullah Alayh) is displayed in his penetrating handling of subject matters as varied as 'Neyat' and 'marriage functions'. The writing of Hazrat Shaikh (Rahmatullah Alayh) is such that the subject matter of one topic gradually flows into another. Thus, with specific reference to 'themes on tasawwuf', it would be difficult and more correctly wrong to say that a particular chapter deals with a specific theme.

In the introduction to volume 3, Hazrat Shaikh informs us that to prevent this work from developing into too lengthy a discourse, he has decided to alter his original idea at having eight chapters, into a book having four sections, each of which would have two sub-sections.*

At this point we feel it necessary to bring to the readers attention that, in as much as the book does follow this pattern (i.e. four volumes each having two parts, as detailed in the "contents" pages), it at times does become confusing due to the writers and the translaters seemingly inconsistency in the use of words such as 'chapter,' 'part', 'section', 'volume' and 'book'. It will be found that when reference is made to a certain section of the book it is sometimes called 'chapter' and yet at other places the same section is either called a 'volume' or a 'part'. We feel that this problem is intensified by the incapacity of the

English language to accommodate the richness of Urdu.

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. However, please do not read this work to criticize the English translation, presentation or style, for if errors is what you are looking for that is what you will most definitely find. On the other hand, if you read with an open mind, searching for spiritual advises, you are sure to find within these pages countless gems of 'naseehats' which will, Insha-Allah assist you in your spiritual reformation and be a guide for you on your journey towards the Love of Allah.

Remember that this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtaab, Hadhrat Shaikh-ul-Hadith Maulana Muhammad Zakarriyah Saheb Rahmatullah Alayh as described by himself. This is sufficient reason to gain spiritual benefit, blessings and divine light (noor) from Allah Ta'ala, if the correct intention is made when reading this book.

We pray that Allah Ta'ala grant Hazrat Shaikh (Rahmatulah Alayh) abundant reward for his lifelong service to Islam.

Zil-Hijjah
26th June, 1992.
Lenasia.
SOUTH AFRICA.

INTRODUCTION

Criticism and Commentary on Sawanikh Yusufi

This is not intended to be an independent new book nor a discussion on any fixed theme. Our respected Maulana Mohammad al-Thaani wrote a biography of Maulana Yusuf Saheb Rahmatullah Alayh (May Allah enlighten his resting place). In it he asked Maulana Ali Mia (Maulana Abul Hasan Ali Nadwi) to write the second chapter of it which concerns me. On reading it I wrote the following letter to Maulana Mohammad al-Thaani informing him that, that which should have been mentioned in it has been left out and that which should not have been penned down have been written.

When I gave the booklet - "Strike" for printing I decided to mention the warning which I had received from my late father to the students so that they may come to know that whatever rigidness and narrow-mindedness is found in me, were actually created within me as a result of all those grave warnings. Similarly I intended to bring to light my own faults together with the wrongs of others, so that a just balance could be established.

"When I do my thing I hear no one else's word
This I say, what else is there to say?"

Zakariyya.

نحمده ونصلی علی رسوله الکریم

Beloved one of high rank. May Allah keep you safe and sound!

Greetings to you. Your book caused me great pleasure. May Allah in His Infinite Grace grant you tremendous reward in both worlds and cause great benefit to be derived from it in worldly as well as spiritual fields. It has been written in a manner better than could have been hoped for.

Although I have listened to many of its various chapters being read to me on different occasions previously, the pleasure derived from hearing it being read to me continuously was much more than on previous occasions. If only my eyes had been capable of reading it myself, I would have finished it in one or two nights. Throughout my life I have always had a great passion to read the biographies of the Saintly Elders. When I started reading any such biography I could hardly put the book down. By day I never found any opportunity to read. I always used to start reading at night after Esha after having prepared my lectures for the next day. Very often this reading continued until the next morning as I found it very easy in my younger days to remain awake throughout the night.

Maulana Madani (R.A.) (May Allah fill his resting place with noor) often used to arrive here in the latter part of the night around three or four o'clock. He was quite meticulous in sending telegrams advising of his arrival. Further, because I had one fault of finding it an extreme ordeal to wake up after sleep, hence, I always started my work after Esha, and used to proceed to the station by two or three o'clock. Before my illness, I hardly travelled by train. Anyway, I always used to finish reading the biographies of the elders

in two or three nights. In this manner, I completed reading the biographies and writings of Hazrat Gangohi, Hazrat Saharanpuri, Hazrat Shaikhul Hind, Hazrat Thanwy, Hazrat Madani, Hazrat Sayed Saheb, my late uncle and others. May Allah grant noor in their resting places! But unfortunately, now the weakness of my eye-sight has put me in need of other people's eyes.

"And irrespective of whether it's for joining another or for parting, staying awake by night an ordeal has become..."

Now this time I have had to listen to your book for an hour or two after having completed my duties to my guests at night. For this reason I have taken many nights to complete it. I derived great pleasure from all the chapters of the book except the one which you got Ali Mia to write. In a whole pond of rose-water you have mixed one bottle of urine. Or, to put it in civilized terms, by adding that chapter you have spoiled the beauty of the book.

But apart from that you have also left out many aspects. If only I had, had the opportunity of listening to the manuscript before its publication I would have suggested many changes and improvements. Those things which should not have been mentioned have been highlighted and those which should have been mentioned have been spoiled by mentioning it very concisely.

I have no objection to the writing of "Do Naazuk Imtihaan aur Taufeeq Ilahi" (Two testing trials and Divine help) simply for the reason that perhaps in future someone from Allah's servants will receive such Divine help. However, Ali Mia only mentioned two such occasions of trials and that too in concise manner, excluding others. In actual fact, such incidents occured quite often on numerous occasions. I am surprised that in spite of them having taken

place or being mentioned in Ali Mia's presence, he was unaware thereof.

Of those events was one, which with regard to the description of my life, was very important and took place the third day after my father's death. The same love and sympathy showed to me by Hazrat Maulana Abdul Raheem Raipuri was also shown to me by his successor Hazrat Raipuri the Second - Maulana Abdul Qadir Raipuri. In this, he followed the footsteps of his Shaikh. All this is known to you. Hazrat Raipuri Senior had even greater love, contact and closer relationship with my late father. The love and sympathy shown to me by him after my father's death at the beginning of my orphanhood were such that should I mention them all, it would be sufficient to fill the whole "Sawanikh Yusufi".

On the third day after my father's death, while discussing my childhood, my father's debts, the problem of disposing of my father's bookshop as well as my mother and sisters' maintenance, Hazrat Maulana Abdul Raheem Raipuri said: "These matters are all very worrying. You are still a child with no knowledge of business. Maulana Ashiq Ilahi of Meerut has great business experience and ability. Take the bookshop to Meerut and settle there. Go and make business there under the able supervision of Maulana Ashiq Ilahi. Insha-Allah your debts will soon be settled and the arrangements for the maintenance and upkeep of your relatives will be made easy for you."

Hazrat said all this in a very sympathetic and long speech. I have quoted it in very concise form. I still remember, to this day, how I felt that the very earth underneath me had sunk in. With tears in my eyes and very heartsore, I said: "If this is your command then I accept it most willingly, but if it is your advice, then I know that Hazrat Thanwy will surely also come here and I would like to consult with him too."

At that time Hazrat Saharanpuri was detained in Nanital jail in connection with an investigation against him (see complete story in 'Tazkira-e-Khalil').

"It is my desire not to leave this place to settle anywhere else as long as Hazrat Saharanpuri is alive."

On hearing my reply Hazrat Raipuri exclaimed: "Enough, enough!" Greatly pleased and with great sincerity he expressed duas in my favour. The duas of these Elders caused me great ecstacy at all times. Hazrat said: "What you have said, is exactly what I desire. But Moulana Ashiq Ilahi had been very persistent in asking me to let you come to him. In spite of his insistance you do not accept his offer. He wanted me to prevail upon you to move to Meerut. The reasons why Maulana wanted that is quite clear and reasonable. For this reason I gave you that advice."

On hearing this reply from Hazrat, (may Allah forgive me), I felt extreme anger against Maulana Ashiq Ilahi Rahmatullah Alayh. Maulana had actually done that for my welfare and in my interest but my own foolishness made me become enraged and I repaid his kindness rather unkindly. If at that time it so happened that I uttered something unbecoming to Maulana, then I beg Allah's forgiveness, and may He grant Maulana the best reward.

The second and third trials and difficulties are those mentioned by Ali Mia in concise form yet correctly written.

The fourth trial was one which happened about three or four years after my return from Haj. I will surely find the correct date thereof among my papers stored away in some bag somewhere in my old wardrobe. It happened that after my return from Haj in 1346 Hijri that the teaching of the Daura hadeeth Kitabs for the final year students fell to me.

Because of the fact that my late father had always and continuously taught Abu Dawood Shareef and because I had been so involved with the writing of Bazal Majhood (by Maulana Khalil Ahmad); hence, as long as Maulana Abdul Lateef, Nazim of the Madressa was alive, I also had to teach this kitab. Similarly, I also had to teach Nisai Shareef, Bukhary Vol. 1 etc. As for Abu Dawood Shareef, the Madressa authorities always considered it to be my duty to teach, and so did I. Therefore, the students who studied it under me, out of their love and faith in me, used to make mention of it as is the general habit of people to sing the praises of their teachers. Among those who praised my handling of the subject, was a very sincere friend Maulana Adil Quddoosi Gangohi who passed away in 1342 Hijri. At this moment, I do not even remember which kitabs he studied under me. After graduating from here he proceeded into employment with Da-iratul-Ma-Aarif in Hyderabad as a manuscript reader and corrector. He became quite well known and respected in those circles.

I do not know what true or false stories he must have told the people attached to the press in Hyderabad, but the result was that after two or three years a long letter of about seven or eight pages reached me from him. In it he informed me that a decision has been made by the authorities of the Da-ira to print a special book on the persons involved in the transmitting of the hadeeth of Baihaqi (Asma-ur-Rijaal). The printers have before them only two names of persons for the job - Maulana Anwar Shah Kashmiri and myself. Of the two I was preferred because the work would take considerable time. At that stage Hazrat Anwar Shah Saheb had already become quite old and weak while I was quite young.

It was feared that should Hazrat Anwar Shah Saheb be given the job, it may be that it would not be completed in his lifetime.

The salary was fixed at 800 rupees per month together with a government car for my transport with petrol, driver etc. All these will be paid for by the government so that I could go wherever and whenever I felt like going. The place of residence will also be provided by the Hyderabad government.

Among these things there was nothing really about which to become enthusiastic other then to praise Allah for His favours. But what was really of interest and worthwhile considering was the fact that my employment would only be for four hours daily. For the rest of the day I would be free to do as I wished. The library of the Da-ira was open for me and at all times I could come and go and it would allow me ample time to do my own writing. As far as the Asifia library was concerned I would have full permission to remain there in research and study and would also be able to request whatever books I needed. He also wrote: "You are presently busy writing 'Owjazul-Masaalik' on the Muatta of Imam Malik. The facilities that you will have in the compilation of this work in Hyderabad are not available to you there in Mazahirul-Uloom. Furthermore the services required from you by the Da-ira will after all be a service in connection with hadeeth." He also mentioned some advantages which will assist in the writing of Owjaz.

In reply to this long letter I merely wrote one simple card without any formalities. The card consisted of only one sentence: "Mujhko jeena hi nahim banda ihsan hokar."
"I never wish to live the life of one to whom others have to do favours." (signed) Zakariyya.

May Allah reward him well. He had written to me once more with great kindness and affection asking me to reconsider my decision and once again pleading that the writing and compilation of Owjaz would be better facilitated in

Hyderabad than in Saharanpur. But at that time I had such a dislike for being employed that there was no question of me reconsidering the offer made.

However, thereafter and even now the doubt haunts me as to whether I did the right thing in refusing. At that time, no doubt, I was horrified at my being in the employment of anyone. But on the other hand there were the benefits and facilities which would help the writing of Owjaz.

The fifth trial came about two or three years before the partition of India. It came from the side of some of the Bengali students who because of the barakat of that same Abu Dawood Shareef came to study here. Up to the time of partition many Bengali students used to come here. (Even now many of them are Sheikhs of Hadeeth in the Madressas of Bangladesh). I do not know what kind of praises some of them had sung elsewhere about me and to whom. As a result a long letter arrived from Chatgam or from the authorities of Madressa Alia, in Dacca offering me the post of Shaikhul-Hadeeth to teach Sahih Bukhary and Sahih Tirmidhy at a monthly salary of twelve hundred rupees. I do not now recall the name of the writer but the letter was written in a very persuasive tone. Even before the letter reached me an urgent telegram arrived informing me of their awaiting my reply. Two days later another reply paid urgent telegram arrived telling me how anxiously they awaited my response. By that time the letter had arrived. In reply to their letter I merely wrote: "Sorry, unable to accept offer."

Later in a detailed letter I wrote: "Whatever some friends had mentioned to you, they had merely reported wrong information. It was merely their exaggerated good opinion. Neither am I capable of the honour nor am I able to carry it out..."

Anyway, Allah be praised that thereafter no such incident again happened. And axcept for the tempting offer from Hyderabad, I thanked Allah for His favours. If I had accepted any of the offers I would have become caught in some trap from which escape would have been difficult. But with regard to the Hyderabad offer I must admit that the thought continuously came to mind that had I accepted, then 'Owjaz' and 'Laami' would have been better written and because of not being involved with Madressa responsibilites, I would have found more time which means that they would have been completed in shorter time. However, the best is that which happened.

These few incidents are from that time which is generally considered to be the age of one's intellectual wisdom. Real wisdom and perception has not yet been my lot till this day. Then there was the time when I was generally considered to be immature or if I may say so the time of the earlier tests in life.

The name of the late Mirza Soraya Jah has already been mentioned many times in the biographies of my late uncle Maulana Ilyas and Maulana Yusuf. Mirza Saheb had great love and affection for my late grandfather. He once spoke to my grandfather saying: "It is my desire that my daughter Qaysar Jehan Begum shall be married to your son Molvi Yahya Saheb." My grandfather did not approve of the match but due to the insistance of Mirza Saheb still put the matter before my father for his opinion. My father politely declined the offer. This caused the respected lady great anguish and disappointment.

The relationship between that family, my father and my late uncle was so close (in my young days) as if we were all family. My father and my uncle used to frequent the residence of Qaysar Jehan Begum. Whenever I went there,

then in spite of refined and withdrawn delicate nature, she made me sleep by her side, well-wrapped and covered. I was about seven or eight at the time. May Allah grant her great reward. On various occasions I have heard her say to my father with great persistance: "You did not accept me for marriage. But Zakariyya is my child. I want to make him my child, keep him by my side and let him marry my daughter."

My father always replied: "How can I like for him that which I did not approve for myself?"

She still insisted. Perhaps it was because of this insistance that my father once asked me for my opinion. I replied: "I would not like to walk about with the paan-box..."

(The story behind this is that her husband Mirza Mohammad Shah had great love for her. She used to remain seated on a settee, and then her husband would bring the paan-box to her, place it before her and say: "Begum, give me one paan (to chew)." I always found this very irritable and disliked it very much. This was the very opposite of what happened in our family. Here the wife was always the subservient one, the serving one. By us it was appropriate that the husband should just ask his wife to prepare paan for him).

Hearing my reply my father told the story of his proposed marriage: "In my childhood my father asked my opinion about marriage to Qaysar Jehan Begum. I replied that if I marry that princess, I will never be allowed to sleep on simple mats. (In other words I will have to provide decent things). There is tremendous difference between your reply and mine. From your reply I seem to detect a taste of arrogance."

May Allah reward my father well. He used to look at my every action with very perceptive eyes. Anyway, all these things belonged to one era of trials and tests. I just mentioned a few. If I should want to quote them all it will take the stories of a thousand nights. At every step of the way Allah showered me with His Grace and Help.

Thereafter there is the very important subject of my spiritual education and training, which has been almost completely neglected and ignored by Ali Mia, except for one or two incidents which are mentioned by the way. This too is quite a long story. My father was responsible for my 'tarbiat' and in this he was extremely meticulous, very strict, very stringent in his supervision over me.

If there had been any spiritual potential or capability, then something would have been made out of me by now. But, of course, the saying is quite well known that even if the tail of a dog is placed in 'nilky' for twelve years, it will never become straightened.

In my father's opinion the greatest emphasis was placed upon eliminating relations with others. There is a saying of his in this regard which I have heard from him numerous times: "No matter how devoid of intellect or intelligence a person may be - if he is not involved with the disease of mixing with people, he will surely become capable and competent. And a person may be intelligent, brainy and no matter what love he has for acquiring knowledge but if he is fond of mixing with people, he will lose his capability." Apart from that, in his opinion, it was considered very dangerous and harmful to associate with beardless youths.

Ali Mia has made mention of this on page 79 but has put the matter upside down. This is not like me that I should greet someone or of my own accord (purposely) go to stand

by the side of someone after having performed the previous salaah next to him. If some stranger had greeted me then it would have called for an answer from me to find out who he was. If it so happened that a person who had in a previous salaah stood by my side in the jamaat came to stand by my side by accident or unintentionally by mere chance, I would out of fear (for familiarity) think of some excuse or other to break off my niyat and go somewhere else. In this way I had to pay some price and come up with some sort of excuse because the person alongside me would surely wonder what happened. Thus, I sometimes either used coughing as an excuse or left holding onto my nose which made them think that perhaps my nose started bleeding.

The result of both these things is still very much with me and not only in salaah. As a result of my illness the two persons standing by my sides are fixed and regularly do so.

As far as my father was concerned he also attached great importance to the question of Sahebzad-ghi viz., that I should grow into a fine personality with good character. I have heard him say on many occasions that the signs of a fine gentleman only appears quite late. He was so keen to see me not acquire any ill-mannered character traits that whenever he had the slightest doubt about any deed done by me, then there was trouble in the form of punishment for me. In this regard some incidents will be quoted.

Beloved friend, these were the things to be written down. Ali Mia mentioned things about Iran, Turan and other irrelevant things which will not benefit anyone in the least. And in my opinion, he made use of much exaggeration. Now I intend writing a few incidents about my 'tarbiat' at the hands of my father even though it is too late now after the time. If I had, had the opportunity of scanning through the manuscript before its publication, then I have no hope that

Ali Mia would have included these things in his article, but still I would have insisted. During my lectures on hadith I always relate some of these incidents with great pleasure. And I make much dua for my father that, Alhmadulillah, through the blessings of his shoes today, I have at least the outward appearance of one who is Allah-fearing. And even today I pray for him for every beating which he ever gave me. At that time because of my young age and lack of understanding, I cried a lot and even became very angry.

And now kindly listen to a few incidents. You, too, will enjoy them.

Incident No. 1:
I was about three or four years old and had not even learnt to walk properly. I still remember it very well as such things generally are very deeply imbedded in the mind.

My mother had great love for me. Women generally all love their children but for the way she loved me, may Allah grant her high rank in the hereafter. I have very seldom seen any mother with so much love for her child. At that time she sewed a beautiful small pillow for me. It was much smaller than the one used by me today. I will not even forget what it looked like. It was beautifully decorated in gold and silver lace etc. I loved this pillow so much that, instead of placing it under my head, I placed it upon my breast. At times I used to keep it in my embrace and at times kept it close to my chest.

Once my father shouted: "Zakariyya bring me a pillow!" At that moment, my love for my father rose inside me and with great enthusiasm and heartfelt sincerity with the purpose of offering him my pillow asked: "Shall I bring my pillow?"

He replied: "Come here."

I became very excited and happy as I rushed towards him. As I reached him he took hold of both my arms with his left hand and with his right hand gave me such a smack in the face that even today I experience the ecstacy thereof. And I don't think that I will forget it till my dying day. As he beat me he said: "Shall I bring mine? Have you ever earned something which gives you the right to say: Shall I bring mine?"

I am extremely grateful to Allah that from that day onwards whenever this incident comes to mind, I am reminded time and again that we in this world do not own anything. And through Allah's grace, this idea becomes continuously more strengthened in me.

Incident No. 2:

The second incident concerns the time when I was but eight years old at a time very shortly after the demise of Hazrat Gangohi, when my father had started to teach the children in the Khanqah of Gangoh. At the time there were about eighty children. Among them were those learning Qaida Baghdadi and also those studying Hama'sa, Hidaya etc. My father himself used to teach the higher students and those in the higher grades were responsible for teaching the grades beneath them, which meant that they had to study themselves and also teach the others.

My father himself used to lead the prayers in the Khanqah Masjid. At the time when Zuhr salaah had already begun I was trying to put my hand onto a niche in the wall to hang on it, but my hand could not reach. A certain Molvi Sagheer Ahmed was at that time making wudoo (I do not know if he is still alive or not. He was a student at the time and hailed from Gangoh. Later he settled in Bombay and became one of the most well known lecturers there). This Molvi Saheb out of kindness for me, and having finished his wudoo

while the jamaat was just going into ruku quickly took me, lifted me up and made me hang from the niche. This made me become instantly very angry at his interference in my effort. When the whole jamaat went into ruku I struck him heavily on the back. This did not really cause him any pain but he uttered a loud exclamation. Immediately after salaah the court case started as everyone gathered under the fig three in the courtyard before Hazrat Gangohi's last residence.

The whole investigation was before my father, my biggest fear. The question was: Who had struck the blow and who was struck? Out of fear no one spoke. After about ten or twelve minutes with no one answering, he said: "Well the time for lessons is being wasted. After class no one will be let off for a break until such time that the truth comes out."

After Asr the case resumed for the reckoning. Once again there was no reply to father's question. My father then said: "Not one of you will be allowed to leave even if Subuh should dawn upon us."

At that time I was making dua in my heart that whatever should happen will happen. Why does Molvi Sagheer not just tell the story and get done. What will be will be. Now he is causing all to be entangled in one thing. The whole story was just like the Day of Qiyamat will be. About fifteen minutes later, Molvi Sagheer said in a low voice: "I was the one who was struck."

This meant that much of the case had now been settled. Thereupon my father asked in a harsh voice: "Who did it?" Again Molvi Sagheer remained silent. But when he realized that a beating was going to be given to someone, he looked in my direction and said: "He did it." Greatly surprised and angry my father looked at me and thrice repeated "He did it"

At that time my father had the habit of visiting Hazrat Gangohi's grave daily after Asr and I accompanied him. I used to carry a small umbrella which was broken. Its handle was of wood. At the time of visiting the grave this umbrella was in my hand. My father grabbed it from my hand and beat me with it so severely that the handle broke in two places. All the time he beat me and with every blow he uttered: "So this is the signs of your Sahebzad-ghi."

It was his opinion that in order to make a child grow into a gentleman with good character, it was the duty of the father to punish. It was winter time and although I normally wear a long woollen coat at Fajr and Esha time, I was not wearing it at the time. I only had a kurta on my body with the result that all the blows caught me on the body. My arms were beaten red and bruised so much so that for fifteen days I could not wear the long coat. He often used to say at times: "If from being beaten you should die, you will be a martyr and I will be rewarded."

You can imagine that if one has this kind of policy, how will he ever fail to do justice to a good beating.

Incident No. 3:
This concerns that time when this humble soul was quite keen to be entered among the righteous ones. I started performing long rak'ahs of nafal salaah after Maghrib in front of Hazrat Gangohi's room in the mosque. My father came along and gave me a heavy smack, saying: "Why don't you learn your lesson?"

At that time my late uncle used to perform long rak'ahs of nafal salaah from Maghrib till near the time for Esha azaan. My father, on the other hand performed his nafal salaah before starting to teach.

At the time I was greatly disturbed at my father having smacked me. I felt unfairly treated because my father himself did not perform such salaah but also did not allow another to do so. However I soon realized that he was completely right. Nafal salaah is another of the ways of shaytan to keep one away from acquiring proficiency in his studies. Therefore when the time for really performing nafal salaah comes along one looks for every excuse not to perform it.

Incident No. 4:
When I was ten years old my mother was travelling from Gangoh to Raipur. On the cart with my mother were a few other women and myself, while my father sat on a pony which also had a driver with it. He was not used to riding a pony except from having once or twice having sat on a meek pony with a driver. Along the way my father out of kindness said to me: "Do you want to sit on the pony?"

With great enthusiasm I said: "Yes', jumped from the cart and was lifted onto the pony. I rode the pony to the front of the cart on which my mother sat. As I came near to them, my mother indicated with signs and the ladies said: "You are smart. Your father is walking on his feet and your are on horse-back."

I rode back to my father and told him what the ladies had said. In anger he replied: "Are you blind? Can't you see anything else but what the ladies are saying. Have your eyes popped out?"

I immediately left the pony and went to sit on the cart. Praise to Allah! I did not feel offended at this rebuke. In my heart I told myself that I had done the wrong thing.

Incident No. 5:
My father took special care that I should never have any

money on me. For me to borrow or accept any money from another was completely out of the question, but even to accept any eatable or drink from another was impossible. If it did so happen, deep investigations would take place if ever there was any doubt involved (as will be seen in a following story).

However he always had a habit of giving me some money but together with this was his desire that money should not remain in my possession. Thus whenever he intended to give me something, he first informed my mother thereof. Thereupon my mother (may Allah bless her with high rank in paradise) who loved me intensely, would impress upon me the great reward in giving to others, as well as great benefits thereof in the hereafter together with the non-beneficial nature of spending it on worldly things. Then she would say to me: "If you have any money, then give it away. You will be rewarded."

Thus I learnt to give, mostly because of my mother's love and also to an extent for the sake of reward. In this manner the picture of that hadeeth was before my eyes at that early age without having studied hadeeth:

من نوقس فى الحساب فقد عذب

"Whoever is called to account, is surely punished."

I looked upon giving away whatever money I had as being a deed of righteousness. The effect of it was that even up to this day I have not got the habit of keeping money on me. Allah has been kind indeed by granting me such friends who are at all times prepared to see to my needs, and send the bill to me after a couple of days. And this is that remedy of the Divine Helping Hand which at some Tableeghi Ijtima was given to Sufi Abdul Rab Saheb.

Incident No. 6:
In the previous story mention was made of investigations taking place in the event of any doubt. In the old Madressa Mazahirul Uloom my father had his room and toilet on top of the roof. My father was once proceeding towards his toilet when from somewhere he got the smell of kabaab. It was that kabaab which Maulana Zafar Ahmad, Sheikhul Islam of Pakistan had asked a student to bring for him after Maghrib and put in a certain place. When he had finished his nafal salaah, he would take it. Subsequently he started performing his nafal prayers.

After he had returned from passing water, I visited the toilet to pass water. My father had immediate doubts that I had been the one who had ordered the kabaab and now had hit upon the idea of seemingly going to pass water while actually having gone to eat the kabaab. On my return he immediately called me to come to him and said: "Open your mouth."

As I opened my mouth he realized that there was no kabaab smell at all. Then he asked me: "Whose kabaab are those?" I replied that I did not know. At first he spoke in a very harsh tone. Then he went to see and found the kabaabs in the same place. At that time Maulana Zafar Ahmed Saheb used to eat with us. We all sat down to eat and as we sat down he told one of the students: "There are some kabaabs over there. Go and bring it." Only when he said that did my father feel at ease.

Incident No. 7:
Regarding money, here is a story. My father's way of teaching was unique. On the commencement of the teaching of a kitab or on the completion thereof some money was also distributed among the students, ostensibly for purchasing mithai (sweetmeats). This was not only

for me but also for all his special students. However, as far as I was concerned, it was considered most inappropriate for it to be used for 'mithai'. In fact he looked upon this as being criminal, and the waste of money on fancy things. He intended such monies to be used rather for purchasing something useful like a kitab or, through the advice of my mother, for purchasing something strengthening the brain.

When I started studying fiqah, at a time when there was also a change in the teaching programme of my father which also affected my late uncle, whose lessons were not given in strict accordance with the curriculum. In his class books were chosen according to the ability and calibre of the students. He had the students learn the Alfia of Ibn Malik Rahmatullah Alayh by heart while he daily listened to it. And in his class Hidayatun Nahu and Kaafiya were taught together. As much as he taught in Kaafiya at night, so much was taught in Hidayatun Nahu in the morning, so that whatever of Hidayatun Nahu was read became preparation for the understanding of Kaafiya. And so was done in the case of 'Qudoori' and 'Kanz'.

When I started studying 'Qudoori' and 'Kanz', I received a present of twenty rupees. As he gave it to me he asked: "What do you plan to do with it?"

Because I had learnt my lesson well, I replied: "It is my desire to present five rupees worth mithai each to Hazrat Saharanpuri, Hazrat Deobandi, Hazrat Thanwy and Hazrat Raipuri."

This decision of mine was definitely not based upon sincerity but because of the fact that من نوقس فى الحساب فقد عذب "Whosever is called to account, is most certainly punished."

My father heard this reply and congratulated me on my decision and my good understanding....

(At this stage the writer of my dictation said that Ali Mia had mentioned this story in his writings on page 79. Hence I end it here. However the introductory remarks to this story concerning the early stages of my tarbiat is not mentioned in Ali Mia's writing).

Incident No. 8:

Ali Mia has mentioned the story about Eid in Kandhla on page 74, but in very concise form. When in Ramadaan 1328 Hijri I was thirteen years old I happened to celebrate Eid in Kandhla for the first time since arriving in Saharanpur. Before that I had perhaps been in Kandhla for Eid once when I was three or four years old. I could still remember having gone to the Kandhla Eidghah with its laden fruits trees which I had visited together with the other village children.

On or about the 15th of Ramadaan my late father asked me with love and kindness: "How would you like to enjoy Eid in Kandhla?"

With great eagerness I said: "Yes."

Then he said: "Good, I will send you there on the 29th."

I can still remember that I was so happy while waiting for Eid that every day of the next fifteen days was Eid for me and every night was Laylatul-Qadr as I jumped about in joy. In this way the fifteen days passed by. When the 29th came along I was so overjoyed as it had by then been fixed that I was to proceed to Kandhla in the company of someone.

I awaited for him to say: "Alright you are leaving with so

and so." But on the morning of the 29th round about ten o'clock (still seeing my excitement) he said to me in a stern voice: "Enough! What do you want to go and do there?"

On hearing that, it was like cold water being thrown over me as the disappointment hit me. I could not cry out aloud in front of him, but at the same time I could not control the tears flowing from me. With tears flowing I took refuge in my room and then burst out crying and wailing. May Allah forgive me! Whatever came into my mouth I uttered. What was the need for such false promises? Why does he as a seemingly holy person have to cheat me? I do not even know what kinds of promises I made in my sorrow. After all he himself had promised! That day and the day of Eid passed in extreme sorrow. It was no Eid for me. He saw my eyes, red from crying and the tears but said nothing. On the second day after Eid he spoke: "It was my desire to send you to Kandhla and I had intended to do so. But I did not like the joy which you showed."

At that time you can well imagine what went through me. But now I realise the whole situation:

"That you may not grieve over what you missed, and be joyful over what came to you.."

Incident No. 9:

I cannot remember ever wearing smart clothes in my childhood days. If my mother had put some smart clothes on me before the time that I can recollect, then I do not know. At that time it was necessary to have all my hair cut off every Friday, because hair too was considered a form of adornment.

Kandhla is actually my home-village but except for thrice in my life I cannot recall having stayed there for more than

one or two nights. The first time was during my father's lifetime. (This story will be told). It happened twice since his demise. The first time was in 1336 Hijri, then my late uncle moved from Sahanranpur to Delhi. His illness started here before he moved. He desired to stay in Kandhla for a couple of days for treatment, but his illness increased so that it was feared that every day would be his last day. The story of this illness was also quite strange and some strange incidents took place, which in itself is quite a long narrative.

During his illness some Jinns took bai'at at his hands. This stay of mine in Kandhla was the longest.

The third time was in 1342 Hijri during the illness of my aunt who subsequently passed away. The story of her illness is another strange one. She was very sick and had to perform her salaah by signs (ishaarah). For quite a number of days she suffered from a liver complaint and passed away at the time of Subuh on Monday 24th Shabaan 1342 Hijri. On that morning she suddenly called my name. I was awake. She exclaimed: "Let me sit up. Let me sit up and keep me up."

I was under the impression that it was the time for Fajar azaan. I feared that I may become delayed. Hence I pointed to another relative to let her sit up. She again exclaimed: "Sit down, Huzoor is coming." Then she waved with her hand in the direction of the door, saying: "Huzoor, come inside." As she said this, her neck dropped to the back and she was gone. May Allah shower His Mercies upon her.

The incident which I wish to relate here is very important and strange. During 1330 Hijri when I was fifteen years old my mother became very ill in Kandhla, so much so that every day looked like her last day. (She did not die during

this illness). When my father heard of this severe illness, he thought initially that this will only last a couple of days and he sent me to Kandhla. He gave me so many tasks to perform which I could not complete even in fifteen or sixteen hours. I had to write one hundred words daily from Maqaumaat and had to write the translation of each word by using various dictionaries and books like Suraa'.

My uncle, Rizal-Hasan Saheb had to teach me Sullam. Then I had to recite one manzil repeatedly daily and recite it to my grandmother, who was herself a hafiza of the Quran. Then also I had to study three Persian books - Gulistan, Bostan and Yusuf wa Zuleikha from the late Haji Muhsin.

Because I had never worn smart clothes, my mother had a great desire to see me well-dressed, but because of fear for my father no such clothes could be made. But now because it was feared that she was in her last days on earth she told my two aunts what her desire was. At that time all the relatives were trying their utmost to please her. Therefore all of them together made me a very beautiful set of clothes. My mother promised that if she recovered from her illness she would pay for it. All of them told her not to say such a thing: "Is this only your child and not also ours?"

Anyway in spite of the haste a beautiful set of clothes was prepared, which I can even see today. It consisted of a beautiful pants with a nicely embroidered kurta plus a silken turban. At that time all my relatives were studying in Aligarh and all of them wore slippers. Before that I had never worn slippers, nor did I like it. All my life I had worn simple dhory shoes without any adornment. It is true that a person's environment has an effect upon him. Brother Zaheerul Hasan and Master Mahmood all wore slippers, but the slippers were quite simple. Because of mother's desire and mine, the slippers were bought for me.

Thus a very strong pair of Bata slippers were bought for me costing sixteen rupees. Sixteen rupees in those days will not be less than fifty rupees of today. Quickly in two or three days my two aunts sewed these clothes with great care.

(Let us also look at what the house was like. In those days no matter what the situation was in other villages, ours was like this that just inside the main gate we had the sitting room of the men. The second gate was such that if it was closed, then all the women folk living in various houses with their own doors and windows, could go from one house to another without necessarily having to wear full purdah. The distance between the back gate and the front one was about two furlongs. All the family houses were situated within this walled "family city". I imagine that this situation brought security and protection for the houses. Apparently this started at the time of the 1857 Rebellion, so that if an assault was made upon the main gate, the women could escape through the back gate. At the time of the Rebellion, Hajee Imdadullah Saheb remained hidden in those types of houses for many days).

My father came to Kandhla to find out how it was going with mother and me. He did not arrive at the main gate so that a big fuss could be made about his arrival. He came through the back gate and moving past one house after another, allowing the ladies to make purdah, he told them all that he would later come to meet them. So he came along till he was opposite the house wherein my mother lay sick. I was wearing those beautiful clothes and in order to show it to others was just going out of the door right into his path. As our eyes met, I saw him looking at me with eyes of a lion or tiger in anger. I was caught in his eyes like a small monkey hypnotised before a baboon. I stood as if there was no ground under my feet. In a very threatening

tone he called out: "Come here." There was nothing else I could do but to obey. Within a second the beautiful shoe which was on my feet was in his hand. He beat me on the head, on my arms, on my legs, while shouting: "Did I send you here to become a darling?"

Immediately the second gate was closed and all the women from the various houses came rushing forward to save me. My father warned them harshly: "Anyone who tries to save him will be beaten with these shoes!"

Without exaggeration almost a hundred blows must have struck me on the head. Alhamdu lillah. It was Allah's Grace that no blows were struck with the heel of the shoe so that my head was not split open.

However, this beating was the best remedy for the mind. The turban was put aside for the marriage of my youngest sister, the embroidered kurta was also placed aside for the day of the marriage while the vest and slippers were given as a present to Zaheerul Hasan. Even the fine pants had to be taken off at the time of the beating. The result was that through Allah's Grace the dislike I had for fine clothes became even more increased. The position is now that without any hypocrisy not only have I got a dislike for smart clothes on my own body but even on others. In fact the idea has become fixed in my mind that there is no benefit in such clothes. If one eats good food it is beneficial, giving strength to the body. But neither does fine clothes make any difference to a person's colour or countenance, nor does it grant any bodily strength. In fact after ten, fifteen days it becomes even more dirty than Khaddar clothes.

Hazrat Raipuri Saheb used to always present me with nice clothes and often used to say: "I so much would like to see you dressed in fine clothes."

However, it must be my foolishness that all those fine clothes given by Hazrat have always been given to my children on the occasions of their marriages.

Colonel Iqbal Bhopali is another of my sincere friends who has shown me great kindness. He visits Mecca frequently and everytime he comes back, he brings me some presents, musallas, head clothes etc., even though every time he does so I argue with him over it. May Allah reward him well.

Once he said to Maulana Yusuf and Maulana In-amul Hasan Saheb that he would very much like to have a very fine kurta sewn for me. Both these gentlemen stopped him most emphatically that he should not do so without permission from me because as they told him: "He will never wear it."

He replied: "I have purchased five yards of very fine material at sixty rupees per yard. Try to acquire one of Sheikh's kurtas which may be used as a measure for sewing. I will myself see him put it on."

Maulana In-amul Hasan said: "No, most definitely not. He will most surely tear even the newly sewed kurta to pieces. First ask him." Colonel Saheb had learnt his lesson from my previous argument with him. He said: "I have not got the courage to ask him. But I have an idea that if the kurta is sewed for him, it will not be useful for anyone else and he will somehow wear it."

Alhamdulillah! Numerous similar incidents happened. The beating of the slipper on my head has caused such dislike for fine clothes in me that even if I see fine clothes on someone else's body I disapprove thereof. Even seeing fine clothes worn at times of marriages fills me with such disap-

proval and resentment which I cannot describe. So much money is being wasted on fine things in dowries which are of no benefit. Those royal clothes given as wedding gifts and dowries cost hundreds of rupees and all boil down to a terrible waste of money. Those clothes are not even suitable for wearing inside the home. Apart from being worn once or twice at the times of weddings to show off to others, they have no other use. They are merely being kept and kept till they rot and fall apart. And when the owner dies, those clothes are sent to some Madressas where they are auctioned for funds. I am not opposed to giving such fine clothes to girls. In fact I approve thereof but I am very much against all those huge functions (at weddings). The amount of money being wasted on these nonsensical things in these days is phenomenal.

If that money is rather given to the bride in the form of jewellery it would be better because she may one day use that jewellery if needed in future. As for jewellery, I am very much against such jewellery in which there is workmanship or in which there is little value because when at an hour of need it has to be sold, the price for it is very little. On the other hand if such jewellery is given wherein there is little workman-ship and real value eg. rings, bracelets, these items may be sold to be of benefit in times of need. And if one wished to go for haj he may find that he has the money at hand. Look how I diverted from my actual topic!

This was actually the last of the beatings I received from my father. Thereafter if I did receive some blow or smack, I do not remember. May Allah grant my late father the best reward for those beatings, and shower thousands of mercies upon him for every blow he gave me. Ameen. However this humble one is like the tail of a dog which the owner had placed in a straight pipe for twelve years so that it may be straightened out. But after all these twelve years, the

tail remains crooked. I remained un-reformed. But what did happen was that through Allah's grace and these admonitions and tarbiat I have become one of the human beings. Otherwise I do not know where I would have landed.

Incident No. 10:

Yes I certainly remember the beatings I got. These beatings ended with the one mentioned under number 9. However, admonitions and scoldings continued. As I have already stated my father's teaching methods were completely unique. He taught the whole of Mishkat without translations. He did however give translations of hadeeth when asked to do so and by way of testing he himself used to ask for translations of hadeeth. It was a crime for any student to look up translations in Mazahir-haq. But it was necessary to look up Tahawi and Hidaya, and to take out the hadeeths appearing in Mishkat from the Sihaah Kitaabs. It was also necessary to judge the hadeeth and indicate whether they were in favour of the Hanafi Mazhab or against.

Should a hadeeth appear to be against the Hanafis, it was my duty to provide the arguments of the Hanafis as well as the answer to that specific hadeeth. I cannot remember not providing any Hanafi arguments for any Masala because I had the opportunity of checking Hidaya, its commentaries, side-notes and various other fiqah books on numerous occasions. It did however often happen that I was unable to provide an answer to some hadeeth, in which case he would do so.

Once in a discussion a certain hadeeth wherein grave warning was expressed, I said: "The grave warning is merely to warn and frighten." On my saying this he scolded and admonished me in such a harsh manner and I do not remember too well, but I think I also received a slap. He said in an angry tone: "This means that Rasulullah

Sallallahu Alayhi Wasallam spoke an untruth in order to frighten and warn the Ummat? Did you consider what you were saying? Will Rasulullah Sallallahu Alayhi Wasallam tell a lie in order to frighten you?"

Thereafter he said: "The interpretation of something being said for the sake of frightening off is given in cases pertaining to commandments as for example in the case where it is said that if a person drinks wine four times, he should be killed. But when such grave warnings are mentioned in hadeeth informing of some event, such an interpretation is not acceptable."

After that whenever I read any of the works of the Elders and commentators, commenting on hadeeths regarding warnings where they too mentioned that it was to emphasise the warnings to frighten off, I remember the scolding I received.

My father was very insistant that a student should never treat his Ustad with disrespect. I had studied Mishkat in the manner described above. In the rest of the Madressa Mishkat and other hadeeth kitaabs were taught with long explanatory lectures given. On various occasions I had sought permission for listening to lectures on some hadeeth kitaabs from some other teachers but my father refused to grant permission that any hadeeth kitaab should be studied under anybody else but himself and Hazrat Khalil Ahmad Saheb. I was however allowed to study logic kitaabs and language from others. In this there was no harm. He used to say: "Disrespect to an Ustad is an insult. Should you show any disrespect to any Ustad teaching logic or philosophy, you will not derive benefit from those books which in itself is a calamity. But should you show disrespect to any Ustad teaching hadeeth, this will be unforgivable and not tolerated and your knowledge of hadeeth will be wasted."

Incident No.11:

This whole narrative of mine has become some sort of a dream. All this came to an end roughly one and a half years prior to the demise of my father. Before his death Hazrat Abdul Rahim Raipuri had persistantly called him. About a year or so before my father's death, he dictated a letter to me to be sent to Hazrat in which he said: "Up to now my duty of caring for and looking after my son Zakariyya had become like a chain binding my feet, as a result of which I could hardly go anywhere. I thank Allah that now I feel secure about his future and have no worries."

Because Hazrat Raipuri had long expressed the desire for his presence, my father went to stay with him for a long time. When I wrote to him expressing my longing for him and the great loss which I suffered through his absence, I received this reply: "The need for the supervision of the Elders is only necessary as long as one is not in close communication with Allah. Thereafter that supervision is no longer necessary. Praise be to Allah that through His Grace that communication has now been created in you. Hence my presence and supervision is no longer required."

I only wish that Allah in His Merciful Grace and Beneficience should make my father's favourable opinion and the good opinions of other Elders and friends become true in the light of His Word that: "I am in accordance with the opinion of My servant regarding Myself." That is nothing impossible for His Grace and Kindness, and His ever prevailing Generosity which has always been with me in spite of my iniquities.

All that was written above was merely a critique of one chapter of your book. Apart from that I have also recalled some other things from the reading of the book. I will now deal with them so that in a second edition notice will be taken thereof.

Mohammad Zakariyya
Mazahirul Uloom.
Saharanpur
Friday 6 Shabaan 1387

This is the tale of these eyes
That have seen this and that
"Whatever the eyes have the lips cannot relate
And dumbstruck am I as to what happens to this world."

The article which I had sent Maulana Mohammad al-Thaan is only the section written up to the above. When the idea arose regarding the printing of the same, the suggestion came from some friends that the article which I had written and sent to the teachers and authorities of Madressa Mazahirul Uloom a few days ago, should also be published together with the above article.

Thus I also felt that it would be advisable that whatever I had seen or heard from the Elders during my sixty years of contact with Mazahirul Uloom, should also be added in a concise manner for the benefit of well-wishers and friends. No doubt, up to now these stories of events will be known to numerous people, who may from time to time talk about them. But it is also true that nowadays those who actually heard about or saw these things taking place, are becoming less and less. Very soon in the future no one will know how strict and precautionary the Elders were in their attitude to the affairs of the Madressa.

I arrived here in 1328 Hijri as a student who had not yet reached the age of thirteen and now it is Rabee-ul-Akhir 1388 Hijri. Sixty years of my life has been spent in this Madressa. I have indeed seen and heard much and to mention all, will be extremely difficult and for it a very thick and heavy volume will be required. But still it is my desire to pen

down a few things for the benefit of Madressa authorities and organisers, so that perchance some of them may be induced through Allah's assistance towards following in the footsteps of the Elders. I will only mention a few incidents briefly by way of example.

No.1.
I have often heard the late Allah fearing Hazrat Maulana al-Haj Shah Abdul Raheem Raipuri, the patron of Darul Uloom Deoband and Mazahirul Uloom Saharanpur, saying: "I do not fear anything as much as I fear being patron and supervisor of a Madressa. If a person is an employee of someone and neglects his duty, or betrays his employer or causes him any loss and leaves his job, or at the time of death begs his employer's forgiveness, he may be forgiven and pardoned. But the money of the Madressa, comes from the general Muslim public, the poor ones, and has been collected in two-two rupees from them. We the supervisors, trustees and protectors are not the owners thereof. We are the trustees. If we are guilty of any misuse or embezzlement in this regard it will never be pardoned even if people should pardon us. What right have we to pardon someone in connection with the misuse of another's money? It is however also possible that should we in the interest of the Madressa conceal any mismanagement, there is a strong hope and possibility that Allah will forgive.

On the other hand if because of our personal contact with someone we overlook a person's fault, we also will be responsible for the crime. And moreover our pardon to the criminal will not be a pardon at all, because that falls in the category of Huqooq-ul-Ibaad."

No.2
Hazrat Shaikhul-Mashaa-ikh Maulana Ahmad Ali Saheb Saharanpuri Rahmatullah Alayh was the writer of commen-

tatory notes on Bukhari, Tirmidhi and other hadeeth books and was a well-known Alim and Muhaddith. He visited Calcutta to solicit financial assistance for the erection of the old Mazahirul Uloom structure, as he had previously stayed there for a long time and had good connections with the people.

On his return he gave a detailed account of his journey and the expenditure and income of his trips. I myself read the report.

In one place he wrote that he had visited a certain place to meet a certain friend. Although he collected well in that place, but because his niyat (intention) in going there was not for collection but to meet a friend, he did not add the expenses incurred in going and coming from the list of expenditure.

No. 3.

Hazrat Maulana Mohammad Mazhar Saheb Nanotwi Rahmatullah Alayh is almost looked upon as the actual founder of Mazahirul Uloom. It was a generally well known fact that during the days of youth that if anyone visited him for a personal visit while he was busy teaching, and talk to him, he took very careful note of the amount of time that went into the meeting. Then he use to write the number of minutes down day by day, count them all together at the end of the month. If by then it all added up to less than half a day he had half a day subtracted from his monthly salary, as having gone for unpaid leave of absence. And if it amounted to more than half a day, one day was subtracted. For this day or half a day of his leave salary had to be adjusted. On the other hand if it so happened that during Madressa time someone came to ask some fatwa or if any time went into Madressa work, it was not subtracted.

No. 4.

When Hazrat Maulana Khalil Ahmad Saheb Rahmatullah Alayh returned to Mazahirul Uloom after having resided in Hejaz, Arabia for a full year, my late father Maulana Mohammad Yahya Saheb Rahmatullah Alayh had already passed away at the beginning of Zil-Qadh 1334 Hijri. Hazrat then declined to accept any salary from the Madressa stating that because of his old age and weakness he had for quite some time upto then not been able to give his best service to the Madressa. He stated further: "But now during my absence Maulana Mohammad Yahya Saheb had in my place been teaching the Duara Hadeeth books without accepting any salary. He did this work considering it to be done on my behalf and in my place as my substitute. And he and I had been doing more work than one teacher. But at this moment, he is now no more with us and because I am unable to do the work of one teacher properly I ask to be excused from accepting any salary."

In this regard a long session of correspondence by letter ensued with Maulana Abdul Rahim Raipuri Saheb Rahmatullah Alayh. Hazrat responded: "Your presence in Mazahirul Uloom is of the utmost importance. Because of your presence the whole setup and administration of the Madressa is effected positively. Should you excuse yourself and absent yourself from the Madressa it will suffer great loss. Therefore the Madressa will now not give you a salary for teaching but as supervisor of the Madressa.

Hazrat Maulana Thanwy seconded and supported this view very strongly. Upon this Maulana Khalil Ahmad Saheb accepted the salary. It was quite well-known that the salary was forty rupees per month and so it remained for a very long time. Whenever the Madressa administration wanted to discuss the matter of an increase in salary for him, Maulana used to say: "Leave it alone. Even this is too much for my position."

However when the salaries of the other junior teachers had reached up to forty, many officials urged him to accept an increase stating that because of his attitude the salaries of other teachers were stopped from being increased. Only then did he reluctantly accept.

It is also known about Hazrat Shaikhul-Hind Maulana Mahmoodul Hasan that he also refused to accept an increase above fifty rupees. Only after a long time and because of his attitude being the cause of the other subsidiary teachers not being able to get increases, he accepted finally.

No. 5:

I have not seen or experienced this incident at first hand but have heard it from two impeccable sources. Once a very high personality from among Hazrat's relatives, who holds a high position, came to visit him, while he was teaching. Upto the end of the class Hazrat paid no attention to him and only came to him at the end of his teaching hour. The man told him: "Hazrat, please remain seated where you are." Hazrat replied: "The Madressa has supplied this carpet for teaching purposes, not to sit on it and engage in personal discussions. For this reason I moved away from that spot." I have never seen him use anything belonging to the Madressa for his personal needs.

No. 6.

At the time of the annual Jalsa of Mazahirul Uloom, I have never seen any teacher or administration official partaking of the Madressa food, tea or paan. All the teachers used to eat their own food whenever they found the time to eat. Hazrat Khalil Ahmed Saheb, however, used to eat with the V.I.P. guests of the Madressa, but food for about ten or twelve people came from his own home. This he placed before the guests, and he himself ate from it.

The principal of the Madressa, Maulana Inayat Ilahi Saheb always spent the two days and nights of the function in the Madressa. At Zuhr time and late at night he used to sit down alone in a corner of his office, to eat his own simple and cold food. Maulana Zuhoorul Haq a teacher was the supervisor of the kitchen during the annual Jalsa and as such remained in the kitchen for twenty-four hours daily.

When the need arose for the food to be tasted for salt etc., he had one of the students to taste the food. He himself did not taste it. Whenever he found time, he used to go home to eat. In this manner I have not seen any of the teachers even tasting the food of the Madressa.

In spite of all the precautions, Hazrat Saharanpuri Rahmatullah Alayh, on leaving for Hejaz with the intention to settle there permanently, took one added precaution. He granted his own personal library as a waqf to the Madressa saying that he did not know how many of the Madressa's rights are still due against him.

No. 7.

During my fathers time the Madressa did not yet have a kitchen to supply students, nor was there a cook or restaurant in the vicinity of the Madressa. Because his family was not staying here, his food was coming from a cook who had a restaurant near Jamia Masjid. His name was Ismail.

From the time that the food arrived till the time that he ate it, the food used to get cold, especially during the cold days of winter. Then he placed the pot with food in front of the Madressa's hamaam (the fireplace heating the water) not in it and so the food would become warmed by the hamaam's warmth. Then he used to contribute two or three rupees monthly towards the Madressa funds, saying that he had derived some benefit of the fire of the Madressa. He never

took any salary from the Madressa for services rendered to teaching.

No. 8.

Maulana al-Haaj Inayat Ilahi Rahmatullah Alayh was the principal of the Madressa. (May Allah grant him a lofty place in paradise). He was not only the principal but also a Mufti (jurisconsultant) and all the Madressa's legal affairs were entrusted to him. Apart from that he was also responsible for collecting funds monthly.

Whenever the collector came to report someone not having given his monthly contributions towards Madressa expenditure after having already been to him once or twice, he himself would on his way to or from the Madressa to his house, go to that person and request the voluntary payment, explaining that the funds did not yet come in. The manner of soliciting would be so beautiful as to be effective. We cannot go into detail in this short discussion.

Anyway, in his office he had two ink-stands and pens, one belonging to the Madressa and the other being his own together with some personal writing paper. Whenever he had to write any personal letters, he used his own pen and paper, not the Madressa's.

He used to come to the office at eight o'clock in the winter and at about seven o'clock in summer, leaving only after Asr. After working the whole afternoon, he visited the houses of contributors towards Madressa funds en route to and from the office.

In spite of that, Hazrat Saharanpuri Rahmatullah Alayh once or twice recommending an increase in salary for the other officials insisted that his increase be withheld, because of his arriving at Madressa late in the morning. I

immediately indicated that he worked for more than six hours daily, but Hazrat in spite of recommendations and pleas by others persisted, saying: "Punctuality is of the utmost importance for Madressa employees."

No. 9.

Regarding Hazrat Mohtamim's devotion to duty, his extreme diligence and his always being busy with Madressa affairs there are so many incidents that I feel a special biography of his may be written. During the latter part of his life when he was plagued by ill-health and weakness, it was my suggestion that he be placed on pension. He was one of those who were students in the early days of the Madressa, whereafter he became a teacher progressing till he became a secondary teacher. He went so far as to teach some Daura students in the final year.

From 1323 Hijri onwards in spite of declining the position, he was appointed as Mohtamim (principal). It was while he was still in this position during Jamadul-Thani 1347 Hijri that he passed away. (May Allah grant him pardon).

During his latter days he was quite ill and weak. Yet he came to and from the Madressa in a wheelchair. Seeing all this made me feel extreme pain on his behalf. I thus wrote to the authorities - of the Madressa - the trustees - and putting before them the great services he had rendered for the Madressa, advised and recommended that as a special case, he should be put on pension.

However, Hazrat Maulana Ashraf Ali Thanwy Rahmatullah Alayh, one of the patrons of the Madressa retorted that under the then prevailing financial arrangements of the Madressa, the paying of a pension was not permissible. He advised that a special fund be organised from which pensions may be paid. Maulana further wrote: "Whatever you

have written about Hazrat Mohtamim Saheb is completely true. I know it even better than you. Decide whatever pension you wish to give him, and appeal to special well-wishers for assistance. I myself will contribute five rupees monthly."

No. 10.

Hazrat Saharanpuri was very strict and adamant that teachers should teach with punctuality. He insisted that classes commence five minutes after the bell. It should not commence before that time and not end more than five minutes before the bell, so that students can in time transfer from one class to another, otherwise they could lose some part of the lessons.

Whenever any complaints were received from students regarding any teachers, the teachers had to answer. There was such fear and respect for him that his mere asking a teacher about a complaint was sufficient to put fear into them.

He also insisted that lessons should be given regularly and in a uniform manner. He greatly resented that a teacher should in the beginning give long and detailed explanations and then towards the end of the year let the kitab be recited (without explanation) like Ramadaan Taraweeh. In the case of complaints in this regard he did not hesitate to scold the most senior lecturers.

In accordance with his opinions a teaching time-table was prepared in his last years of teaching which to this day is in operation in the Madressa. Similarly he also had the habit of personally supervising the teaching and manner of teaching. Whenever any complaint was received regarding a teacher, he would just as that teacher was starting to teach, send a message to the specific teacher, informing him that the "lesson will be given under the bell".

In our days that was a special term used to indicate that the teacher had to come and teach his students in the hall of the room where he sat, under a bell that up to this day hangs there in front of his room. In those days classes were small and Hazrat himself would listen for the full hour, without making any comments or passing any criticism. However if he found the complaint to be partly true he reprimanded the teacher.

If the complaint was of a serious nature he had someone else take over that class. If on the other hand, it was found that the students' complaint was not in order, Hazrat ordered that such a student be punished by not receiving food from the kitchen. But where serious complaints were discovered to be completely unfounded, such students were at times expelled.

The effect of this was that teachers were always concerned about the fact that at any time they could be called upon to teach "under the bell". Even students thought carefully before making any complaints, as it could lead to their "food being stopped" or their own expulsion.

Further, Hazrat had the habit of personally taking special visitors to show around the Madressa. He would pass all the teaching rooms, stopping for ten or fifteen minutes at any class where he wanted to listen.

I never had the ill-fortune of having had 'to teach under the bell', but have had to endure the second ordeal numerous times. In my younger days because of suffering much from fever, I did not have the habit of daily preparing lessons for the following day. Once while teaching Mishkat while suffering from high fever, Hazrat brought the then Indian Ambassador stationed in Jeddah around to the classes. They stood outside my classroom for about fifteen minutes

listening to me as I discussed 'the question of Musirraat' with the fever being at its height. At the time I knew nothing of his presence. As I looked in that direction I suddenly saw him and was so taken aback that my tongue immediately got stuck. I was like one dumbstruck. Seeing this Hazrat moved further. Only afterwards the students informed me that Hazrat had stood there listening to me for over fifteen minutes.

No. 11.

In my early days of teaching no student of Mazahirul Uloom had the habit of reading newspapers. Even in Darul Uloom, apart from a few students, no one even knew what a newspaper was. In those days the best past-time activity was to read the writings of the Elders of the Soofi order to which you belonged viz., Hazrat Nanotwi, Hazrat Gangohi, Hazrat Shaikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy Rahmatullah Alayhim. These writings were our newspapers. Generally great enthusiasm was shown by both teachers and senior students to persue their works. Now unfortunately the interest has shifted towards newspapers and useless writings.

No. 12.

Hazrat Abdul Qadir Raipuri Rahmatullah Alayh very often told many stories about incidents of his student days. He says: "Once during winter I had no warm clothes or blankets. I felt it shameful and embarrassing to tell anyone of my predicament, and tried my utmost that no one should know about it. As long as the mosque gate was open I remained seated in front of the 'hammaam' - the water-heating fireplace to warm myself. Then after all had left the mosque I lay down on one edge of the mat and rolling over in the opposite direction, rolled the mat around me. In this way the mat became a mattress as well as a blanket. From the two open sides my feet and head did indeed feel the

cold air during the night. Then at the time of Tahajjud I again unrolled myself by rolling to the other side."

Then he said: "Somehow the cold of winter passed by. But since then through the Grace of Allah it has happened every year that from His side I receive as presents one or two beautiful high quality eiderdowns."

So many are the incidents related by Hazrat regarding the days of his studies and his early days in Raipur that volumes are required to note them all down.

He once said: "When I was a student in Saharanpur, there were no kitchen arrangements in the Madressa. The students merely received a sort of grant. There were also no residential quarters for students and students slept in the mosques. In one of the mosques five of us were sleeping. One was the Imaam of the mosque and he received food from the people of that mohalla. Two of us received a grant from the Madressa to cover our food needs. After lessons they had to make their own roti. Sometimes they cooked 'dhal' and at times a bit of curry. In other words the food of three people had to suffice for five of us. Our stomachs were only filled on those days when we were invited out to eat or on some Thursdays when something was given to us in the mosque. Otherwise we were almost always hungry."

When Hazrat saw the various times of student agitations, he often used to say: "This is caused by you people having started kitchen arrangements. Because the food for lunch and supper are supplied, they have become unmindful of their true objectives. Thus you find them complaining of the roti and at times about the curry which they dislike. In our days after classes we used to get involved with preparing our own food. The students used to cook with their own

hands, and whether the food was well-cooked or not, they just considered it as manna from heaven. They never complained or found fault with their own food. But now that food is prepared by the kitchen they find endless fault with it. And getting filled to the brim they find the opportunity to busy themselves with nonsense. We never found time for those things. This is also dealt with in this hadeeth:

"Near at hand is the time when a man sitting on his couch, with filled belly, will say: 'Hold onto this Quran alone. And what is mentioned to be halaal therein, consider as halaal. And whatever it has prohibited, consider as being prohibited. But verily, that which the Rasul Sallallahu Alayhi Wasallam of Allah had made haraam is as prohibited as that prohibited by Allah."

This hadeeth refers to those who are rejectors of hadeeth. Rasulullah Sallallahu Alayhi Wasallam indeed spoke the truth that these things are started by people, well-fed and from an abundance of money. When one suffers hunger and want he does not perform in a nonsensical way.

Hazrat also often told interesting stories about the early days at Raipur. He was the most noted disciple of the late Maulana Abdul Raheem Raipuri Rahmatullah Alayh. He says:

"In the afternoons after having laid Hazrat Sheikh down to sleep, I used to close the door and proceed to where the food for guests was being prepared. Muizzudeen was at that time in charge of preparing the food. In the afternoons after feeding the guests, he closed the kitchen and went home. On arriving there I would perhaps find a roti or so and then eat it with what was left sticking to the inside of the food pots. There were times when I found nothing. Or I

would find a piece of dry roti from previous days. This I would put in a saucer, soak it in water, add a bit of salt or without salt and eat. Sometimes the stomach got filled, sometimes not. I never told anyone. In fact I never even told Muizzudeen: "Bhai, how is it you have left nothing for me?"

He used to tell more similar stories and said: "If today no food is left for the special servant, the poor cook will have a lot of explaining to do."

No. 13.

My late uncle Maulana Mohammad Ilyas Rahmatullah Alayh once wrote me a card:

"For quite some time I had wanted to write you a very important letter but unfortunately I had no money. Now Allah has granted some money; thus I write to you now...."

Then also the story of Hajee Imdadullah Saheb is quite well-known. For many days he suffered extreme hunger while in Mecca. Thereafter he asked a very close friend of his with whom he had a very strong relationship to lend him two halalas, but the friend had to excuse himself as he could not. This caused Hazrat great sorrow as to why he had begged from another. Thereafter in a dream he was told that the time of trials and setbacks was over. Now only successes will come. The successes he attained thereafter are well-known to all. We people are such that even in cases of a little suffering we have no patience.

No. 14.

The following story is one which is not my own personal experience but was told to me repeatedly by a close friend. He was the Imam of a mosque in Delhi during the early years of Maulana Ilyas's mission. Once in Ramadaan while considering Maulana Ilyas as the Saint of Delhi who had

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great spiritual powers and successes, went to Nizamuddin after Zuhr and near to the time of Asr. That was time when Hazrat was busy with his Zikr bil Jahr, lasting till Maghrib. Right at the time of iftar he asked some attendants: "Is there anything with which to break the fast?"

(It was the habit of the attendants to bring forth whatever was available and this was eaten at iftar time. That was his iftar for breaking the fast and also his food for eating after iftar).

At this time he again according to his habit asked an attendant who answered: "Hazrat there is nothing except the wild figs we had yesterday."

He replied: "How nice, bring it."

The wild figs were brought and my friend also joined in. My late uncle ate a couple of figs and drank water whereupon he thanked Allah. After leading the congregation for Maghrib salaah, Hazrat started performing the Nafl salaah until shortly before the Esha azaan, when for a short while he lay down to rest. While all this was happening my friend was all the time wondering when it would be time for the evening meal. At that time the students in Nizamuddin were cooking their own food and then they each received two rotis and then ate supper.

This friend of mine passed the night in great distress. Then at the time of sehri the same scene of iftar time was repeated. Again those same wild figs were put forth and again the same thanks giving. Then after Fajr my friend sought permission to return to Delhi.

My uncle started laughing and said: "No, you have not got my permission!" The man started mentioning all the

necessary things he had to do, but still my uncle did not agree. In the end he had to continue fasting after having only eaten a couple of wild figs for iftar and sehri. He said: "Whatever I felt at that time, is known only to me."

The next day we had the same scene of zikr after Asr and already my mind was telling me that the same wild fig story was to be repeated. Shortly before Maghrib a large pot of delicious, well-cooked chicken biryani was brought from Delhi on a cart. The fragrance of the biryani filled the whole mosque. Uncle called my friend and said: "Come brother Lateef, this biryani has come specially for you." The brother used to say afterwards: "I enjoyed myself eating that biryani for iftar and sehri so much that for the rest of my life I still remembered it."

No. 15

Numerous people in India and Pakistan are still acquainted with the name of Maulana Muzaffar Hussain, the paternal grandfather of my grandmother. He did his initial studies in Delhi during which time he had to buy his own food from shops in the market. He only bought rotis, never any curry. Thus he only used to eat dry roti. The basic reason for this was that in those days in Delhi almost all curries was prepared with dry mangoes.

He used to say: "The mangoes in the orchards are sold before the colour of ripeness had set into the fruit, which is not permissible, and for this reason I never eat curry with my rotis."

Hazrat was such a man who would not eat anything about which there was any doubt as to its permissibility. His stomach did not accept such things and if ever he did eat any such thing it was immediately vomited out. Many incidents are known about him in this regard. There are many such incidents quoted in Tazkira-e-Khalil, the biography of

Hazrat Khalil Ahmad Saheb Rahmatullah Alayh, in which short biographies appear of Hazrat Maulana Muzaffar Hussain, Hazrat Maulana Shah Abdul Raheem Raipuri, Hazrat Shaikhul Hind, my late father Hazrat Maulana Yahya Saheb, Hazrat Maulana Siddeeq Saheb Ambetwi and Hazrat Gangohi (May Allah sanctify their resting places). The biographies of these saintly personalities as well as that of Hazrat Gangohi, Hazrat Nanotwi, Hazrat Shaikhul Hind, Hakeemul Ummat Maulana Thanwy (May Allah enlighten their resting places) have all been published independantly. In these one can get a good impression of their spiritual vigils, their devotions, spiritual purity, disregard for worldly pursuits and how they perpetually strove for the attainment of the Hereafter. We should learn from their lives that no matter how long the life of this world will be, it will surely end. It is the duty of every intelligent person to do whatever he can for attaining that life. Rasulullah Sallallahu Alayhi Wasallam said: "By Allah I do not fear poverty on your behalf. But I fear that the world will become spread out before you just as it became spread out (easily accessible) to those before you. You will then put your hearts into it (emulating each other in acquiring it) as those before you have done. And the world will destroy you just as it destroyed them." (Mishkat quoted from Bukhary and Muslim)

These saintly elders have taken the saying of Rasulullah Sallallahu Alayhi Wasallam deep into their hearts and acted upon it diligently. As for us today, we do not have the guidance to follow the prophetic utterances, neither do we follow or emulate the practice of those saintly persons whose every act we have seen while they were practising the Islamic injunctions before our eyes. To Allah alone is our complaint.

"These are our fathers, bring forth the like of them
When you enumerate them all, O counter of destinies
Such are they that the remembrance of Allah
is refreshed on seeing them
These are the heirs of the prophets
The Shadow of Allah's mercy
These are they whose sleep is more virtuous
than the worship of others
Such are they-the pride of Musalmans
Theirs is the task of custodians
of the Deen;
In this world have they resided
yet devoid of worldly ties;
In its oceans have they been submerged
yet no wetness touched their clothes;
When in solitude they were seated
the pleasure of joyful communication they feel,
And when in company of others,
its for solitude that they pine.

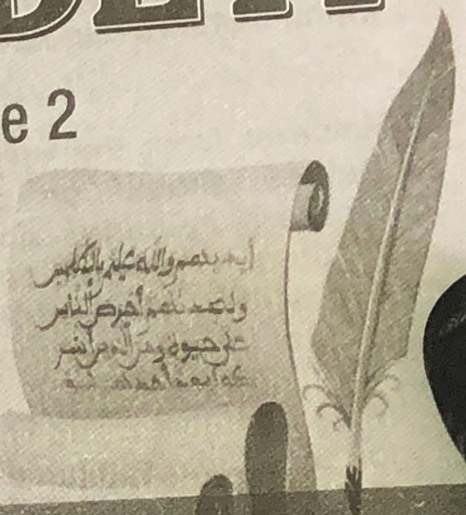
There is so much I would have liked to write but for all that great volumes will be required. All the above will suffice by way of example.

Mohammad Zakariyya
Mazahirul Uloom
Saharanpur
15 Rabee-ul-Akhir 1388 H
Published with notes Friday 1 Shabaan 1396

آپ بیتی

AAP BETI

Volume 2



Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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INTRODUCTION

It will become known from the introductory section to this series this booklet will be known as Aap Beti No. 2. And just as I had an idea the time of writing that some short anecdotes or stories appear in the first, so also should there be some in this one. And so also will be the case of Aap Beti No. 2 and 3 wherein I intend mentioning those incidents which came to mind during the period of my stay in Aligarh.

However from the very beginning I decided that various themes should be discussed and mentioned under separate headings and for this I have in mind eight chapters. While I resided for a short period in Aligarh I have also written some stories pertaining to the theme of each chapter in abridged form.

When I finally arrived home and had my notes checked and corrected, I discovered that all amounted to a complete book. It was the wish and on the insistance of some friends, especially, Maulana Abdul Raheem Motala, that I should have it published as such and that it should become a book to be printed under the heading of 'Yad Ayaam' (Reminiscence of my days). These stories are of various different themes. For this reason it has been called: Aap Beti No. 2 or Yad Ayaam No. 1.

My intention is to let every chapter consist of two sections. The whole will be comprised of eight sections. Each section can then be published in separate volumes as is seen suitable.

Wassalaam
Mohammad Zakariyya Kandhlawi
15 Shabaan 1390

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It will become known from the introductory section to this series this booklet will be known as Aap Beti No. 2. And just as I had an idea the time of writing that some short anecdotes or stories appear in the first, so also should there be some in this one. And so also will be the case of Aap Beti No. 2 and 3 wherein I intend mentioning those incidents which came to mind during the period of my stay in Aligarh.

However from the very beginning I decided that various themes should be discussed and mentioned under separate headings and for this I have in mind eight chapters. While I resided for a short period in Aligarh I have also written some stories pertaining to the theme of each chapter in abridged form.

When I finally arrived home and had my notes checked and corrected, I discovered that all amounted to a complete book. It was the wish and on the insistance of some friends, especially, Maulana Abdul Raheem Motala, that I should have it published as such and that it should become a book to be printed under the heading of 'Yad Ayaam' (Reminiscence of my days). These stories are of various different themes. For this reason it has been called: Aap Beti No. 2 or Yad Ayaam No. 1.

My intention is to let every chapter consist of two sections. The whole will be comprised of eight sections. Each section can then be published in separate volumes as is seen suitable.

Wassalaam
Mohammad Zakariyya Kandhlawi
15 Shabaan 1390

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CHAPTER ONE

Allah says:

فاعبد الله مخلصا له الدين

Allah says:

ينال الله لحومها ولادمائها ولكن يناله التقوى منكم

نما لأعمال بالنيات وانما لامرء مانوى فمن كانت هجرته الى الله
ورسوله فهجرته الى الله ورسوله ومن كانت هجرته الى الدنيا يصيبها
و الى امرأة ينكهها وهجرته الى ما هاجر اليه

Rasulullah Sallallahu Alayhi Wasallam said: "Verily all actions are judged according to intentions and for every man shall be what he intended. Whosoever migrates with the intention of migrating towards Allah and His Rasul, his hijrat will be to Allah and His Rasul (as far as Allah is concerned and as far as his hereafter is concerned). And whosoever migrates in order to acquire worldly things or the hand of a woman in marriage, his hijrat will be towards those things."

This is a very comprehensive hadeeth. Some Ulema have looked upon this hadeeth as being half of all knowledge. In my opinion this hadeeth is the very essence of all that 'tasawuff' means and stands for.

It consists of two sentences and thoughts viz. firstly; that the basis of every act is its intention and that a person shall gain whatever his intention is. Most Ulema have said that

the second thought is the emphasized meaning of the first, but it may also be that it is an independant idea. To me this seems more appropriate as it indicates that when a person does any deed of righteousness and makes any number of intentions, he will be rewarded for each of those intentions. Maulana Nawab Qutbuddin wrote this in 'Mazahir Haq' and gave numerous examples. For example, he says; there may be many niyats for going to the mosque; to perform itikaaf and together with it the intention of visiting the House of Allah, an act which Allah honours, and also to sit in the mosque awaiting the time for salaah. For each of these acts the person will be rewarded independantly. The hadeeth teaches that anyone sitting in the mosque awaiting the salaah, is in fact in salaah. Then there may also be the niyat to protect the ears, nose etc., from sins because outside this mosque and in the markets these parts of the body are somehow or other involved in sin. Thus, it is also a niyat to protect his body parts from sin; for which special reward is given. Similarly he may also make the niyat of sitting in that holy place making duaa and zikr for which also reward will be received. Then also he may make the niyat of sitting in solitude with full attention directed at Allah, which will also be rewarded. Apart from that he may also make the niyat of having made wudoo and going towards the salaah - an act which in the hadeeth brings reward of a Haj and Umrah. He may also make the niyat of performing Amr-bil-maroof and nahi anilmunkar, and to acquire some knowledge which is facilitated by being part of the congregation. Another niyat is to meet Muslim brothers, which in itself is a special act of worship, giving him the chance of greeting them. So also he may make the niyat of pondering over the affairs of the hereafter in Allah's House and remain in meditation and deep thought.

Like the above there may also be other matters and for as many niyats he makes, so much will he be rewarded for

each and every one of them. There is no shortage of gifts from Allah's treasury:

"Thou, Lord, art such a Generous Giver that Thy door of Merciful Grace remains open to all, for them to be granted."

It was about thirty two years ago that Maulana Mohammad Thani wrote a biography of Maulana Mohammad Yusuf Saheb. One of the chapters dealt with my humble self, which was written by the highly respected Maulana al-Haj Abul Hasan Ali Nadwi with his own hand. The whole manuscript before being published was placed before me from time to time as it progressed, but the one concerning myself was not disclosed. I only saw it after publication. Thereupon I wrote to Maulana Mohammad Thani telling him that by adding in this chapter, he had actually spoiled the book by virtually covering silk with sack-cloth, thereby degrading its value. By way of criticism I also sent him a letter saying that the facts which should have been mentioned have been left out and things which should not have been written were in fact mentioned. And things worth mentioning were noted only in concise form or in passing. In that letter I also wrote down a few incidents about myself and my life which in my opinion were note worthy. I sent the letter to Maulana Mohammad Thani. Some friends of mine, on hearing of those written incidents, insisted that they too be published.

I do not think they were such that they should be printed independantly. However, about two years ago I had it published in my booklet called 'Strike'. This was done because of a demand from friends. It was published as an addition to the above booklet and was called 'Aap Beti'.

Now the appeal has been made to me that it was written in

very concise form and that further additions and elucidation should be prepared. Last year on my arrival from Haj, the students at Raiwind practically demanded that this be done. Later I even came to know that they repeatedly read the whole booklet lesson by lesson with their teachers. The teachers also confirmed this. I felt that this was no academic excercise for the sake of which time had to be set aside, as I found it more important for me in spite of my weak eyesight, to spend time on another work on Haj and Umrah. I continued to hear suggestions until I had to enter the hospital in Aligarh for the second time on 10 Jamadul Thani 1390, 22 August 1970 for treatment for my eyes. Previously I had been there for an eye operation on 29 Zil-Haj 1389 Hijri corresponding 8 March 1970.

The operation was performed on the 14th March. At that time I was not allowed to write any letters or even to converse. Because of the fact that my eyes did not improve the doctor called me to come there once again for three days. After the diagnosis he would decide whether any further stay would be required.

This time the doctors made a thorough examination of my whole body for three or four days (May Allah reward them well). And they told me to remain there for ten or twelve days.

It was while I was there unoccupied and without any responsibilities that I decided to accede to the request of my friends and to write down whatever I could during those days and to make it Aap Beti No. 2. Thereafter if ever I found the time again, I would Inshallah write No. 3.

Thus today 22 Jamadul-Thani 1390 corresponding to 26 August 1970 on Tuesday I start with Bismillah.

Because of the fact that every hour or two doctors cam
around to check and inject me, it is difficult even here t
find continuous time for writing. I do not know how long
will be here so the best is to make use of every bit of time t
do something useful, rather than to let it go by uselessly

Even here in hospital the mail kept coming. Only yesterda
a brother from Saharanpur came along with fifty-two letter
from India, Pakistan, Mecca, Medina, England and Sout
Africa etc. Even to listen to them being read takes a coupl
of days. Tonight another brother will come along. I wonde
how many he will bring.

Anyway as much time as I have found either by day or nigh
have been used in the preparation of this manuscript. Ma
Allah reward my friends who forego or spoil their sleep o
my behalf. Because of their efforts in the eighteen days o
my residence there, eight chapters have been almost com
pleted. Some of the topics of these chapters have bee
completed. Some of them are in the form of a list of con
tents so that as I recall some facts and incidents they are
filled in.

The manuscript was finally completed and returned to
Saharanpur. The first chapter concerns NIYAT. The second
deals with studies, lecturing and writings in Mazahiru
Uloom. The third concerns some bad habits. The fourth
chapter is actually a part of chapter three and concerns my
practice regarding sorrowful happenings and marriage
functions. The fifth chapter deals with Allah's favours. The
sixth concerns my pilgrimages. The seventh deals with the
partition of India. The eighth deals with miscellaneous mat-
ters.

While in Aligarh some of these chapters were written in full
and some in incomplete form with the aim that should the
chance present itself additions will be made. The first
chapter in which two verses of the Quraan and one hadeeth
are mentioned deals with Imaan, Islam, Ihsaan and

Tasawuff. These quotations form the very basis of all these. In this regard a few stories come to mind.

STORY NO. 1:

There are many still alive who have seen the leader of the Ahraar Maulana Habibur Rahman and those acquainted with his name are even more. In the end he was a man with great love and affection for me. Numerous were the times when he expressed the desire to reside near me in Saharanpur rather than in Delhi. But because of his usefulness and my uselessness I always declined.

However initially my relationship with him was very bad indeed. In those days he never even entered Mazahirul Uloom. I, on the other hand had to visit Deoband quite often, sometimes as messenger on behalf of Hazrat Khalil Ahmad Saheb to check something in the library or to consult with the principal over some matter or another. I used to go with the 1 o'clock train and return the same day.

The Ra-eesul- Ahraar knew me quite well that I was the son of so and so, a teacher in the Madressa. As far as he was concerned, I only knew that he was a student from Ludhiana who had no real interest in studies but tried to be a student leader. Because he was just roaming about it always so happened that I had to bump into him two or three times on my visits to Deoband. When he saw me he used to shout to make me hear him in his extreme anger because he was politically inclined while he knew that I had absolutely no interest in politics and in newspapers. In those days the habit of reading newspapers did not even reach Deoband and Saharanpur. The teachers and students of both Deoband and Saharanpur did not even know what newspaper-reading was in those days.

Here by Hazrat's place one or two newspapers used to lie

about after Asr which some of the guests used to read. In Deoband Maulana Izaz Ali Saheb and others like him were very much against the reading of newspapers while Maulana Shabir Ahmad Usmani and others used to read them sometimes.

Whenever the Ra-eesul Ahraar used to see me, he used to scream aloud: "The presence of this person on earth is a calamity!! The inside of the earth is better for him than the outside!!"

I never had the courage to answer him back. But some students who on seeing me, accompanied me, and answered him with a message:

"For that person it is haraam to eat the Madressa's bread. The moneys collected for the Madressa is not meant for people trying to be leaders. For those students who have no interest in studies, do not attend classes, it is haraam to eat the Madressa's bread. It is haraam for him to stay in the Madressa and to make use of any of the Madressa's facilities." etc.

On receiving this message the Ra-ees became even more enraged. The same thing continued to happen for quite a few years. But Allah guided him and in the latter part of the life of Hazrat Abdul Rahim Raipuri he became a mureed of Hazrat at the hands of Hazrat Shah Abdul Qadir Raipuri. In those days because of Hazrats extreme weakness, 'bay'at' was accepted on his behalf by Hazrat Abdul Qadir Saheb, who dictated the words of 'bay'at'. No doubt, the placing of your hands into the hands of the saintly is not devoid of blessings. Thus this bay'at connection too was not without its special colour. Later he developed great love for Hazrat Abdul Qadir and through him with me also.

Ra-ees Saheb spent a large part of his life in continuous travels. Almost daily he had to travel to Bombay, Calcutta, Peshawar etc. For almost all of these Saharanpur was a junction. So when he had to travel through Saharanpur he always visited Raipur for a day, or to return after spending a night there.

Many are the ones alive to this day who can confirm how much love Hazrat Maulana Abdul Qadir had for me. My friend Soofi Iqbal of Medina previously a worker in Pakistan. Whenever Hazrat Raipuri visited Pakistan, Soofi Iqbal wrote to me asking me:
"When you reply my letter, please send greetings to Hazrat Raipuri (in Pakistan), because in the Majlis after Asr if I say to him that I have received a letter from my Sheikh who gives salaams to you, I am quickly called to come near to the bedstead on which Hazrat is seated and he asks about your welfare. In this manner I get the opportunity to sit near his bed till Maghrib time."

People have come to know of his connection with me. Hence, whenever they go to Raipur from here, the first question Hazrat asks is : "Did you meet Sheikh before coming here?" If the person says "Yes", he spoke to them quite freely, asking about my welfare and whether I had perhaps sent some message. And if the person answered 'No', then he did not take any notice of him after that. In any case he treated all of them according to the degree of contact with me. Because of this many people were quite disappointed in that they had to merely come here to me to stand and shake hands with me before going to Raipur even though they did not really want to meet me.

Of those was Ra-ees Saheb. They came to meet me in order to be able to say that they have come from Saharanpur, have met me and that I had sent greetings.

And I too, in spite of not wanting to do so, as far as some people were concerned, and in spite of my very busy schedule with very urgent duties, called such people and asked them to pass on my salaam to Hazrat. I feared they will lie in saying that they have met me and that I had sent salaams, while it was completely untrue.

For many years this was the type of meeting with Ra-eesul Ahraar. One morning at 10 o'clock I was extremely busy in my room when Moulvy Naseer came to inform me that Ra-ees Saheb was there, enroute to Raipur wanting to shake hands with me. I called him up to my room. He came up and while still climbing the stairs greeted me stretching his hands towards me saying: "I am going to Raipur. I want to put one question to you before I go. The day after tomorrow I shall come here in the morning for the answer. The question is; What is this thing called tasawuf? What is its reality?"

Immediately while shaking hands with him I replied: "All it is, to correct one's niyat. Nothing else. Its beginning is: انما لأعمال بالنيات *"Verily all actions are judged by the intentions"* and its end is ان تعبد الله كانك تراه : *"That you worship Allah as if you see Him."*

Hearing this answer of mine, he fell silent and replied: "While travelling from Delhi I have been thinking that if you say this, then I will raise this objection. And if you say that, I will raise that objection. But this answer which you have given, I have not even anticipated."

I said: "Go now. Your tanga is waiting. And futhermore my time is also being spoiled. You may continue to try to think up some objections to find fault with it. I am afraid that during the day I will not find time to discuss anything at length. Perhaps I will be able to spare a few minutes, but if you so

wish for a longer discussion, then it may be possible after Maghrib."

The very next day at Maghrib he was back saying: "It was difficult for me to stay over in Raipur last night, because I had to attend a certain function and tonight it has become necessary for me to spend the night here with you. For this reason I have come away one day earlier."

He said further: "Do you know that I never had any faith in you nor any love."

I retorted: "The feeling was mutual."

Then he said: "But I must admit that the reply you gave me yesterday made a tremendous impression upon me. I have been thinking about it since yesterday and have not been able to come forth with one critical objection against it. I answered: Inshallah Maulana, you will never be able to find any fault with it... انما لأعمال بالنيات

This is the first stepping stone of tasawuf and the last step is ان تعبد الله كانك تراه *"That you worship Allah as if you see Him"*. This is what is called 'Nisbat' (contact). This is also called 'Yad dasht' (remembrance) or 'Hudoori' (presence).

I said: "Maulana Saheb, all the excercises are merely to attain this state. The zikr aloud is for it. All the Mujahida and Muraqaba are for it. And whomsoever Allah has granted this wealth out of His Infinite Generosity, in any way, he will not require anything else.

The Sahaba Radiallahu anhum acquired this high state of spiritual blessings through only one look of Rasulullah

Sallallahu Alayhi Wasallam and thereafter they did not re
quire anything else. Thereafter the elders and saintly
forebears of this Ummat had prescribed various forms o
treatment for the many sicknesses of the heart just like
doctors prescribe treatment and medication for physica
diseases. The doctors of the soul have out of their ex
periences in every age prescribed various treatments for
various spiritual illnesses according to the needs of the
time. These prescriptions are derived from the experience
of the earlier elders of the Ummat. Some people derive
benefit from them immediately and are healed while others
take longer to effect a cure for their ills.

Then I related many incidents, one of which I had heard
from my late father many times and which I had related to
the students of hadeeth as well as the attendants of my
majlis. The story is: "There is a village called Kernal in the
district of Panipat. Through which the Jamuna River flows.
I do not know if it still is so. All along the Jamuna people
are able to cross over with their shoes in their hands in the
dry months. And when tnere is much water there are boats
and for a small fee the boat-riders will take you across.
When the river is in flood no one can cross over.

A man accused of murder in Kernal came to cross the river
while it was in flood. He begged all the boat owners to take
him across but none of them were prepared, saying that to
try and cross the river in that state was to commit suicide
by drowning. The poor fellow was in great distress as he
had to cross over. Someone saw his anxiety and said to
him: 'If you do not mention my name, I will show you a way.
Further along the Jamuna there is a simple house wherein
you will find a faqir type of person. Go to him, beg him,

plead to him for help. *Do whatever you can to stir his sympathy and as much as he may scold you even if he should beat you, do not turn away from him."

The man went to the faqir and started to beg. First of all the faqir as was his habit, scolded him badly: "Am I some sort of god? What is there that I can do?"

However when the man stood crying in front of him*. The saintly faqir said to him. "Alright go to the river and say to it, the person who never ate any food nor ever approached a woman has sent me to you to ask you to give me place to cross."

He went to the river, said as he was advised and the river allowed him to cross over. In this way his problem was solved.

The saintly faqir was living with his wife and children in the same house. (It is common for the wives of holy men to be an antagonist . While he tried his utmost to be kind so that no injustice is done to her, she on the other hand tries to take unfair advantage thereof).

The wife started crying: "You say you have not eaten all your life! But how is it that without eating you have become like an elephant? But leave that alone, how can you say that you have never approached any woman. From where have these children come?"

The poor man immediately assured her: "These are my children. I have never denied fatherhood of my children!"

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*On this I remember a nice story from Kemta which I will quote in chapter eight.

*Crying is an easy way of bringing mercy into motion. May Allah grant me also this ability.

The woman in spite of this assurance again started crying bitterly screaming: "You have insulted me. You have disgraced me. That man will go to everyone to say that peer Saheb has never ever approached a woman, so where do the children come from. All will look upon me with scorn."

The poor saintly faqir went out of his way to try and explain the true meaning of his words, but no matter how much he explained, she just could not understand. She just continued crying and after she had a long session of wailing, he said to her: "Throughout my life, I have indeed eaten solidly. Praise be to Allah. And I have always had sexual relations with you as you well know. The truth of the matter is that during my childhood I heard a learned divine say in a lecture: "Whatever work is done for Allah's sake, infact becomes deen and is not of this world. It becomes an act of worship for which reward is received." From that time since now, whenever I have eaten anything, it has been either with the niyat of acquiring bodily strength and energy for ibaadah or for the sake of pleasing the heart of Him who brings me the food or prepared it and feeds me. Similarly since having married you I have indeed approached you numerous times, but (I have already previously heard the advice of the Maulana) and thus whenever I approached you I made the intention of doing my duty to you and to satisfy you, because Allah had placed certain rights due to women upon the shoulders of men." (finis)

There should be no hesitation in accepting the veracity of the story. The miracles of the prophets of old have given way to the wonder works (Kara'mat) of the saints. Even the walking upon water is an act known to have been performed by the Sahaba Radiallahu Anhum. There is a special book (of mine) 'The Miraculous Deeds of the Sahaba' (Karamaat Sahaba) which was written on the order of Hazrat Thanwy Rahmatullah Alayh. Among the stories

therein is one about Sayyidina Alaa bin Hadry who during the jihad against Kisra, he threw himself and his horse into the river to cross over in such a manner that his saddle did not even become wet. The commander of Kisra on seeing this while sitting in a boat, decided to flee as it would be useless fighting such people. (This has been reported by Hafiz Abdul Bar and by Tajuddin Subki in shortened form.)

I have heard this story many times from my late father, but when Maulana Abul Hasan Ali Nadwi wrote Malfoozaat (saintly utterings) of Hazrat Maulana Mohammad Yakoob Saheb Mujaddidi, Naqshbandi of Bhopal, the story is told in a different manner on page 356. There it goes like this:

"Hazrat once said: One holy man was living on the bank of a river with another staying on the other side. The one, living on the one side had a wife and family. He said to the wife: "Fill a plate of food and take it to the saintly man on the other side and give it to him to eat."

The wife said: "The river is very deep. How will I be able to cross over?"

He said to her: "When you place your feet in the water, mention my name and then say: 'If such relations took place between me and my husband which normally take place between husband and wife, then let me sink, otherwise let me cross over".

The wife said this and immediately the river withdrew and she was able to cross over safely, with the water only reaching her knees. She gave the food to the other saint. He ate it alone. When it was time for her to cross over once more, she became worried. She knew the formula for coming but did not know the formula for returning. The saint saw her anxiety and asked her to which she replied: ' 'How will I be able to return across the river?"

He said to her: "Mention my name and say: If this man had eaten even one morsel of food, then let me sink in the water. Otherwise let me cross over safely."

In this manner she crossed the river. Arriving back she asked her husband: "Why is it that you being a father of children have spoken a lie by denying having relations with me? And why is it that the saintly man had eaten the whole plate of food before my eyes and yet denied having eaten anything?"

The husband replied: "Whatever I have done was done on the command of Allah not out of the desires of my self. And whatever he had done, was done in answer to a Divine Command wherein his self had no share. On the other hand whatever the world does is done to satisfy one's desires. We do not fall in the category of those whom the world looks upon as being married people enjoying conjugal relations and feasting."

It is not certain that this story is the same as the other one or that it is the same story told in another form. There may be many similar stories. Even among the Sahaba Radiallahu Anhum there are many well-known stories telling about them walking on water and driving their horses through raging flood waters.

Having reached so far, mention was made in the after-Asr majlis about Shah Ilmullah of Rae Bareilly. A story of him was told of how a discussion took place about Hazrat Bayazid Bustami Rahmatullah Alayh. Hazrat Bayazid was going somewhere when his path was blocked by a river. As he reached it, there suddenly appeared a clear path across. Hazrat Khwaja Saheb said: "This is a test from Allah!" Then he made dua asking Allah to return the river to its former state and he will turn back, or choose another route. He said: "I am afraid of this test."

The narrator said: "If this saint among saints had such fear at the appearence of karaamat, and was so fearful of Allah's power, then how much more should not other lesser saints fear? It is the duty of every seeker after the truth to beg Allah only to be Allah conscious and to be in His presence and to be involved with His remembrance."

كل ما شغلك من الله فهو صنمك

"Everything which diverts your attention from Allah, is an idol to you."

On having mentioned the above story I recall an incident about my teacher, mentor and guide Maulana Khalil Ahmad Saheb. With my elders there was never any special attention given to the working of miracles or the bringing about of miraculous deeds. On the contrary they always tried to stop such happenings.

I had a very close friend who is slightly older than me and had studied under my father in Gangoh as one of my fathers most diligent students. They were a sizeable group of between twenty and twenty five boys in Arabic studies. Those in Persian and Quran studies were over one hundred. When in 1328 Hijri he decided to take up permanent residence in Mazahirul Uloom, Saharanpur, they all came here with him and completed their studies in Mazahir. After completing their courses they became mureeds through bay'at of my late Sheikh for their inner spiritual training and cleansing.

Among them was Maulana Abdur Rahman Saheb who became the Imam of a mosque at Kasoli near Shimla. From there he wrote to Hazrat telling him of his well-developed spiritual condition. Because I used to write Hazrat's letters I became quite aware of the spiritual progress and condi-

tions of friends. May Allah grant Maulana Abdur Rahman a high place in the hereafter. In one long letter he explained to Hazrat about many miraculous happenings in which he was involved as well as many visions and revealings. As I read the letter to Hazrat he became very happy and pleased saying that this young man has reached up to the fourth heaven.

My surprise was tremendous when in reply Hazrat made me write to him: "Apart from the compulsory prayers and the Sunnats attached to them, suspend all nafal prayers, zikrs and wirds." I was completely dumbstruck at this reply.

Similar incidents happened to all our elders. When my late uncle used to write to Hazrat Saheb about such revelations and miraculous happenings concerning himself, Hazrat wrote to him in similar vein, instead of giving further encouragement: One should not pay attention to such things as these things can be an interference to spiritual progress.

I then also told Maulana Ra-eesul-Ahraar Saheb that I have heard many such stories since my childhood or from the lessons of my late father, who had a habit of relating such incidents during classes. One such story will appear when we come to the issue of Fat-hul-qadeer. When we studied Mishkat by him the above story was told by him explaining a certain hadeeth.

Rasulullah Sallallahu Alayhi Wasallam said in a hadeeth quoted in Mishkat in the chapter dealing with Salatul-Duhaa:

"There are three hundred and sixty joints in the body. When in the morning a person wakes up healthy and safe, he has to give a sadaqah for the health and safety of every joint (by

way of thanksgiving). Uttering 'Sub-hanallah' is one sadaqah. To say 'Alhamdu-lillah' once is one sadaqah. To say 'La ilaha illallah', is one sadaqah."

To command righteousness is a sadaqah. To remove any obstacle from the path is a sadaqah. For a man to have conjugal relations with his wife is a sadaqah. And to perform two rak'ahs salaah for Duhaa stands in place of the sadaqah for all the three hundred and sixty joints."

This is so because in salaah all the joints are brought into action. Therefore two rak'ah stands in place of sadaqah for all the various joints. The Sahaba Radiallahu Anhum inquired: "Ya Rasulullah Sallallahu Alayhi Wasallam! How is it that it is sadaqah if man fulfills his passions in sexual relations with his wife?"

(Note: May Allah reward the Sahaba Radiallahu anhum well. They asked questions whenever any doubt existed and in the answers received the whole Ummat benefitted).

Rasulullah Sallallahu Alayhi Wasallam replied: "If that water is deposited in a wrong place, (not permissible for it) and (performs fornication or adultery) then tell me will it not be a sin."

They replied: "Yes it will be a sin."

Rasulullah Sallallahu Alayhi Wasallam said: "Hence if in order to avoid sin, a person has conjugal relations with his wife, why should he not be rewarded?"

Corroboration of this theme has also been found in many hadeeth. Allah's grace and mercy and the blessings of His beloved Rasul Sallallahu Alayhi Wasallam, are indeed innumerable and countless. If we trample these favours under our feet, not paying attention to them, it is merely our own loss.

Couplet:

"Ask Moosa Alayhis Salaam regarding this deen of Allah
He went to fetch fire and received prophethood."

Look at this! In sincerity Nabi Moosa Alayhis Salaam went to look for fire and is endowed with the honour of prophethood. There is a well-known saying of my father, which I have heard numerous times: "To follow the Sunnat with the niyat of following it while proceeding to relieve yourself in the toilet is better than to perform nafal salaah in a manner contrary to the Sunnat."

This then, is the thing with which I have introduced this subject.

NOTE:

I have mentioned Maulana Habibur Rahman Saheb, the Raees of the Ahraar in the beginning of this book. It will be a great injustice to him if I should neglect to write the end of the story. Initially there was great enmity between us, but later through the barakat of Hazrat Shah Abdul Qadir Saheb, great love developed between us. I have already referred to it. In the end he expressed the intense desire to come and stay with me in Saharanpur.

He also asked that he be allowed to leave his young sons in my care, but in-spite of his persistance and devotion to me, I had to refuse. Thereafter he begged Hazrat Raipuri to use his influence and press upon me to agree but I said to Hazrat: "These are the children of Ra-eesul Ahraar. I have no connection with them."

Maulana insisted: "Don't worry, all the conditions you may lay down for their acceptance will be accepted. Hazrat will guarantee that."

I finally laid down four main conditions of acceptance:

No. 1. That they will not under any circumstances be allowed to read newspapers. If ever any complaint reached me in this regard it will be سلام عليكم Salaam Alaykum to them.

No. 2. They will not be allowed to attend a Jalsa, even if it be to listen to a lecture by their father or by Maulana Shah Bukhary or by Hazrat Madani and even if I should personally also attend the Jalsa. And even if for some reason or other I should give permission then still they will not be allowed to attend.

Maulana accepted both these conditions with great glee and joy. They should definitely not be allowed to attend any lectures or public addresses by myself and Shah-ji. Politics is like a child in our house. After their completion of their studies here, I will be able to teach them politics in two months time.

No. 3. They will not be allowed to leave the madressa without my permission.

No. 4. They will not be allowed to have contact with other students - neither friendly relations nor bad relations, neither bonds of love nor of enmity.

May Allah give Aziz great reward. I shall always be very grateful to him that he obeyed the first two conditions very diligently beyond my expectations. So much so that after a couple of years when I considered it not to be harmful I gave permission to attend the public speeches of the above mentioned three personalities and this permission was earnestly and sincerely given, he still refused to go saying: "It is my duty to carry out a promise."

The result of all this was that in the sight of Hazrat Shah Abdul Qadir Saheb Raipuri he became a favourite and later became a Khalifa. Through the Grace of Allah both Aziz and Abdul Jaleel graduated in the same year from Mazahirul Uloom in 1360 Hijri and both became Khalifas of Hazrat. May Allah use their services in the interest of His creation. With regard to the fourth condition, they were not able to carry it out with the same diligence as in the case of the first two conditions. If I say that in my own weakness laxness played a role, then I am not uttering an untruth.

In this respect some blame must also be taken by Abdul Jaleel, a nephew of Hazrat, who was studying here in the Madressa and stayed here by me. He used to live a life of solitude, so fine that he could be envied. He had one very nice habit, which I liked very much. Whenever Hazrat used to visit somewhere around here and was invited anywhere, he never went to attend the majlis without having already eaten his meal. He always first ate at my place and then joined the majlis. And when people insisted that he should eat, he always declined the offer, saying he already had his meal. And even if Hazrat himself or I asked him, he always replied that he had already eaten. His excuse was never untrue. Sometimes he even had his meals before the time. When he was previously informed of being invited to eat, he either gave the excuse that coming at that time will mean that he will have to miss lessons or have to forgo his time of study.

CHAPTER TWO

Regarding My Studies, Teaching and Writing

I was born at 11 o'clock on the evening of 11 Ramadaan 1315 Hijri after Taraweeh. The account of my descent giving my family tree with all its branches is mentioned in

detail in my 'Tareekh-e-Kabeer'. Prior to thirty years all the children are mentioned there-in. Thereafter because of my involvement with numerous tasks and because of the weakness of my eyesight, the whole geneological tree has not been properly kept; otherwise it is quite full. If anyone should wish to have a look at it, he may do so freely. Furthermore in his book: 'Mashaa-ikh Kandhla' Maulana Ihtishaam Saheb has given a description of part of my family together with the particulars of virtue of some of them.

Up to the age of two and half years I stayed in Kandhla. I have heard that as a child at that time I was so naughty that my main enjoyment at play was to break and tear things. My grandmother used to give me many pots, buckets and small clay pots, which were made by potter-girls in those days and sold as toys for small children.

The house in which I was born had a high balcony which I still remember quite well. I used to sit on the balcony and throw those cups and pots down from on top. And on seeing them being smashed I became very happy. And when they did not break into pieces, then I would climb down, pick them up, carry them up again only to throw them down once more.

I heard that whenever my mother scolded me over this, my late grandmother became angry, saying: "If during my lifetime and in my presence you scold my grandchildren, then you must watch out for me. If he gets happy when these pots and cups are broken, then it is my desire that he should be happy."

At the age of two and a half years I visited Gangoh and because of my father and the love they had for him, every one of Hazrat Gangohi's attendants and followers were fondling me and caressing me. I can still remember quite

vividly how Maulana Sayed Ahmad, the elder brother of Shaikhul Islam Sayed Hussain Madani used to carry me on his shoulders for the whole day. I used to sit on the back of his neck with legs hanging over the shoulders for the whole day while he continued to do his work. Only at salaah time did he take me off.

Maulana Sayed Ahmad Saheb (May Allah grant him a lofty rank) came to Gangoh in 1320 Hijri and only returned to Medina after Hazrat's death in 1324 Hijri. In his autobiography 'Naqsh Hayaat' page 65 Hazrat Madani, that it was in 1324 Hijri and in my 'Tareekh Kubra' mention is made of his presence in India in 1326 Hijri. In our family the children normally begin learning at the age of five. But I did not start until I was past my seventh year. I can still remember how angry my grandmother was at my mother and remember the reason. She said: "All mothers love their children but love should not make you blind."

My father had already learned one and a half paras by heart by the time he was still drinking milk and by the time he was seven years old he had already memorised the full Quraan. And by that time he had already read Sikander Nama, Zuleikha and Bostan in Persian from my late uncle.

My grandfather had told him at the age of seven on having memorised the Quraan: "You shall recite one full recitation of the Quraan daily and for the rest of the day you will be free. After six months we will start Arabic."

My father used to say: "On having performed fajar salaah, I used to sit on the roof and start the recitation of the Quran. From there I could see the roof of my grandmother. By Zuhr time I had completed the full Khatam, and used to come down to eat. Then in the late afternoon Arabic was studied with great keenness."

This was the reason for my grandmother's anger. She used to say: "If this boy grows up, what will become of him? Mend shoes? a skin tanner or toilet cleaner or street-sweeper? Have you not thought of this?"

I can still vividly remember how angry she used to become. My father used to answer: "When it is time for him to play, let him play. Once he gets busy with studies it will be full swing."

On hearing this my grandmother became more angry: "But when will that time come or will it come after death?"

I myself used to become quite angry at hearing that such-and such a boy has already memorised so many paras while I had not yet memorised anything. It was during my seventh or eighth year when I was made to start Qaida Baghdadi at the hands of the wife of Dr. Al-Haj Abdur Rahman Saheb Muzaffarnagari.

This doctor Saheb had great love for Hazrat Gangohi and his family and I still remember him cooking pulao for Hazrat and eating with him. He must have slaughtered one chicken daily and I do not know how many things he cooked out of it. He was fond of rearing chickens and fed them many special things. Doctor Saheb is also mentioned in 'Tazkira-e-Rashid'. Someone once asked Hazrat Gangohi what doctor Saheb was doing there. The questioner referred to the fact that everyone was busy with zikr etc., while doctor Saheb did not seem to be too interested in these things. Hazrat replied: "He is here to feed me pulao."

My Qaida Baghdadi started at the hands of this doctor's wife. I do not remember anything about that period of learning except a thing or two. My father had a bookshop. I knew where the Qaidas were kept. In two or three days I had torn

the first one and just went to take another. I also remember that if I did not eat with Hazrat Gangohi, then doctor Saheb and his wife took out my share of pulao and kept it for me. I can also remember the almonds, raisins and coconut.

Apart from that my whole day passed in eating. I cannot remember in how many days I finished my Qaida before I started my sipara. I never learnt under any qualified Hafiz Saheb or in any maktab. I have already mentioned in Aap Beti No. 1 that my father took special precautions that I not be allowed to mix with people through studies. For this reason I still recite the Quraan in Persian style.

Among the students of my father there was one: Hafiz Ibrahim Saheb Rasulpuri, who could recite the Quraan well. For one day I became a student of his. What happened was this: I had a fight with my mother. From somewhere I received one paisa. On the one side the coin was stamped and on the other side was a picture imprint of a sword. It looked very nice to me. I gave it to my mother to keep. She did not consider it of any importance and when I later asked her for it, she had already spent it, but promised that should she get another she will give it to me as such coins always came and went. I became very angry (which to this day is my weakness). In my anger I refused to eat my supper. The next morning my mother informed my new Ustad that I had refused to eat supper the previous evening. Hafiz Saheb told me: "Go and first eat your food."

I replied: "If I get my coin then I will eat."

He said: "In that case, go sit down and hold your ears, and you can only leave it if you eat your food."

When Hafiz Saheb went for his lessons which lasted from half an hour to three quarters of an hour, I stopped holding

my ears. When I saw him coming back, I again grabbed my ears. An hour or two later he again went to my father for lessons and I stopped holding my ears. And also when he left to perform Zuhr salaah I also stopped. This went on until Asr time. That night I also did not eat. I can only imagine what my mother must have felt over this action of mine.

That afternoon my mother came to know that Hafiz Saheb had ordered that I shall not be let off for as long as I do not eat my food, and that I had demanded that for as long as I do not receive my coin I will not eat.

When after Asr my father came to know of these events, it was the end of my period of study under Hafiz Saheb. He told Hafiz Saheb: "As regards to his training, that will be my responsibility. I merely put you in charge of him so that in your presence he should sit and learn his lesson."

As already said that was the end of my learning under Hafiz Saheb. May Allah grant him high degrees of spiritual development. Later at his insistance he took bay'at with me. When he straightened my shoes I told him never to do such a thing as he was my Ustad, which made him become quite embarrassed. Once I reciprocated by straightening his shoes, he became ashamed. I told him: "When you straighten my shoes, then I will reciprocate in this manner."

Once my father also placed me in the hands of Hafiz Mohammad Salih to learn by him. He was from Nicor, district Julundar and was one of the most formost Khalifas of Hazrat Gangohi. He was a very pious person, very humble, Allah-fearing man who performed a lot of nafal salaah. Thus when he visited Hazrat Gangohi; then, for the sake of barakat my father asked him to teach me for a couple of days for as long as he remained in Gangoh.

Apart from the above-mentioned, whenever I visited Kan
dhla I took lessons from the famous Hafiz and Ustad of all
Hafiz Rahim Baksh ibn Khuda Baksh, as well as from Hafiz
Mangtu, my late uncle and his contemprories. All the other
Hafiz Sahebs after me and of our time were students of
Hafiz Rahim Baksh Saheb. He was a gem among the peo
ple and acted as such. He never wanted to know anything
about taking leave even in times of sickness. Once he
became very ill for some days, being even unable to sit up
but still he called us all to his house for lessons and taught
us there. He was a very pious and Allah-fearing man.

During those days if one looked for tea to be used as a form
of medicine, one could hardly find it, and there was no
teashop. When he had performed his fajr salaah, he remain
ed busy with the reading of wazeefas as he proceeded to
the famous Madressa Qul-aniya, which is directly opposite
the Juma Masjid. After performing his Ishraaq salaah, he
entered the Maktab. The early-arriving students would then
be waiting for him on the steps of Juma Masjid. Occa
sionally I also was among them. As soon as he finished his
salaah and came forth to put on his shoes to go to the
Maktab two or three students would commence reciting
their lessons. The one who recited 'Bismillah' first would be
allowed to continue reciting while to the rest he would say
"Chusht", which in our colloquial meant; "Quiet".

In the Maktab there was a small pomegranate tree. During
winter and summer, whenever the sun's rays fell on this
tree, Hafiz Saheb would quietly proceed towards the Mas
jid for Chaasht salaah (Duhaa). As soon as he finished his
salaah all the pupils would cover their Quraans, but no one
had the guts to leave before he gave permission. Even if
one or two, three did leave, he would not have known about
it. After completing Chaasht salaah Hafiz Saheb came
back to the Maktab. He would then say to one of the pupils:

"Go and bring my lungi." This was the sign that it was time to go. Immediately all the pupils would start a stampede out of the Maktab. Finally Hafiz Saheb would emerge alone.

Hazrat Hafiz Saheb very seldom beat anybody but fear for him was such that even now I feel fearful of him.

The other teacher was the late Hafiz Abdul Subhan. He was a man who gave such hidings that almost always there was loud wailing and weeping. Hafiz Saheb's first warning used to be: "If you do not learn your lesson I will send you to Hafiz Subhan."

When I visited Kandhla for a few days, I also became a pupil of Hafiz Saheb. I must have memorised two to two and a half paras in all the time that I learnt from him. My grandfather had appointed him as a teacher at a salary of two rupees. After about fifteen to twenty years he had been raised to seven rupees. And when the elders of our village Kandhla became connected with Aligarh, they tried very hard to transfer Hafiz Saheb to Aligarh at a salary of 40,50,60 and 100 rupees for teaching Quraan; Hafiz Saheb declined to accept even if 700 rupees was offered.

I had heard that previously Hafiz Saheb had been a wrestler. He had come to my grandfather asking for a ta'weez in order to overcome a certain opponent. It is said grandfather liked him, asked who he was, where he came from etc. It then became known that he was a wrestler who also had memorised the Quraan. Grandfather listened to his Quranic recitation, made him repent from wrestling and accepted his bay'at. He then offered him a salary of two rupees per month to teach the children. He placed him in the Neelgar Masjid to teach the children of the village. After my grandfather, went away, the 'nobility' of the village

considered it insulting that their children should be taught by the Neelgar people. They took their children out. When grandfather returned and heard the whole story, he was very angry and he built a madressa for Hafiz Saheb opposite the Juma Masjid in an old broken down mosque. After the death of my grandfather, he also had a close relationship with my father's eldest brother.

My late uncle (Maulana Ilyas) was also a student of his. I have seen on many occasions that whenever uncle visited Kandhla he treated Hafiz Saheb with great respect, even kissing his hand.

Hafiz Saheb had read the word for word translation of the Quraan from Hazrat Maulana Hakeem Siddeeq Saheb, the Khalifa of Hazrat Maulana Rashid Ahmad Gangohi. It is well known that for forty years except for once, he never missed the salaah with the jamaat from the takbeer-oolaa. He died in 1347 Hijri at the age of ninety years. The number of those who became Hafiz at his hands were near to 400. He is buried in an orchard belonging to him on the road to Kerana. (Maktoob Haji Iftikhar-al-Hasan Kandhlawi).

Hafiz Saheb knew Persian quite well and used to teach it to his children. Apart from these two good men I never had the opportunity of learning the Quraan from anyone else. I had the Naql Nizami Quraan from which I learned and in which every page ends with the ending of a verse. My father ordered that I should recite each page one hundred times and then leave it. I cannot guarantee when one hundred times was completed, if ever, one hundred times was completed. There is no true and sure evaluation as to how long it took. I remember one foolishness of mine: coming after about fifteen minutes and saying that one hundred times have been completed, and by way of providing proof of my recitation and to emphasise, saying that today it was done

correctly whereas the previous day there were some mistakes. I even remember my fathers response to this:

"The complete correctness of today's recitation will only become known after tomorrow's recitation."

I finished the whole Quraan and finally became a hafiz. My grandmother (may Allah enlighten her resting place) was also a hafiza and she knew the Quraan very well. Her daily habit was to recite one manzil together with her other household duties. During Ramadaan she recited forty paras daily. Her character and ways are also mentioned in Tazkira-e-Khalil. When she was in Gangoh it was her duty to listen to my lessons. When she was not there, my father sometimes appointed some student or other to listen to me, among whom was my previously mentioned friend Moulvy Abdur Rahman Gangohi. Sometimes it was done by my father's special student Moulvy Saeed Marhoom Gangohi.

After arriving in Saharanpur and having completed memorising the Quraan, the late Moulvy Saeed was appointed to listen to me. I used to make a lot of mistakes. My father also used to listen to me when we were on a journey, but in such cases I even forgot that which I knew well. To know the Quraan as well as should be, has not been my lot up to now.

During Ramadaan 1338 Hijri, I started recitation of the full Quraan daily. This continued until about 1380 Hijri and even afterwards.

In the beginning my habit was to recite one and a quarter paras which I was to recite in the taraweeh in Hakeem Ishaq Mosque, or I would read it from the Quraan four or five times with translation in Hazrat Khalil Ahmad's house

after taraweeh until sehri time. During the hot days it was a bit less and during the cold days a bit more. Then during tahajjud it was recited twice and from sehri till fajar salaah once and from fajar salaah till going to sleep once. Then after getting up from sleep, normally at about ten o'clock, till the time for chaasht salaah once more in winter and twice in summer. Thereafter from chaasht till fifteen minutes before zuhr once or twice. After that it was again recited during the sunnats of zuhr once or twice (once in the sunnats before and once in the sunnats after zuhr). Later it was once in every of the two sunnats.

After the sunnats of zuhr it was recited to one of my friends and then until asr salaah (according to the season) it was again recited once or twice. After asr it was my habit to recite it to some highly respected person. As long as Hazrat Khalil Ahmad was alive I read it to Hafiz Muhammad Hussain Saheb Ujrarwy. Afterwards for about two or three years it was Moulvy Akbar Ali, a teacher at Mazahirul Uloom. Thereafter it was Mufti Muhammad Yahya for quite a long time, together with his two brothers. Hakeem Ilyas and Moulvy Aqil. The same para was again recited once after Maghrib in the nafal salaah. Then it was again recited once from after the nafal till taraweeh.

At taraweeh this para was completed and the next one would start. During the twenty-four hours it was necessary to organise in such a manner that thirty paras were recited. Allah be praised that through His Grace this practice has been continued from year to year. During these last few years illnesses has put an end to these efforts. A story of that time comes to mind. It was quite well-known for a long time.

"A very sincere friend of mine Hakeem Tayob Raipuri, the father of another good friend of mine Moulvy Aamir Saheb

used to visit me quite often. He used to come for a very short while and always brought the latest news from the political front. There were no formalities attached to his visits to me.

Once in Ramadaan he arrived at about 8 or 9 o'clock, in the morning. He told Moulvy Naseer to have the gate opened. Moulvy Naseer told him it was Ramadaan. Then he tried to shake the chain attached to the gate by himself. But Moulvy Naseer stopped him saying: "At this time Sheikh is either asleep, which means you will spoil his sleep or perhaps he may have woken up already in which case he will be busy performing nafal salaah. In such a case you may continue shaking and it will be of no use."

Upon this he became angry and walked to the Madressa. Enroute he met Maulana Manzoor Ahmad Khan Saheb who asked: "Hakeemji, what are you coming to do here? Here by Sheikh it is now Ramadaan."

Hearing this he began to think and his anger grew against Moulvy Naseer. Then he went to meet Hazrat Nazim Saheb, who was busy dictating replies to letters. He also told him: "Hakeemji, what are you coming to do here. Here by Sheikh it is now Ramadaan."

He got up from there and went to Mufti Mahmood Saheb's room. At that time Mufti Saheb was residing in his room in the old madressa building. Mufti Saheb said the same what the others had said. Hakeem Saheb asked: "But surely there must be some time for talking or meeting him even in Ramadaan or is there not?"

Mufti Saheb replied: "For half an hour in the evening after Maghrib."

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Mufti Saheb replied: "For half an hour in the evening after Maghrib."

He said: "No that will not suit me as I have to return to Raipur."

Mufti Saheb said: "In that case come to the mosque fifteen minutes before zuhr. Then you can meet him."

When he arrived before zuhr I had already started performing salaah. Then after zuhr I began performing the sunnat salaahs. For a long time he stood waiting, but when he saw me taking a long time before going into rukoo, because I was at that time reciting the para twice, he went for a walk. When he returned he found me busy reciting the Quraan to someone. Knocking hard he came up to my room and as he came near he said loudly:

"Brother, Assalamu Alaykum, I have not come to talk to you. I only want to say my thing. Ramadaan through Allah's grace comes to us in our place also, but never comes in the form of a fever. Salaam Alaykum, I am going and will come to meet you after Eid."

I merely said: "Wa Alaykum Salaam" and continued reciting.

In 1325 Hijri my Persian and Urdu studies commenced. No matter how thoroughly or not my memorising of the Quraan was, I was by then counted among the Huffaz. I learned Persian mostly from my late uncle, who at that time was the very embodiment of piety and exerted himself very much in spiritual excercises. Behind the Quddosia Khanqah there was a piece of land where daily he went to sit on a canvas bag all alone with eyes closed. When I used to go for lessons, the rule was that I had to open the kitab and place it before him. Another pupil used to accompany me for lessons but I cannot now remember his name. We were both reading different kitabs. After placing the kitabs

before my uncle and reciting 'Bismillah', the lesson started. If there was any delay he immediately used his one finger to close the kitab, which meant that as punishment for the delay the lesson was suspended. Then after sitting a short while we would return. Sometimes he again allowed us to start and sometimes sent us away. The lessons depended entirely upon our own study of the lesson before hand. Whenever a minor mistake was made he would say: "Shust", and in cases of a major mistake, he again would close the kitab with that same finger.

At that time I had a habit of talking too much. My uncle used to tell me: "If for six weeks you can remain silent I will make you a saint."

But for me instead of remaining silent for six weeks, it was a major calamity even to keep quiet for six days. Once later in life I reminded him of this promise of his. He remembered it quite well. I said to him: "You mentioned six weeks, now I will be able to remain silent for six months."

Uncle said: "That is now past. That was for that time."

At that time he used to remain in meditation the whole day. One wonders what he must have been thinking about all that time. And from maghrib to esha he was busy with nafal salaah. At that time he was always eating roti made from barley, following the sunnat. We also tried to emulate. This continued for about six months but as a result of some illness the doctor stopped him. My father also prohibited him and the whole story stopped. I still remember barley bread being baked and myself eating with him.

During Rajab 1328 Hijri, I came to Saharanpur because a couple of months previously my father had come from Gangoh to Saharanpur to settle there permanently .

Because of the Dastarbandi Jalsa of Darul Uloom Deoband, almost the whole of the bookshop was removed from Gangoh to Deoband. This was because the elders of Deoband had insisted that for making known the writings of Hazrat Gangohi, my father should set up his bookshop in Deoband for the duration of the Dastarbandi Jalsa. And after the Jalsa the bookshop was moved to Saharanpur. As a result of the continuous transfering of the books to and in Deoband, and from there to Saharanpur, many books were spoiled and the binding of many were torn.

On arrival in Saharanpur my Arabic studies commenced in earnest. Upto then I had learnt some Persian and elementary Arabic mostly at the hands of my uncle and less from my father. But in Saharanpur I was placed in a class together with a relative of Hazrat Maulana Khalil Ahmad Saheb, whose name was Mazhar Ali Khan Rajpuri and the third one was Sayed Mahfooz Ali Gangohi, who later became the brother in law of Maulana Anwar Shah Kashmiri; and moved to Deoband. When the late Mahfooz Ali Saheb's sister got married to Maulana Anwar Shah Saheb, he was staying with my father in Saharanpur and before that he had also studied under my father in Gangoh. When he came here, he became my classmate. Our class consisted of three became known as the special class. After Sayed Mahfooz Saheb left for Deoband we were only two.

My father had a special way of teaching 'sarf' (etymology). He used to make us write down the words as well as some rules of 'sarf'. I did not study 'Meezaan', 'Munsha-ab', 'Ma'roof' and 'Mutadawil'. I think that at that time, most probably, a special Meezaan Munsha-ab was prepared for me consisting of two pages each and was printed by Asy Madrasi press. In it the introduction the conjugation of Arabic verbs were about ضرب يضرب (daruba

yadribu) instead of فعل يفعل . This is how it was in 'Meezaan' and also in 'Munsha-ab'. Thereafter this booklet was misplaced and I have not been able to find it since.

My father used to make us learn the grammatical rules by heart and then had us practice its use on rough paper. I still remember how for three or four days I had to recite my sarf lessons and 'panj ganj'. No time was wasted in this. The detail of this system has already been mentioned in the introduction to my other work 'Ikma-lul-Shiyam'. However, in 'Fusoole Akbari' much time was spent. In Ramadaan I had no holiday. Special books, other than those studied during the year, were taught then.

I am giving, below, a copy of my 'sarf sagheer' notebook which I used for exercises in the early stages and a copy of my study programme, which to my good fortune I managed to find. It is a very old one dating back most probably to 1328 Hijri. It refers to the first three years. All I remember is that Ramadaan's books for study were different from the others. In the first Ramadaan I studied 'Nahu Meer'. Thereafter followed the analysis of sentences in accordance with the rules laid down in 'Nahu Meer'.

I also studied at the feet of Maulana Zafar Ahmad Saheb Thanwy, who is presently the Shaikhul Islam of Pakistan. I took some lessons in sarf and 'Nahu Meer' from him. Apart from that I did not take any other lessons from him because most of the time my father himself took charge of teaching us.

Regarding Maulana Zafar Ahmad Saheb and the type of person he was, I have already mentioned it in the introdution to 'Ikma-lul-Shiyam' with reference to a letter by him. According to his letter he was born on 13 Rabee-ul-owal

1310 Hijri and he became a teacher at Mazahirul Uloom i
1329 Hijri. In 1335 Hijri he took long leave and after the pa
tition of India he left for Pakistan. May Allah grant him lon
life.

1st Year Ramadaan 28 to Shabaan 29: Nahu Meer, Shara
Miata Aamil with analysis, Hidayatun Nahu, Kafiya Mi
qaut, Sharah Tahzeeb, Mufeedut Taulibeen, Nafhatu
Yaman, Alfiya Ibn Maalik, Aysa Ghoji, Fusool Akbar
translation of Para Am, Tabarakallathee, Majmoo-a-chah
hadeeth. (NB. In those days the 40 hadeeth of Sha
Waliyullah and Mulla Jami were very popular).

2nd Year Ramadan 29 to Shabaan30: Rest of Alfiya, rest o
Tahzeeb, Qutbi Tasdeeqaut and Tasawwuraat and Mee
Tal-khees, 23 stories of Maqaumaat, Hisaab Taksoor Aam
Rest of translation of Tabarakallathee, Nafhatul Yama
chapter 2, the fifth part of Qaseeda Burda, Baanat Su-aad
Qaseeda Hamzia.

3rd Year Ramadan 30 to Shabaan 31: Mukhtasar, Nooru
Anwaar, Mutanabbi, Sab'a Mu-allaqa, Husa'mi Sharah
Jaami, half Kanz, Qudoori, Mayb-thee, Sullam.

4th Year Ramadan 31 to Shabaan 32: The books are not
written down in my copy of the curriculum. But from the
madressa records, the books on which examinations were
held were: Mishkat, Hidaya Owalain, Mutanabbi, Ham'usa,
Tahawi, Sharah Nukh-ba, Alfiya Iraqi (but in this latter book
exams was not held).

5th Year Shawaal 32 to Shabaan 33: (These books too are not noted down. I give them from the madressa records). Sullam, Mulla Hasan, Hamdulla, Meer Zahid, Umoor Aamma, Meer Zahid (Mulla Jalal), Meer Zahid (Risala Ghulam Yahya), Muatta Mohammad Tahawi, Euqlaydus, Shams Ba'zigha. However, exam was not given in Euqlaydus and Shams Ba'zigha. I was tested on Muatta Imam Malik without having studied the kitab. The examiner came to know that I did not study the kitab and in view of that he failed me. He did the right thing.

6th Year Shawaal 33 to Shabaan 34: Books as chosen by my father. I did not present myself for examination on Hadeeth books. Tirmidhy, Bukhary, Abu Dawood, Hidaya III (first part), Nisai.

7th Year Shawaal 34 to Shabaan 35: Bukhary Shareef (from Hazrat Khalil Ahmad Saheb for the second time), Tirmidhy. In the beginning of this year Hazrat was imprisoned in the jail at Nanital and arrived back in Zil-Hajj.

8th Year Shawaal 35 to Shabaan 36: Abu Dawood (from Hazrat Maulana Khalil Ahmad).

9th Year Shawaal 36 to Shabaan 37: Muslim, Nisai (from Hazrat Maulana Khalil Ahmad).

I have already stated in 'Ikmalul-Shiyam' that my fathe was completely innovative as far as his special students were concerend. They were not limited to the books in the curriculum. In his opinion it was more important to know the things by heart than to know the translation of the book. He put a lot of stress on literature studies. With him it was important that in 'Nahu Meer' there should be transla tion from Arabic to Urdu and from Urdu to Arabic. By way of literature he had the habit of teaching the forty hadeeth. He taught collections of hadeeth by Shah Waliyullah, Mulla Jami and Qadi Sanaullah Panipatti.

Further he also had the practice of teaching 'Kafia' and 'Hidayatun Nahu' together. As much as was taught in 'Kafia' by night was taught in 'Hidayatun Nahu' in the morn ing. It was as if Kafia was being studied by way of prepara tion for Hidayatun Nahu the following day. Similarly 'Kanz and 'Qudoori' were taught together so that Qudoori was be ing studied by way of preparation for Kanz. As much as was studied of Kanz by night was studied in the morning in Qudoori.

He was greatly opposed to teaching any literature from such books which had side notes. Hence my copy of Ma qaumaat was one which was specially ordered from Calcutta, and was a copy in which there were no side notes nor diacritical signs. He taught 'Sab'a Mu-allaqa' from a copy which he had written with his own hands because all other copies had side-notes. Similarly the 'Mutanabbi' which he taught was one also written by his own hands and is still with me.

In his opinion there was no necessity for a kitab to be taught in full except for hadeeth kitabs. The amount of a kitab to be taught was determined after eight lessons had been read in such a manner that the teacher could ask

whatever he wanted and the student did not ask anything. In such a case the kitab was for all practical purposes com pleted. Thereafter there was no need to complete it. If the student so desired he could complete it by reading the rest like in the case of Daura books. If not, there was no need. But as far as hadeeth books were concerned finishing was compulsory.

I managed to study Alfiya of Ibn Malik in full and had to recite it fully by heart letter for letter. I still remember hav ing written the opening word of every verse of it on the palm of my hand, which made me remember the whole verse. In my student days I even wrote an Urdu commentary on it. This will be discussed under my writings.

In the chart it is written that one sixth of Sharah Jaami be studied. It refers to the fact that once after Alfiya while on route to Kandhla on the station at Saharanpur, we started lessons in Sharah Jaami. From there till Kandhla station I continued reading without translation. Here and there my father asked the meaning and I explained. We arrived in Kandhla and stayed for a day. There we had a lesson of one hour. On the third day we returned and from Kandhla sta tion the lesson started until we reached Saharanpur. In those three days we completed all the 'Marfoo-aat' (Nomin tive case) and quite a bit of Marsoobaat (Accusative case). I do not know from where my Sharah Jaami was ordered because it had very concise side notes.

At that time I could not understand what was my fathers objective in this. Later when I began teaching I was once teaching the chapter on the noun (Ism) in Shara Jaami. I began checking the side notes, going from one set of foot notes (Hashiya) to the other until I got tired — Tahreer, Sawaal Kabuli, Sawaal Basuli, Hashiya Abdur Rahman, Hashiya Abdul Gafoor. I cannot even remember how many I

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must have looked up and yet I could not come to the en
when I discovered that this was a matter in which there ar
numerous opinions of various people.

In this respect in some way my studies were not complete.
had become used to reading the text of books fast an
clearly, so fast and clearly that the Ustad got the impres
sion that this student understands completely, what he i
reading. For this reason I still remained a jaahil (ignoran
one. However I took great care in hadeeth. That I did stud
with great diligence. Even in these subjects there are man
debates, which will be explained soon.

My father taught me logic up to 'Sullam' and left the sub
ject aside. The reason was that his classmate in the time o
Hazrat Gangohi was a man who was known as the Imam o
Mantiq (logic) — Maulana Majid Ali Manikalam of the
district Jaunpur. At that time his teaching of logic and ra
tional subjects was quite highly praised. He had made my
father promise to allow him to teach me logic, to which my
father agreed. This is why he merely taught up to Sullam,
with the intention that after I had completed the rest of the
course, he would for one year send me to Mendhu where
Maulana was a lecturer. Maulana used to say: "Tirmidhy is
taught by Molvy Mahmood (Shaikul-Hind): Abu Dawood is
taught by Molvy Khalil."

Hence he sent one of his special students who had done
Mantiq (logic) under him for twelve years to study Abu
Dawood by Hazrat Maulana Khalil, who used to teach him
with great care, while he was the only student in a special
class.

Maulana Majid Ali Saheb used to say about Bukhary
Shareef: "If there is anyone with anything to add to it
(Bukhary) I am the one to say it."

For this reason Maulana often asked my father: "Send Zakariyya to me quickly. It is also my wish to teach him Bukhary Shareef."

My father replied. "My promise was only for logic. I will send him after he has completed the course."

I also heard Maulana say to my father: "Molvy Saheb you are depriving him of something beneficial. When he comes to me he is sure to tell me that he would like to study Bukhary Shareef once more from me."

My father's reply always used to be: "I only promised to send him to study logic. But if you had not said: "Molvy Zakariyya what is your opinion in the matter?" It would have been alright."

Hearing this he was not happy with the outcome.

Once Hazrat Maulana Khalil Ahmad Saheb inquired from my father as to how far I had read 'Mantiq'. My father answered telling him about his promise to Maulana Majid Ali. When Hazrat heard this he loudly exclaimed: "La howla walaa Qoowata illa billah, you are not going to send him anywhere for studying Mantiq."

Therefore by force of circumstances my father had to teach me Mantiq even though he disliked it. This is the reason why my one year consisted of purely Mantiq books. I had three Mantiq teachers. Upto 'Qutbi' I studied under my late uncle during madressa times. Before that I had done Sharah Tahzeeb under the Nazim of the madressa, Maulana Abdul Lateef after madressa hours at Asr time.

He used to come to my father's room, which was situated on the western side of the bookshop and its outward sec-

tion (verandah) have now been incorporated into the new building. At that time it was empty. He used to sit on the verandah wall while teaching me. May Allah reward him well.

I also read Sullam, Mayb-thee, Meer Zahid and Umoor Aamma at the hands of Maulana Abdul Waheed Sambhaly who was at that time a lecturer of the second year students at Mazahirul Uloom. Apart from that I studied all the other Mantiq books with my great benefactor and well-wisher Maulana Abdul Lateef. Meer Zahid, Mulla Jalaal and Mulla Hasan were read during Madressa hours and the rest after Esha. During the winter months my evening lessons started after Esha. I sat on a 'charpai' while my uncle lay down on another without a kitab. He had not studied Mantiq. If I should say that in all the Mantiq kitabs I was a classmate of my late uncle, my second Shaikh, then it will not be out of place. On the third 'charpai' would be seated Hazrat Nazim Saheb with lihaaf (quilt, eiderdown) wrapped around him. The lessons continued from after Esha in winter until about twelve o'clock. At that time two of Hazrat Nazim Saheb's relatives - Hakeem Taqee and Molvy Abdul Waheed were studying in the madressa. The 'charpai's' on which my uncle and I were seated belonged to them. They could not say anything against it by way of complaint, but whatever they must have felt in their hearts, is only too clear. But because they were students, there was an order from Hazrat Nazim Saheb that for as long as the lessons continued, they should continue studying their books. With drowsy eyes and half asleep they continued studying, having patience until about midnight. Very seldom did we finish before twelve o'clock.

Then at twelve, we three, Ustads and student, would get up and go to the bazaar. Before leaving Hazrat Nazim Saheb would tell the two of them: "Light the fire and boil some water for tea."

No doubt they must have become very angry but 'the order of the Nazim brings sudden death" and they had to obey. The three of us would then fetch sugar, milk and sweetmeats from the bazaar, for which most of the time, Hazrat Nazim Saheb paid. Sometimes uncle paid and occasionally my father also contributed even though not happy and often quite angry.

In these days my parents resided in a very small house to the western side of the old madressa building. My father used to wait until twelve o'clock, but if I did not arrive by then he would come and check about ten or twelve minutes later.

Hazrat Nazim Saheb used to stay in the house which became known as the Ghara Boarding which was attached to our house. I studied practically all my 'mantiq' in that house. Whenever my father used to come around at night and find that the Ustads and student had all gone to the bazaar, he returned and when we came back he would let me off with a light scolding: 'Look bhai, time is taken up by lessons, but do not waste the time after lessons."

Sometimes he addressed Hazrat Nazim Saheb and my uncle: "Remember, you people still have to get up for tahajjud."

Then Hazrat Nazim Saheb would reply: "Hazrat, we were tired, therefore the need arose for drinking tea."

This would silence my father. They would invite him also to have a cup of tea, but he would decline the invitation.

I can still remember that I read 'Hamdullah' in eighteen days. At that time the younger brother of Maulana Abdul Shakoor Lucknowy - the late Molvy Abdul Raheem was also

studying in the madressa. He had already studied 'Hamdullah' a few times and had special love for the book. He used to jeer and scoff at me: "How can a person study a book like Hamdullah in eighteen days? This is a kitab to study over eighteen years!"

While refering to me and for me to hear he used to tell others: "You have studied Hamdullah in eighteen days. Bravo, bravo! Masha Allah! How great!"

As fortune would have it we were together in being examined on Hamdullah and I received a better result than him. Perhaps because of his arrogance, he received a lower result. In those days even the most unfit and unworthy of students would not dream of casting doubts against the impartiality and justice of teachers. But the late Maulana Abdul Raheem time and again used to say to me: "I cannot understand how you could have received better marks than me."

I think that even while he was reading Mishkat Shareef, he was still listening to the lessons on Hamdullah as both teachers used to sit near each other while teaching.

While studying Euqlaydus (Euclid) I developed great love for the subject, which must have been a result of my father having made me draw up charts and write out conjugations from earliest times. So now I enjoyed drawing the geometrical figures. My old copy books containing the lists of words from Sarf Sagheer, Sarf Kabeer and Euqlaydus were lying all over the show.

I studied 'Shams-Bazigha' with the text and commentary but I am of the opinion that there was not much difference between the text and the commentary, therefore after one or two weeks I studied only the text (Matan).

In the books for examination of that year Muatta Imam Malik' is mentioned, but I was examined in it without having studied the kitab. I do however remember studying 'Shams-Bazigha' and 'Euqlaydus' quite vividly. Both these books were taught by Hazrat Nazim Saheb but I was not examined in these two. I also did a bit of Tasreeh Sharah Chughmayni by Hazrat Nazim Saheb. Then finally by way of atonement for all these I read Muatta Imam Muhammad and Tahawy.

I did not present Tahawy for examination because I had already been examined in it the previous year. Perhaps I have already stated previously that my father had said that he would not allow me to be taught 'fiqah' and hadeeth by anyone other than himself and Hazrat Khalil Ahmad Saheb. I was however allowed to learn Mantiq from whosoever I wished. This was so because, as he said:

"You are without manners. If you should act insultingly or in an unmannered way to any Ustad of the other subjects, that knowledge acquired will leave you. It will be a calamity, but if the knowledge of fiqah and hadeeth should be lost to you (through bad behaviour to an Ustad), that will be completely unacceptable and unbearable to me."

That is why I learned the initial fiqah books from my uncle and the higher ones from my father. And hadeeth I only studied from my father and from Hazrat Maulana Khalil Ahmad Saheb.

Apart from these I had three Ustads teaching me 'sarf'. A few lessons of Nahu Meer was done by Maulana Zafar Ahmad Thanwy, Shaikhul Islam of Pakistan, who was teaching at Mazahirul Uloom at the time. As already stated in this as well as in Ikmalul-Shiyam, Maulana according to his own testimony was born in Thanabavan on 13 Rabee-ul-owal 1310 Hijri, received his early education in Thanabavan

and completed his studies in Madressa Jami-ul-Uloom, Kanpur. Apart from this my Mantiq teachers were Maulana Abdul Waheed Sambhali Rahmatullah Alayh by whom I studied three books during madressa times: Sullamal-Uloom, Mayb-thee, Meer Zahid Umoor Aamma. The rest were all done at the hands of Maulana Abdul Lateef Saheb.

Maulana Abdul Waheed was a virtual Imam of Mantiq and falsafa. He used to explain books on astronomy with such detail that the facts were clearly imprinted upon the minds of students. He was born a around about 1290 Hijri at Sambhal in the district of Moradabad. His father initially sent him to an Urdu school and then got him involved with worldly business. But Allah had predestined that he should be endowed with deep knowledge. He entered the Madressa Arabia in Moradabad but this madressa was two and a half miles form his house which made coming and going difficult. Therefore he entered the madressa at Hasanpur in the district of Moradabad and finished his Nahu and Sarf studies from Maulana Ahmaduddeen Sarhady. Thereafter he developed the desire to study rational subjects from some expert in this field. He found that Maulana Ghulam Muhammad Saheb was the expert par excellence of these subjects. So he left Hasanpur, without telling his family and with only two annas in possession set forth on foot to Maulana Ghulam Muhammad, travelling for one month until he reached Lahore. There he studied the rational arts (Uloom Aqliya) and astronomy till he himself became an expert, especially in astronomy. It became known to me that while in Lahore he became a classmate of Hazrat Maulana Abdul Qadir Raipuri. Having completed his studies there he entered Darul Uloom.

After graduation he taught for about five years in Madressa Sarai Tareen. Thereafter he was chief lecturer at Madressa Numaniya in Amritsar, then in the madressa at Mendhu in

the district Aligarh. It was while he was here that the Dastarbandi Jalsa in Deoband took place.

Hazrat Saharanpuri, Maulana Ahmad Hasan Saheb Amrohi and Hazrat Maulana Abdul Raheem Raipuri attended the Jalsa. Through Nawab Saheb, the Patron of the Madressa, Hazrat Saharanpuri called him to accept a post in Mazahirul Uloom and on the insistance of Nawab Saheb, Maulana Abdul Waheed agreed and came to Saharanpur 19 Zil Hijja 1328 Hijri as a teacher. During 1333 Hijri as a result of some internal strife he resigned only to return again in 1335 Hijri. Afterwards he again resigned and went to teach in Madressa Shahi, Moradabad, then for a couple of years in Mendhu and finally became Sadr Mudarris (head lecturer) in Darul Uloom, Mau. After a few months there he became ill and passed away in Ramadan 1335 Hijri at the age of 63 years. He had a fixed habit of walking with eyes downcast and was a mureed of Hazrat Thanwy.

(Quoted from a letter by Maulana Muhammad Hayaat Saheb Nazim of Madressa Hayaatul-Uloom, Moradabad).

Maulana Hayaat Saheb gave his year of birth as having been 1290 Hijri. But his age is given as 63 at the time of death. Thus he was born in 1292 Hijri. His son Maulana Mueed Saheb confirmed this afterwards. His date of arrival in Mazahirul Uloom is taken from 'Tareekh Kabeer'.

As already stated he had a habit of keeping his eyes down while walking and also during lessons. He used to lecture in a firm voice, speaking slowly. There is one saying of his which I still vividly remember:

"I am certain of this and admit that we are not capable of teaching these books. This is not false humility and no exaggeration in this."

He used to say this in various forms with downcast eyes, waving his hand from left to right. Then, suddenly lifting his eyes towards the class, again waving his hand in similar fashion, he would say loudly: "And those who are sitting here, are not capable of learning these books from me."

Maulana also had a great liking for applying 'surma' to the eyes.

As previously stated, I studied practically all the Mantiq and falsafa books at the hands of Hazrat Maulana Al-Haj Abdul Lateef Saheb. Maulana's date of birth can be obtained from my book "Tareekh Kabeer" as quoted from his own statement. (But as I am in Aligarh at the moment I will look it up on my return and if anyone does, it will be noted down).

He memorised the Quraan at the hands of a Hafiz Amanat Ali Saheb in his birthplace of Purqazi. This madressa is still functioning. He learnt his initial Persian from his father Maulana Jamial Ali Saheb, who was the head of the Arabic and Urdu department, Government College, Bhawalpur. When Hazrat Saharanpuri visited Bhawalpur his father gave the young hafiz Saheb into his care who brought him to Saharanpur, and he completed his studies from beginning to end in Mazahirul Uloom, except for three months when as a result of unrest in Saharanpur he was sent to Deoband. He came back here because Deoband's environment did not agree with him. He reached the ripe age of 75 years.
(Quoted from a letter by Maulana Abdul Raouf son of Maulana Abdul Lateef Saheb).

In 1315 Hijri, Hazrat Hafiz Saheb took Bostan, Qaula Aqoola, Aisa Ghoji, Mirah from the madressa Kutubkhana and in 1323 Hijri he became a teacher in the madressa on

the recommendation of and appointed by Maulana Abdul Raheem Raipuri, the Patron of the madressa. Maulana Inayat Ali Saheb then became Mohtamim permanently. Of the kitabs taught by Maulana Inayat Ali, Jalalain continued to be taught by him, but Sharah Waqaya, Usool Shashi, Tahzeeb etc., were transferred to Hazrat Hafiz Saheb. Thereafter he taught miscellaneous books.

From 1339 Hijri onwards he started teaching Tirmidhy and Bukhary so that because of Hazrat Khalil Ahmad Saheb's involvement with the writing of Bazal Majhood, the morning hours had to be free for him. During 1323 Hijri he accompanied Hazrat on haj. On 13 Safar 1348 Hijri he visited Delhi for some necessary work on behalf of the madressa. There at the home of Shaikh Rasheed Ahmad Saheb he became ill with cholera. Doctors and specialists treated him and gave up hope. Shaikh Rasheed Saheb hired a car for Rs 100 to take him to Saharanpur. He was very ill. We placed him on the back seat propping him up with cushions. My uncle and I accompanied him sitting on the floor by his sides. None of us had any hope that he would live till we crossed the Jamuna River, so ill was he. But after we crossed the river, he regained consciousness and when we reached the road near Purqazi he practically begged us and insisted that we go to his native place of Purqazi. We tried to refuse because of his extreme weakness, but it was a miracle from Allah's side that we were able to take him into the family house which was near the road. After arrival in Saharanpur he recovered but for a long time he remained weak and drained of strength.

Thereafter on 22 Safar 1373 Hijri he visited Rangoon (Burma) on behalf of the madressa. There too he became ill and returned on 20th Jamadul Thani. His illness increased. Finally on 3 Zil Hajj 1373 Hijri on Monday at ten o'clock he passed away. That same day at half past two this man of exemplary character was buried in the Haji Shah graveyard.

I read Muatta Imam Muhammad by Hazrat Khalil Ahmad Saheb for many years. When, because of his writing of Bazal Majhood, Hazrat stopped teaching Bukhary and Tirmidhy, for several years thereafter he used to teach Muatta Imam Muhammad for an hour every Friday after Jumua salaah. I was always the reader, because my reading was clear and fast whereas the reading of others took more time. Because of my fast reading it used to finish in three or four weeks.

From the books mentioned in the chart, some are included for examination purposes and some are not. The books which are not included in the madressa curriculum or which were taught during or after the examination were not included in the books on which one is to be examined.

I had already stated in the introduction to 'Ikmal' and also in some other writings of mine that my father was opposed to the present teaching system in the madressa. He used to say quite often: "No intellectual ability is created in the student if the Ustad does all the research throughout the night and on the next morning gives a long lecture, while the students may listen or not listen and have their minds wandering here and there."

His method with his special students like Maulana Abdulla Saheb Gangohi and my uncle, was to place the full load of work upon the students. They should research the subject and give the lecture. He used to say that the job of the Ustad was merely to say: "Right" or "wrong". "If the student speaks nonsense, he should throw the kitab into his face, irrespective of whether the book's cover comes off or the student's nose is broken."

Although this is what he said, I have never seen him do it. This is almost like the hadeeth wherein Rasulullah

Sallallahu Alayhi Wasallam commanded that he who drinks wine for the fourth time should be killed. But Rasulullah Sallallahu Alayhi Wasallam never carried out this order.

This was then the teaching method adopted by my father and my uncle. My beginning studies in Persian and Arabic was at the hands of my uncle as well as Mantiq upto Qutbi. Thereafter the other three books Sullam, Mayb-thee and Meer Zahid Umoor Aamma from Maulana Abdul Waheed Saheb. Apart from those all other Mantiq and falsafa books were taught by Maulana Abdul Lateef Saheb, previous Nazim of Mazahirul Uloom, Saharanpur.

Adab and Sarf was done by my father. Some lessons of Qudoori and Nafhatul-yaman were given by my uncle while hadeeth was only taught to me by my father and Hazrat Khalil Ahmad Saheb.

The hadeeth kitabs which were taught in the madressa by other teachers were always accompanied by long lectures. Whenever I saw these lectures being held, my mouth used to water to attend. I sought my father's permission to be allowed to listen to these lessons held by someone else, but he always refused permission most emphatically and every time he used to say:

"You are unmannered. You only respect me because of the shoes with which I beat you and you honour Hazrat by heart."

This is a reference to a specific incident to which he refered on many occasions saying: "You do not even go onto the roof of Hazrat's house (out of respect for him) but you are prepared to climb on my head."

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The story is this: My father's room was the western-m
room of the library, which is now included into the libra
The outside area of it was empty (as already mentioned
connection with the reading of Sharah Tahzeeb). When o
wished to come along the stairs to my father's room, o
had to walk over the roof of Hazrat's room. To come to
room instead of crossing over Hazrat's roof I climbed o
the wall alongside his roof. Actually this was done for sh
because I am not even in possession of good manners up
this day. This is the reason why my father said: "You are
mannered. If you should act unmannerly to a falsafa
mantiq teacher, that knowledge will leave you and it will
a calamity for me. But if you should act unmannerly to a
hadeeth teacher, this will be completely unbearable a
unacceptable to me because you will then be deprived
the blessings of hadeeth."

In this he was right. I have not been able to show d
respect to my Ustads and in spite of my ill-manners,
Ustads have treated me with great love, sympathy a
goodwill. May Allah grant them all high ranks. Except
Hazrat Saheb all the rest of my teachers treated me as
equal as if I was their contemporary or class-mate.

Once I had a strange dream. On the day when I starte
'Mayb-thee' I saw myself in a dream riding on an elepha
When I asked my father he said: "The figure and shape
an elephant resembles that of a pig. Your reading May
thee means you are riding upon an animal resembling
pig."

Allah knows best whether this interpretation is what will b
or whether it means something else.

The account of my study programme has been very long. T
relate everything is quite difficult. It has already passed

my previous writings that the early stages of my life was like the life of a prisoner. I was not allowed to go anywhere without the company of my father or uncle. My only game was to play 'bayt bazi'. Whenever my companions Mazhar, Mahfooz and myself found my father out of the way we started playing.

Once the foolishness got hold of me and we started playing 'bayt bazi' with the verses of the Quran. One would recite a verse and the other would have to recite a verse starting with the letter with which the last one ended. My two friends were not hafiz's and I was only a hafiz in name. So I do not know how they were supposed to quote verses. After three times of playing this game, it stopped abruptly. The funny part of it all was that whenever we played the game, that day was one on which for some valid reason I received a hiding. The experience made me repent for this foolishness.

The time for real hard work started when I started studying 'mantiq'. Before that I had to work hard at Arabic but during the year of 'mantiq' studies I had to study a lot of kitabs. The kitabs studied under Maulana Abdul Waheed, were studied during lessons, but whatever was done under Hazrat Nazim Saheb was done according to my father's method, viz., without translation. However, by way of preparation I had sufficient time during the day to look things over.

On the 7th Muharram 1332 Hijri after Zuhr salaah I started Mishkat Shareef. My father, who used to lead the salaah, led Zuhr salaah on that day. After Zuhr he performed ghusl and proceeded to the room upstairs which today is the guest-room. At that time it was the Farsi-khana and other than during madressa times it was our resting place. There facing the door leading to the mosque, on the spot where

the Farsi teachers sit, and where their mats are spread, h
spread a musalla and performed two raka'ahs nafal salaa
Then turning towards me he made me recite 'Bismilla' an
read the Khutba of Mishkat. Then, turning to the Qiblah h
made duaa for about fifteen to twenty minutes. I am no
aware of what things he prayed for. I know that I only ha
one prayer in my heart: "The study of hadeeth for me ha
started quite late. Ya Allah keep this knowledge with me t
my death." Alhamdu lillah in spite of my weakness and in
quity Allah has accepted this duaa of mine, so that fro
1332 Hijri onwards until 1390 Hijri no time passed when
was not busy with some aspect or other of hadeeth studies

This is so, although at the time I was wondering how th
will be attained because, even if I should become a teache
ten or twelve years will pass by before I will be allowed t
teach hadeeth. At that time Maulana Abdul Lateef, who ha
been appointed as lecturer in 1323 Hijri, had up to then no
yet reached the stage of teaching Mishkat.

But of course Allah is the Causer of Causes and when He
desires anything, He Himself creates the Cause. In 1332 H
jri I read Mishkat and in 1333 Hijri and 1334 Hijri I rea
Daura, which will be detailed later.

From 1335 Hijri Bazal Majhood was begun, which lasted t
1345 Hijri. Then started the work on Owjaz which was
finished in 1375 Hijri and together with it various other
works connected with hadeeth, which through Allah's
Grace still remains with me.

In 1341 Hijri my period of teaching hadeeth started which
lasted till 1388 Hijri, after which through bladder problems
(Nuzool Ab) this blessed programme of teaching was ter-
minated. Praise be to Allah that even today in 1390 Hijri I
am still involved with writings on hadeeth. We shall con-
tinue whether my evils deeds will allow it or not.

In Shawaal 1332 Hijri my year of Daura started. I always thought that I will not have to seek employment nor did I desire becoming a teacher. Therefore I had no idea of studying all the Daura hadeeth kitabs in one single year. The teaching of Abu Dawood was my father's speciality, and even during the lifetime of Hazrat Saheb, my father used to teach it. During 1334 Hijri Hazrat Saheb went to Hejaz with Shaikhul Hind on that very famous travel, wherein a plan was hatched for an attack on India from Afghanistan's side. The story has by now become very famous. It is discussed in Maulana Madani's various writings as well as in the writings of Maulana Mohammad Mia in concise form as well as length.

While Hazrat was gone, his kitabs - Bukhary, Tirmidhy -were also taught by my father. But because I had already decided not to read all the Daura kitabs in one year, I only joined the class for Abu Dawood. When I informed my father of my intention he showed his pleasure at my decision, and gave his blessings.

A few days later I happened to visit Kandhla.There my one uncle Maulana Ridau-ul-Hasan asked me: "Why did you not take Bukhary and Tirmidhy from Maulana Yahya?"

I explained to him my intended programme. He replied: "I am under the impression that he is feeling it badly that you did not take Bukhary and Tirmidhy from him."

This struck me deeply. I was supposed to return that day after sleeping over for one night. I wrote a very serious letter to my father from Kandhla, explaining how what my uncle had said which surprised me greatly. After all whatever I had decided was done with his permission. This letter reached him the day after I returned to Saharanpur. Having read it he said: "No it is not true. I never felt badly at all. I do

not understand what caused uncle Riza to come to such conclusion."

But I still felt that my uncle's report was true and authent and that my father did indeed feel slighted. Therefore a opposed to my previous decision I then started attending Tirmidhy lessons together with Abu Dawood. After Ti midhy I took Bukhary also and after Abu Dawood I too Nisai. Because Bukhary had been completed the first time my father took the period alotted for Nisai and used it fo Bukhary volume two, while Nisai came to be taught only o Fridays.

In Bukhary volume two no lesson proceeded beyond half page per day while dealing with kitabul-tafseer. First the verse was read and then Imam Bukhary's commentary on it. Because he was a good hafiz there was no delay in the reading of the verse, and not much time was used in that. However the generally accepted version of the commen tary and then Imam Bukhary's own tafseer and the recon ciliation and corrollation of the two, these took quite a bi of time.

At that time I had a classmate, the late Hasan Ahmad, a resident of the Mohalla Khalapaar, Saharanpur who was a very pious person and a great fan of my father's. So much love and devotion did he have for my father that it almost knew no bounds. Before that we did not have much contact with each other. I only knew him as a very pious student but during Daura his true colours came to the fore. He used to sit near me and copy my father's lectures word for word In his youth I never ever saw or heard him make any unbecoming remark even in jest. The two of us had two golden rules during our Daura year, namely that not a single hadeeth with its train of narrators should be left out without being read. Secondly, never to recite any hadeeth

without wudoo. Whenever any one of us had to leave the class to perform wudoo, as we had to attend lessons for five to six hours on end, he would touch the other to inform him of the need for wudoo and quickly leave the class. The seated one of us would then quickly raise some problem for father to answer. This happened very seldom, perhaps once or twice in a month or two. At that time our health was quite good. In those days I had the habit of performing Esha with wudoo performed for Zuhr. This carried on for many years. But now and then the need did arise for wudoo in between.

My father understood from the very first time it happened when he saw one of the two friends suddenly getting up, leaving the room to return in haste rolling down his sleeves. From this he understood and was quite pleased.

Once Hasan Ahmad touched me to inform me of his need for wudoo and quickly got up. I immediately asked: "Hazrat, in Fat-hul-qadeer is written....." I said this without having thought and did not even know what Fat-hul-qadeer wrote. But on hearing my mention of Fat-hul-qadeer, my father burst out laughing. Placing a marker in the kitab, he closed it and said: "Let me tell you a story until Hasan Ahmad comes back. Why should I start a fight with you over what Fat-hul-qadeer says."

My father liked to tell stories during his lessons, while my Hazrat did not tell any. I read hadeeth from both of them. In the beginning of the year I read by my father and towards the end of the year I read by Hazrat. Anyway while discussing the Fat-hul-qadeer issue, he told us a story.

We never took more than half a minute to perform wudoo as water was always left in the lotas for wudoo. Even now too I have not acquired all the proper adaab of wudoo; how

long does it take to perform the four compulsories o
wudoo? Thereafter whenever any one of us left the cla
for wudoo, my father immediately started telling a story

In Hazrat's Daura special care was taken that no hadee
should pass by which was not read before the Ustad. B
we could not be so particular about wudoo even though
taught for only two hours. For this reason also I do n
remember my wudoo breaking.

My father had five or six hours of teaching. I could not re
Sahih Muslim and Ibn Majah by him. That was the ye
when for the first time Hazrat Nazim Saheb taught Ibn M
jah while my father had already stated that I should n
study hadeeth from any save himself and Hazrat.

At the end of Daura I started Hidaya volume 3 by my fathe
At that time I had developed a great liking for studying b
way of preparation and by research. The reading of hadeeth
kitabs was over and I had the whole day to check kitabs
and look up things. Then in the evenings after maghrib I us
ed to go to the shoemaker's mosque where my fathe
stayed most of the time and took Hidaya lessons there
was alone at that time, and I used to bring many critical ob
jections and counter-arguments in connection with the r
tional and textual proofs from Kifaya, Inaya and Fat-hu
qadeer. After about two days my father said: "If you wish t
study the way students do, then do so, but if you want t
study the way a teacher studies, then you yourself go and
look up answers for the problems you raise."

Alhamdu lillah! I never raised objections against my Ustad
and neither did I ever have the thought in me that any Ustad
could not answer any query of mine.

On 10 Zil Qadh my father passed away. In the previous year

I had the intention of reading Tirmidhy and Bukhary by Hazrat and for this reason I did not commence it with my father. The general observation is that during a person's lifetime his presence is less appreciated and the appreciation increases after death. Now the desire rose in me not to read these books a second time, while in his lifetime I felt like reading it a second time after Hazrat's return. But what actually happened was that after father's death, the idea in fact became fixed in my mind to read it a second time with Hazrat. When Hazrat was released from Nanital jail, he restarted Tirmidhy Shareef which since my father's death had been suspended. In fact Hazrat ordered me and my sincere friend Hasan Ahmad Marhoom to read it by him once more. How could we refuse. Not one of us even had the guts to utter such a thing. At about that time I saw a dream wherein Shaikhul-Hind told me that I should read Bukhary by him once more. But at that time Shaikhul-Hind had already left on exile to Malta. For a long time I thought about the interpretation of this dream. I asked Hazrat about it. He said: "It means you should read Bukhary by me once more." That time I could not understand the interpretation but later it dawned upon me that who else could have been the Shaikhul-Hind of hadeeth except Hazrat?

Anyway we started Bukhary with Hazrat. My friend Hasan Ahmad was then doing some funoon kitabs and under his Bukhary he kept some other kitab during a lesson. I objected to this most vehemently that this was insulting to the hadeeth as well as to the Ustad. He should not do that. But he too had such love and affection for my father and now after his death like me the feeling not to read hadeeth from anyone else had increased. On the other hand I tried to come forward with such strong objections and criticism of opinions, so that Hazrat can see my extreme deep knowledge and say that there is no further need for me to read Bukhary twice.

That time passed in such a manner without me being ab
to sleep for more than two or two and a half hours daily
had by then become a teacher, about which more will b
said later. Two lessons had been transferred to me fro
two of my previous Ustads, namely, Ilmus Seegha fro
Maulana Zafar Ahmad Saheb and Usool-as-Shashi from m
uncle. Both were kitabs which I myself had not read.
preparing Usool-as-Shashi many hours were spent and
to two or three o'clock at night I had to study Bukhary a
Tirmidhy. Furthermore, I had to read up Fat-hul-qade
Ainy, Qastalani, Sindhy with great diligence. And when a
problem arose I used to make a note of it, without noti
down the answer given. In the morning sitting in Hazra
class I uttered these problems and criticism. May Allah pa
don me. But Alhamdulillah!

اللهم لااحصى ثناء عليك

"O Allah unable am I to properly give thanks to You."

Never did the thought ever come into my mind that Hazr
did not know the answers to my questions. When shaytaa
used to throw some shadow of doubts in mind, I said
myself: "You shameless one. You are checking kitab
throughout the night making research so that you ca
come and attack through objections by day. Are you n
ashamed of yourself?"

I spent about two months in this manner. Maulana Ashiq
ahi also made some mention of this in Tazkira-e-Khal
though concisely. It was the practice for Hasan Ahmad an
myself to walk behind Hazrat from Darul Talaba to the old
madressa. Once Hazrat was coming as usual from Daru
Talaba with us behind him. As we nearly reached the
madressa at the tamarind tree where today the Aramshee
is situated, Hazrat stood still turned to us and said

"Throughout my life I had intended to write some commentary on Abu Dawood and on a few occasions I actually commenced, without finishing anything. During Hazrat Gangohi's lifetime, he had demanded that I should write and whatever problems presented itself, I could ask him. When Hazrat passed away I became less enthusiastic but then the thought came to me that Maulana Yahya is alive and any question I needed answering, I could ask him. But on his death the intention of writing left me completely. Now I am of the opinion that if you two are going to help me, I will be able to write it."

(Whatever he had said was true. Among his handwritten notes I had seen a manuscript - 'Hallul-Uqood fee Abi Dawood'. I will have to check in the madressa's library as I have some doubt regarding the name. After my return from Aligarh (inshallah) I will search for it and if I do not find it, I will correct the name. Should anyone wish to see it, he may check in the library).

I answered: "By all means! This is the answer to my prayer."

He inquired: "What is the meaning of that?"

Then I told him how I had made duaa at the opening of Mishkat Shareef and said: "At that time there was no clear indication of how that was to come about. Now I understand. If you are going to start this work, it will take about eight to ten years and by that time with your blessings, I too will have reached up to the stage of teaching hadeeth."

On hearing this, his face lit up with pleasure. Hazrat was a very handsome man. Hazrat Thanwy used to say his face was like a rose. Hence, whenever he showed pleasure or displeasure it was easily discerned from his open facial expression.

The very next day Hazrat called me and gave me a list
books to be fetched from the library. On 2nd Rabee-ul-ow
the books were taken from the library. The work on Baz
Majhood was commenced in the treasury room of the Dar
Talaba on the 3rd or 4th Rabee-ul-owal 1335 hijri. Thereaft
I tried to get Hazrat not to allow me to continue attendi
classes for studies. My classmates had already frowne
upon my misplaced questions and through my questionin
they had some ease in that daily only one or one and a ha
pages were done. It was already Jamadul Thani and only
few paras of Bukhary had been read.

One day Hazrat said: "I have promised to go to Bhalpur
Rajab and a lot of the kitab still remained to be done.
should be finished in my absence by Molvy Thabit Ali
Maulana Abdul Lateef Saheb." As he said this, the ear
seemed to be knocked out from under my feet. If I was no
very keen to read by Hazrat, how can I then read by anyon
else?

It was Hasan Ahmad's and my habit to sit on the right sid
of Hazrat in class where there was a shelf on whic
Hazrat's and my kitabs were placed. My kitab for Muatt
was kept in my room. This picture will always remain vivid
in my mind. Hazrat used to come in from the stairs on th
southern end; and enter through the first door of Dar
Hadeeth. As he entered the students immediately rose up
in respect, removed the benches and made a way for him t
his sitting place.

The day after the above statement by him, when he entered
the classroom and noticed that I was not in my usual place
he stood dead still, quite confused, without setting his foo
forward towards his seat. This was the first day since the
first of Muharram that I was not in that spot. I saw this from
the spot where I was seated among the students, and stood

up. Seeing me, he proceeded forward. The moment he sat down I started reciting Bukhary like a Ramadani Hafiz. Now there was no question or query. At times thereafter I recited three quarters of a para and sometimes half a para. I did the reciting in both lessons without allowing anyone else to do so. In Jamadul Thani the whole of Bukhary was finished. Once I even reminded him that what was being done was because he had to go on travel to Bhawalpur. But he neither said 'yes' or 'no.'

The Third Period.

The third period had now begun. In Shawwal I told Hazrat that very little time was left for Bazal Majhood. Initially Bazal was worked on only during the third and the fourth hour of the morning session. I suggested to him that he should let Tirmidhi be taken over by Maulana Abdul Lateef and that he should instead of teaching Abu Dawood in the morning, do so at night.

By that time I had completed Bukhary by Hazrat. It was now my intention to study the other kitabs one by one from him annually. Hazrat accepted this suggestion of mine with pleasure because it would mean more time to be spent on writing Bazal which was his main objective and secondly because he was pleased that it would mean my studying Abu Dawood from him, by which he was doing me a great favour.

Thus from Shawwal 1335 Hijri onwards I did Abu Dawood by him. In Shawwal 1336 Hijri I asked him: "Will you be teaching Muslim Shareef this year?"

He replied: "Very well."

That year I did Muslim and Nisai by him. I did not have the

opportunity of reading Ibn Majah by both these holy personalities. However while in Medina in 1345 Hijri I started Ibn Majah by him after work on Bazal had been completed and did a few lessons by him, but then Ramadan came along. Thereafter Hazrat's health deteriorated and it could not be completed. I did Tahawy Shareef by my father first together with Mishkat. My father and Maulana Sayed Anwar Shah Kashmiri had tremendous respect for Tahawy and attached much importance to it. While in Gangoh my father even started an Urdu translation of it. He even advertised it for sale. A large part of it was also written by my uncle, by way of completing it. Unfortunately it could not be completed. It was written without the sanads but with the translation and explanation of the hadeeth texts. Imam Tahawy's viewpoint was given in detail.

Once Hazrat Maulana Anwar Shah told me: "Let both volumes of Tahawy be included in the curriculum. I have not been able to get the Darul Uloom to agree to my request as I have not that amount of influence. You possess more power of persuasion in Mazahirul Uloom than I have here.

What Hazrat Shah Saheb said is true. Hence, in answer to Shah Saheb's suggestion, I had a special hour fixed for Tahawy, but in spite of trying hard we were not able to include both volumes in the curriculum. Many times when drawing up the time tables I had tried to let myself teach Tahawy in place of Abu Dawood or Bukhary, but without success. I could not convince the authorities. They considered these kitabs of greater importance than Tahawy, and in view of my research writings, I was not prepared to teach an extra class.

May Allah grant that in future, one of those with special taste for hadeeth will find the opportunity to teach both volumes of Tahawy completely.

During my Mishkat year I did the first volume as well as a part of the second volume of Tahawy by my father. Then I did some part of Muatta Imam Muhammad from Hazrat. For quite a few years Hazrat had the habit of first teaching Tirmidhy, then Bukhary, then Muatta Imam Muhammad and Tahawy. Thus I did about one and a half volumes of Tahawy by my father and for the sake of blessings read some part of it by Hazrat.

Whatever was said up to now was concerning my period as a student. In it I quickly wrote a few incidents concerning that period.

My Teaching Period.

Now listen to my teaching stage. At the beginning of Muharram 1335 Hijri I was appointed as a teacher. When my appointment was announced and that certain books were being given to me to teach, my good friend Maulana Idrees Kandhlawi, author of Ta'leequs Sabeeh, who presently the head lecturer in Madressa Ashrafiya, Lahore and is an experienced teacher of many hadeeth kitabs, came to me and gave me some very sincere and sympathetic advice, which helped me throughout: "Brother, listen to me carefully. The way in which you studied, will not be of use in your teaching. Students will soon start complaining and become unruly and then become expelled. I have some advice which will be in accordance with the method of teaching in madressa and will find favour with the students and through which students will learn to love you. Do not pay any attention to whether students have looked up their lessons before hand or not, whether they have learnt their work or not. If you are going to react to or punish students for not having gone over their lessons in the way that was done against you, students will surely raise their voices in complaint against you. They will then

not state that it was because of their not having rehearse their lessons or that they were found not knowing the previous lessons. They will try to prove that you were i competent and unsuited. And they will complain abou your inability to teach and explain properly. Hence, liste to my sincere advice. Tell them whatever comes into you mind and continue. Do not worry about whether whatev you say is in accordance with their ability to grasp o beyond their understanding. Do not ever ask them: 'Wha did I say yesterday?' or 'Who has gone to learn and who ha not?"

This advice proved to be beneficial to me right up to th end. His advice threw a cover over my ignorance. My firs lesson started in Muharram. I had two lessons, one Usoolus Shashi which was previously taught by my uncle and the other, Ilmus Seegha, previously taught by Maulana Zafar Ahmad presently Shaikhul Islam of Pakistan and previously a teacher at Mazahirul Uloom. I had in my stu dent days not studied or read any of the two books. About Ilmus Seegha I was not duly worried but Usoolus Shashi had a big class and was a very important class.

I asked my uncle how far he had taught and he said: "One page after the beginning of 'Babul fil Amr'."

Because I knew that students like to deceive, I looked through the page prior to what had to be read and one after where they stopped. I read it in my own way, quickly scanning through the contents, but because the announcement was made on Wednesday and I was only to commence on Saturday, I had ample time in between. There in the couple of days in between I looked up books on Usool (principles of jurisprudence), commentaries on Usoolus Shashi, side notes, Noorul Anwaar, Manaar and its commentary Kashful Asraar, Husami and all its commentaries, Towdeeh

Talweeh etc. In two days I looked up everything about 'Babul fil Amr'.

When I entered the class I asked like a complete stranger: "How far have we progressed?"

All of them answered with one voice: "Fasl-fil-Amr."

I knew from before that they were going to put one over on me. Then for one whole hour I discussed 'Fasl-fil-Amr'. I do not know what I must have told them. All I remember is that the first day I just discussed 'Fasl-fil-Amr'. Thereafter I spent a whole week on one page, which uncle normally finished in one or two days. May Allah reward Maulana Idress well. It was the fruit of his experience.

One week later the Usoolus Shashi class presented me with a very strongly worded application, written and oral, asking to read Usoolus Shashi by me from the beginning. I said to them that the organising of classes and lessons is the responsibility and prerogative of the madressa and not mine. Should Mohtamim Saheb give the order, I will be only too happy. Because of the fact that the kitab was transferred to me from an elder teacher, they did not have the courage to put such an application to Mohtamim Saheb. However some people did tell him and he refused.

However, there was this major benefit; some senior teachers and students as well as administrators had already objected to my being appointed as a teacher because of the fact that I hardly had a beard and was handsome.

But because the recommendation came from elders, it was not the custom in those days to openly oppose or criticise

such decisions. For this reason Mohtamim was forced to consider the matter as he did. The Usoolus Shashi application made Mohtamim Saheb feel at ease and vindicated. May Allah reward those students well!

My initial appointment at the recommendation of Hazrat was for a monthly salary of fifteen rupees. Hazrat Raipuri said: "He has a lot of debts and he is getting married soon. Therefore his salary should be at least twenty five rupees per month."

He actually insisted on this but my Hazrat said: "That will be against the system prevalent in this madressa."

All this was mere consideration for me, because Maulana Manzoor Ahmad Saheb had been appointed as a teacher five years before me and at that time after all the raises and increases he only received twelve rupees which because of my appointment was raised to fifteen. Maulana Manzoor's appoinment took place in Shawaal 1330 Hijri without any salary as an assistant teacher and in Shawaal 1332 Hijri he became a secondary level teacher. He passed away in 1388 Hijri and is buried in Haji Shah graveyard. May Allah grant noor in his resting place.

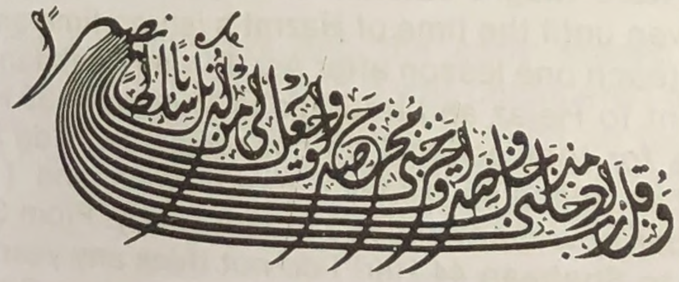
Maulana Manzoor started teaching Meezaan Munsha-ab and reached up to the teaching of Qudoori. The two things mentioned above were causes for displeasure to be shown by those who were critics and those filled with jealousy. I am sure Maulana Manzoor himself must have naturally felt slighted but he never showed it. On the contrary he came to me saying: "I have not yet taught Usoolus Shashi but have already taught Qudoori many times. You did not study Usoolus Shashi and you did study Qudoori. For you, thus, to teach Qudoori will be easy. Why don't we swop?"

I told the late Maulana: "What you say is completely true. It will be quite easy. And it is true that I did not read Usoolus Shashi. But for me to go to Mohtamim Saheb and ask him to make this change, that is very difficult for me; because right from the beginning he will consider me an unworthy creature. Why don't you go to Mohtamim Saheb and ask him to make this change. I will have no objection."

He never had the courage to do so because during the time of Hazrat, it was considered exceedingly inappropriate and a sign of arrogance for any teacher to ask or demand to be allowed to teach a certain kitab. It meant that the person was trying to show himself as a great man.

No doubt there was always teachers with hopes and desires of teaching specific kitabs and if it should happen that a person had a desire to teach a specific kitab, the ethical approach was to persuade someone else to suggest your name when lessons were worked out.

That was the reason why Maulana Manzoor did not have the courage to speak to Mohtamim Saheb, which would mean the story reaching the ears of Hazrat himself.



Kitabs Taught By Me.

Muharram 35 to Shabaan 35: Ilmus Seegha. Miata Aami Sharah Miata. Nahu Meer, Nafhatul Yaman. Munyatu Musallee. Usoolus Shashi. Qaula Aqoolu. Teen Saba Mustaqi.

Shawwal 35 to Shabaan 36: Mirqaat, Qudoori, Shara Tahzeeb. Kafiya. Noorul Edaah. Shashi, Sharah Jaam (fehl) and (Ism). Ajabul Aja-ib (Nafhatul Yaman).

Shawwal 36 to Shabaan 37: Maqaumaat, Sab'a Muallaqa Qutbi Meer. Kanz, Qudoori. Shashi.

Books Taught by Me.

Shawwal 37 to Shabaan 38: Hidayah volume 1 and 2 Hamasa, were taught after Esha. Because of my involve ment with the research and writing of Bazal Majhood, some books were taught outside madressa. hours. One lesson was given until the time of Hazrat's Ishraq time and often had to teach one lesson after Asr. During Shabaan 1338 Hi jri I went to Hejaz and returned in Muharram 39 Hijri. The lessons for that period I do not remember. I do however remember teaching Hidaya three times and I cannot remember how many times I taught Qutby. From Shawaal 36 Hijri to Shabaan 44 Hijri I do not think any year passed when I did not have Qutby Tasdeeqaat and Meer Qutby. The senior teachers tried to steer clear of teaching Mantiq, thus Qutby Tasdeeqaut, Meer Qutby and Sharah Tahzeeb most

of the time was my responsibility. The teachers of those days did not teach with the same expertise and research as those of these days. Except in some cases the kitab hardly reached the required amount as stipulated in the curriculum.

I taught Noorul Anwaar three times and in every year after finishing it off, I taught Husami in its place. I generally completed about three quarters of the discussions on 'Fehl' and 'Ism'. The Daura classes were only for three hours - two for Tirmidhy and Bukhary and the other for Abu Dawood, then Muslim, then Nisai.

Among the Daura lessons there was also Baidawi followed by Madarik followed by Kash-shaaf. One more lesson was for Hidaya 3 and 4, followed by Durr Makhtar. One more hour was for Towdeeh Talweeh followed by Musallamul Thuboot and another third kitab. The first kitab finished by the Daura class was Towdeeh in which place Muslim was taught. Then Hidaya finished followed by Baidawi.

Nowadays Masha-Allah six hours of teaching is set aside for Daura and yet teachers have to teach by night and on Fridays. And yet it is only with great difficulty that these books are completed. Nowadays the research scholars teach Hidaya and Jalalain also by night. May Allah increase their scholastic abilities.

During my student days and the early stages of my teaching career up to 1342 Hijri it was considered a sign of a teacher's incompetence to teach at night. In fact I may say that during Hazrat's time it was looked upon as a fault. It was considered that the teachers had no control over theirteaching.

Shawaal 1340 Hijri to Shabaan 1341: In Rajab 41 Hijri thre paras of Bukhary previosly taught by Nazim Saheb wa transferred to me.

Shawaal 41 to Shabaan 42; 1342-43; 1343-1344: Mishkat. A other kitabs taught during this period apart from Mishka were taught after hours.

Shawaal 44 to Safar 46 Hijri: In Shawaal 44 Hijri I left for He jaz and in 1345 Hijri while resident in Medina I taught Abu Dawood to Moroccan students in the madressa Uloom Shar-iyah and also taught Maqaumaat to Haji Abdu Hameed in Arabic. Some books were also prepared as wil be explained later.

Safar 46 to Shabaan 88 Hijri: I arrived back from Hejaz on 18 Safar 1346 Hijri after a long journey. On the 18th Safar I started Abu Dawood from page 80 which had up to then been taught by Nazim Saheb. I also started Nisai with it. Then Muatta of Imam Muhammad, Bukhary's four paras from Juz 13. Thereafter Abu Dawood was taught by my per- sonally up to 1375 Hijri.

Regarding Bukhary Shareef, the madressa authorities had decided that the Sadr Mudaris, Maulana Abdur Rahman should teach Sahih Tirmidhy while I should teach Bukhary. This was because Hazrat Nazim Saheb had been overload- ed with administrative duties, but Nazim felt very despon- dent about this decision. And why not? After all I had already made an arrangement with the authorities that Tir-

midhy should permanently be taught by Sadr Mudarris (head lecturer) while Hazrat Nazim Saheb should start Bukhary which I will only continue after him after Eidul Adha.

In 1373 Hijri Nazim Saheb went to Rangoon (Burma) and in that year together with Abu Dawood I also taught both volumes of Bukhary. In 1374 Hijri it was the same due to the continuous ill-health of Nazim Saheb.

After Hazrat Nazim Saheb's death Abu Dawood was transferred to Maulana Asadullah Saheb and both volumes of Bukhary were refered to me which continued until 1388 Hijri.

From 1346 Hijri onwards, because I had quite a bit of free time, hence if ever any of the Daura teachers went on a journey or fell ill, then in their absence their books (Tir- midhy, Muslim etc.) were transferred to me temporarily. I taught Shamaa-il continuously for quite a number of years. This is a long story.

Initially some close friends used to come for permission for the 'Musalsalaat Hadeeth' from time to time. But from 1353 Hijri onwards on the completion of my lessons, a special class for it was held on the following Friday. This system was in operation until 1388. In 1389 I went to settle in Medina and Bukhary Shareef was refered to Mualana Yunus and thus the 'Musalsalaat' also went to him. On 23 Rajab 1390 Hijri a very big gathering took place for the Musalsalaat during which roughly one thousand and five hundred people including numerous respected ulema took part.

In this chart the aim was not to put down all the kitab taught by me. I only make mention of a few important ones. For example Qutby and Meer was taught by me almos every year two or three times over. Mantiq was such a sub ject from which many tried to steer clear. I was the mino teacher. The Sharah Tahzeeb jamaat also used to reach up to Qutby by me. After Noorul Anwaar I taught Husamy fo three years. I could not state the exact years. The chart o those years is in my possession but I cannot now lay hand on it. Perhaps if I find it later I may add it.

During Shawaal 1336 Hijri an important event took place As already stated it was considered quite inappropriate fo any teacher during Hazrat's time to ask for a certain kitab to be granted to him to teach. Hazrat Mohtamim Saheb us ed to sit down with the drawn-up chart of teachers and sub ject in the presence of Hazrat. He would then call out the name of a kitab and one of the senior teachers would sug gest the name of a teacher to teach it. If there was no ob jection or criticism from another elder teacher, then on Hazrats approval that person's name would be written down. It was possible someone would object saying: "It seems to me that kitab is a bit too high for him." or "But he has not yet taught a lower kitab", or a question may be ask ed: "Have you no objections to teaching this book?" Then with the approval and seconding or disapproval of other teachers Hazrat's verdict would be final.

No teacher would himself ask for any kitab. However if a certain teacher had taught a certain kitab many times over, there was no objection to asking. If however any teacher wanted a certain kitab, it was the practice that another teacher would suggest his name. I had some desire to teach Adab (literature) as my father had taught me Adab with great effort.

During Shawaal 1336 Hijri I told Mohtamim Saheb: "If it is not in appropriate then I would like you to put forth my name for teaching 'Maqaumaat'."

He told me very sympathetically and decently: "You have only been teaching for one year. Already you are asking? You will inshallah come to teach 'Maqaumaat' and you will come to teach Hadeeth. Just do not be hasty. At this stage it is most definitely not advisable."

It was my intention that should Mohtamim Saheb be only half inclined towards my suggestion, then I would ask another teacher like my uncle or Maulana Zafar Ahmad to put forth my name for 'Maqaumaat' because most of the criticism and objections came from Mohtamim Saheb and from Maulana Thabit Ali.

At that time all Adab books were taught in the first hour of the morning session, during which Jalalain, Mukhtasar and Sharah Jami were being taught. During that year Maulana Zafar Ahmad had through my uncle's proposal been given 'Jalalain', much to his delight and my uncle was according to his own desire given 'Mukhtasar'. When it came to Adab, 'Mutanabbi' was granted to Maulana Thaabit Ali who was one of only three teachers teaching Adab at the time. Maulana Thaabit Ali, Maulana Zafar Ahmad and my uncle.

Then the name of 'Sab'a Mu'alluqa' was mentioned. Adab kitabs were taught for half an hour only while other kitabs were granted one or two hours. At that point all the Adab teachers had already been allotted a book to teach. All of them were unwilling to change or accept another in that same hour as they were all for the first time teaching the allotted kitabs. Thereupon Mohtamim Saheb asked that Maulana Thaabit Ali should together with 'Mutanabbi' also take 'Sab'a Mu'allaqah' teaching each one half an hour, but

Maulana strongly objected and declined. He had a habit talking very fast: "Teaching for half an hour in the fir lesson is difficult. This is difficult."

He repeated this three or four times and said: "After all on must drink tea also." (He used to make his tea himself an made it very tasty).

For two or three minutes there was silence. Then Maulan Abdul Lateef Saheb put forth my name. The propasal wa keenly seconded and supported by Maulana Zafar Ahma and my uncle, saying: "He will do a good job of it." It wa expected that if anyone should object it would be Maulan Thaabit Ali but because of Mutanabbi he was quiet. The Hazrat said: "Okay, write down his name."

I will always remember that moment with pleasur Mohtamim Saheb sitting bent over the chart with pen i hand, murmering by himself: "And I still refused him 'Ma qaumaat'." All heard him but did not understand, excep me.

Then came 'Maqaumaat'. I myself started talking: "I am prepared to teach both kitabs half an hour each and Hazrat Mohtamim Saheb should announce it then th lessons will commence half an hour earlier so that thre quaters of an hour will be spent on each. I do not have t first drink tea as I do not drink tea." Without ado 'Ma qaumaat' was also assigned to me.

There was no real objection against my teaching Ma qaumaat because the class studying it were undergraduates from the Mishkat class. But those studying 'Sab'a Mu'allaqaut' were from those who had already read Daura and included those who in the previous year were my classmates. For this reason this group made a big noise against me. It was done in such a manner that it never

reached Hazrat. However many complaints reached Mohtamim Saheb.

At that time every teacher was allowed to take two copies of the book he was teaching from the library, one for keeping at home for preparation purposes and one for teaching. Because of various copies from various printers with various side-notes, he was also allowed to take out more.

I did not take any copy of 'Sab'a Mu'allaqa from the library and also took no commentaries on it on my own name. Some were taken out in the name of Maulana Zafar Ahmad and some in my uncle's name. Furthermore there were some copies of various prints of the book in my bookshop.

Those who were against me through jealousy and envy, some of them were teachers, actually helped the students, so much so that they taught students, who had already read and studied the book, and sent them into my class to trouble me. But Alhamdu lillah I can never thank Allah enough for His Grace. Those very students who had entered my class with the aim of troubling and upsetting me, actually went to Mohtamim Saheb and applied to be allowed to join my class. Those applications kept coming in.

A certain person who had also harboured ill-feelings against my father came to complain to Mohtamim Saheb that the 'Mu'allaqa' class were crying and complaining as they had practically been destroyed. He then asked that Hazrat Maulana Zul-fiqar Ali's Urdu commentary on Sab'a Mu'allaqah should be given to them from the madressa so that they will at least be able to understand something and learn something. Mohtamim Saheb replied: "It is prohibited to make use of an Urdu commentary in an Adab class."

But still this person insisted: "The poor students are cry ing."

Mohtamim Saheb then replied: "You say that, but on the contrary applications are reaching me daily of students wanting to join the class!! Yet you say that the students are crying?"

Because of this man's insistance, Mohtamim Saheb sent me a note: "The Mu'allaqa students are asking for Al Taaleeqaut. What is your opinion?"

I wrote back: "I have no objection. You can give it to them with the greatest of pleasure. But I still consider an Urdu commentary to be harmful to students."

Even at this stage Maulana Idrees's advice came in very handy and from that day onwards I used to have a good look at Al-Taaleeqaut before going into class. And out of foolishness I even said sometimes: "Those of you who are in possession of a copy of Al-Taaleeqaut may indeed have a look at it. Maulana has given this meaning, but in my opinion this (which I say) seems more suitable."

As a result of this, the students became even more enthusiastic and more applications arrived for joining the class. Finally the manager of the library informed Mohtamim that not a single copy of Sab'a Mu'allaqa was left. Mohtamim asked him how many copies I had on my name and the reply was: "Not one. Neither the text of the book, nor any commentary."

Mohtamim Saheb then asked the student who brought the application: "Is he teaching from his own kitab?"

The student replied: "No Sir, he does not use any kitab because he reads the poetic stanzas by heart. And he gives the translation also by heart."

That was the time ofmy youth and the days of ignorance. All the lines and verses of poetry from Muallaqah are dealing with themes of love and I had learnt them by heart especially the Qasida by Imra-ul-Qays.

Mohtamim Saheb then sent an application to Hazrat seeking permission for buying more copies as all the copies in the library had been handed out. I am of the opinion that when this application from Mohtamim Saheb reached him, Hazrat was quite pleased. Hazrat wrote back: "Purchase ten more copies."

The next morning as I was going from my bookshop towards the Darul-Talaba to teach, I met Mohtamim Saheb, as he was coming from the madressa. I can still see it in my minds eye that when I reached him, greeting him, as he had the tasbeeh in his hand. He struck the tasbeeh against my shoulder and said: "Your Sab'a Muallaqa has made my eyes become downcast. I even refused that you be allowed to teach Maqaumaat. Please forgive me. I am very sorry."

May Allah reward him well. His house was in the Mohalla Qazi. His habit was to come to the madressa, sometimes along the western canal, sometimes along the market leading through the centre of town and sometimes along the eastern canal. And from the madressa he also took one of these paths according to when he had to go and visit en route to collect financial donations for the madressa. He would go to the donors and say to them in his own soft-spoken manner. "Bhai, your contribution did not come in yet." The donor would then become ashamed and either hand it in on the spot or bring it later.

He was the principal of the madressa, May Allah raise hi rank. He was also the Mufti of the madressa as we had n independant Mufti. He was the special solicitor of funds i the city. The real collector in the city was someone els But when this man came to report that he had been to a ce tain man without success, Mohtamim Saheb himself wen to the door of that person to ask for it. Then also in th event of court cases, pertaining to madressa property, h had to represent the madressa as there was no seperat Nazim over the Owqaf. May Allah reward him well.

Even now when I think about that moment, tears come t my eyes over this great man's humility. I replied: "But Hazrat what is there to forgive in this matter? Whatever yo said in view of the fact that I am a junior teacher, is com pletely true and correct. That was the suitable thing to do As for Muallaqa I know the kitab by heart since my studen days, especially the Qasida by Imra-ul-Qays."

It was the truth that I did not know Maqaumaat as well as knew Muallaqa. After this episode, suddenly my fame as teacher of Adab spread, and the story told by Maulana Mia in the Sawanikh Yusufi page 91 is the fruit of this.

Ali Mia mentioned it quite concisely. Once Maulana Badru Hasan who was a Sub-Judge in Lucknow came to Saharan pur en route to Kandhla. He stayed in the house of the late Khwaja Mazahir Hasan and spent some of his time with Hazrat and with me for taziat. Secretly he made investiga tions about me and my ability. May Allah reward him. And when he heard everyone praising my proficiency in Adab he was pleased. Then in a very sympathetic manner he told me: "I have heard people praise your proficiency in Adab. You will be able to pass the Moulvy Fazil exam with flying colours. Fill in the form to enter for this exam. Do so quick ly. You are sure to pass. Then I will take you with me to

Lucknow and in a few months teach you English so that you will be able to pass the B.A. examination. Thereafter you will be appointed the dean of the faculty of Religions Studies at Aligarh, for which only a written recommendation from me will suffice. You will receive a monthly salary of three hundred rupees."

I declined the offer. He was considered one of the most respected elders of the faculty and all respected him. Hence when I declined, I did so with due respect, saying I have no intention of leaving Saharanpur. This he did not like. He said: "You foolish one!"

He said a few more things but I remained silent. The next day he went to Kandhla and persuaded my father's uncle and my late wife's uncle, (Maulana Shamsul Hasan who were of the most feared members of the family before whom the rest of the elders feared for his anger) to speak to me and bring me to my senses.

The late Maulana Shamsul Hasan had a lot of love for me because of his contact with Hazrat with whom he was connected through 'bay'at'. He had a habit that when he wished to say something, he started it by saying: "Ay kahe, to ek bat ke doo." ("I want to tell you something.")

With this he intended saying something important. He came to me at about Asar time while I was drinking tea. He said to me: "I have come to speak to you."

I immediately understood. He was my father's real uncle and the uncle of my late wife. I gave him tea to drink and said: "There is not time to speak now. The time for Maghrib salaah is near at hand. I will come to you immediatly after Maghrib."

As soon as Maghrib was over I took him on top of th ladies' room upstairs. It was winter time. There he kept explaining to me until Esha azaan and at times in younger days anger used to become noted from my face expressions. The sum total of his speech was that I wa now a married man and soon birth would be given to an addition in the family.

My eldest daughter (wife of Maulana Yusuf Saheb) was be concieved at any time. My sister's wedding had to b organised and arranged. Then also there was a debt of 800 rupees hanging over my neck. What can one do with salary of 15 rupees per month?

My answer to all this was: "You have always heard an read somewhere or other, and you too cannot deny it, tha whatever Allah had predestined for one will surely come t him. And whatever was not written for him, will never reach him. If I can remain safe from my iniquities in this environment wherein I am now, it will be a great favour from Allah. For me to remain safe from sin and evil influence in the environment of Aligarh will be almost impossible."

He retorted: "The dunya is a place of striving and effort. It is necessary to strive to attain. One cannot just rely on fate and destiny."

I replied: "That is true. About that I have no doubt, but there are two such efforts (sabib) as far a I am concerned: Firstly, the employment in the madressa which is limited and secondly, the bookshop from which the income from the sale of books is not limited."

As the azaan for Esha was heard, he said: 'Aye to keh-du?" (Shall I say something?)

I said: "Yes, sure, do say."

He said: "If whatever you said, comes from the heart, then your mouth should be kissed. But I feel you said whatever you said merely with your tongue."

I asked: "Please make dua that Allah fill my heart with it too?"

He left. My refusal to accept the offer was frowned upon by some of my relatives (whose names I do not like to mention). When a few months later I visited Kandhla, the elders showed no resentment. But the younger ones, my compatriots actually taunted me, jeered and scoffed at me and even abused me. There is one such person, whose anger was of such a type that when some of our people used to sit together, he would rise up from there in anger saying: "I do not want to sit down with such crude and low people who prefer the eating of roti from Sadaqa and Zakaah above salary to be earned with honour."

He used to become very angry. But Allah has always dealt with me in a manner that whereas initially I used to become very angry very quickly, later that could change to love and devotion, and extremely deep love.

This same person in the end remained ill for a long time. May Allah pardon him. Time and again telegrams used to come to me wherein he asked me to come there. But it was difficult for me to get to him everytime. Occasionally I went. He often used to come here, staying for a couple of days, always insisting that I place my hand over his breast from which apparently he found calmness.

A few years after this Aligarh story another incident happened from Allah's side. For a very long time from one

generation to the other some land and property had bee
owned jointly by our family in Kandhla. Then one day a le
ter came to the family in Kandhla asking all the heirs an
owners of the family property to present themselves at th
Magistrate's office in Budhana. I did not want to go an
even suggested to sign a power of attorney for someon
else to represent me. But then it became known that th
whole family had stressed the fact that all should be pr
sent in person. It is possible that because of the absence
one, the cases of the others could be adversely affecte
Hence I just had to go. The Receiver of Revenue
Budhana was the grandson of Haji Ahmad Hasan Gango
who is famous for his 'Munaajat'. He did not know me
person but because of the common link with Gangoh h
knew my father and knew my name. Furthermore he ha
some contact with the family leaders from Kandhla. The
often used to invite him and honour him because thos
people were always involved with some court case or othe

Yet in spite of that connections their cases sometime
took many days to be handled off. I did not know anyone
Budhana. No one knew how long we would have to stay
Budhana but at least they used to come and go regularly
They had differences of opinion as to where they would
spend the nights. Everyone was putting forth the name o
his own close friends.

We left Kandhla very early in the morning with quite a bit o
nicely-prepared food, reaching Budhana at 10 o'clock, go
ing straight to the office, and leaving all the food etc, on the
carts. We were a crowd of about thirty to thirty-five, the
elders infront and me walking at the back. From faroff the
assistant of the Receiver of Revenue saw me, rose up from
his chair, and came to me. He insisted that I sit on his chair.
I strongly refused when all my elder relatives had to stand.
Some of them were my elders. How could I sit and let them
stand? However the 'peshkar' would hear nothing of it and
forced me to sit down.

All my relatives were astounded. How is this? We have fed him all his life and now look at this honour above us? Anyway I had to sit down. He took some papers, placed them before the Receiver (collecter Saheb) and said: "Huzoor, first of all, his work should be done."

The Collector asked: "Who is this Saheb?"

Thereupon he mentioned my father's name and said that this is his son, a teacher at Mazahirul Uloom."

The collector answered: "Very well, very well. I aslo know him."

I was quite surprised from where they knew me. May Allah give them both great reward. If they are alive, May Allah grant them all progress and if they have passed away, may Allah grant them high ranks. Ameen

The collector Saheb took the papers and for about an hour or three quaters of an hour he looked and studied them, while I remaind seated and the rest stood around. Some even sat down on the floor. After having spent that time looking the papers through, he signed them and gave them back to Peshkar Saheb. All my relatives were astonished and so was I.

As we returned from there Peshkar Saheb accompanied me and as he reached the door of the office he took twenty rupees from his pocket and handed it to me. I refused to accept, and I said to him: "It is enough that you have done us this great favour that our work was done and over so quickly. We were worried as to where we were going to spend the night."

All my relatives endorsed my feelings: "There is no need f
that gift. You have already done us a great favour."

The Peshkar kept on forcing me to take the money inspi
of my refusal and he finally put it in my pocket then he sa
"About two or three years I took this money from you. Yo
lent me twenty rupees. You did not recognise me. I am s
and-so."

Only when he introduced himself, did I recognise him, tha
he had been an employee in the library in Saharanpur an
then I remembered that he had borrowed some money fro
me.

I told him: "Peshkar Saheb, I have already refused to take
I have made it 'Maaf'. It is yours."

The Peshkar greeted us and we returned. That sam
relative who had expressed such extreme anger over th
Aligarh appointment issue, and had for two or three year
remained like that, said to me: "Today you have reall
shown me something. Even if I know about a debt, I still d
not give it back. And I will sit on his head till he pays back
even if it be a debt not given back after years, he should pa
it back as if he is doing me a favour.

At that moment some foolishness got hold of me and sa
castically I said: "Bhai, you are big people. You are nobility
I am only a faqeer, poor and humiliated, eating roti from
Zakaah money. What can we do in comparison with you
people?"

A few of those who knew to what I was refering
understood. The poor man became quite embarrassed. As
for me, many times after that I felt extreme anguish and
shame, asking myself time and again why I allowed myself
such foolishness.

Now look where we have reached and digressed! We were busy with my teaching of Sab'a Muallaqa and now I have reached the magistrate's office at Budhana. The stories of Aap Beti are quite strange, showing the great bounties of Allah. Anyway the 'Muallaqa' incident ended with such success for me that I can never thank Allah enough. The fact still remains that it proved quite displeasing to some people, especially those who tried to change matters around. Their efforts ended with the opposite result from what was aimed for. A system of opposition started, the details of which is another long story, but the important part of this story took place the following year 1337 Hijri.

I once told Hazrat: "Hazrat, my desire is to teach fiqah in your presence and under your supervision. If I could teach Hidayah under your training and supervision, then it will give me all the chance to ask you and consult with you."

Hazrat said "Allright."

This happened just before the lessons and kitabs were being handed out to teachers. The moment Hazrat and the teachers sat down, Hazrat asked me: "Did you say Hidayah Owalain or Akhirain?"

I replied: "Owalain" (the first two volumes).

Then he said to Mohtamim Saheb: "First of all write down Hidaya Owalain to be taught by him. Now we can go on."

All the teachers' eyes opened wide in suprise, and even those who were my supporters in the previous year's Mu'allaqa story, became doubtful and surprised. They too were worried that this man had only taught Kanz for one year and at that time it was the general custom that every kitab should be taught by one teacher for at least three

years. And on top of that I had not yet taught 'Sharah W
qaya'. But who had the courage to speak after Hazrat ha
spoken..

Hidaya was assigned to me. Now those who had instigate
people against me the previous year over 'Muallaqa' we
now bent on once more exhibiting their anger. The mome
the time table became known, a front was formed again
me. Hazrat, on the assumption that students and teache
will still take time before they take to their books, went on
journey to Sewhara and other places. And here in Sahara
pur a special assault was made upon Mohtamim Saheb
change the decision about Hidaya.

Maulana Thaabit Ali had long arguments with him and eve
became angry with him. Maulana Abdul Lateef also tried
have it changed saying that there is unrest among th
students. Hence a change should be made. Mohtami
Saheb answered: "You are all aware how, the mome
Hazrat sat down he had with great emphasis had his nam
written down for Hidaya. How can I change it? You shou
write a note. You are the Sadr Mudarris and in answer
your order, I will change it. I am not the supervisor in chie
of all departments."

However Maulana Abdul Lateef Saheb did not have th
courage to abrogate Hazrat's orders with a written order. I
that Hidaya class there was Maulana Abdul Shakoor Kar
puri who later became a teacher in Mazahir and after parti
tion he settled in Rawalpindi as a teacher. He passed awa
on Friday 25th September 1970 (1390) after a long illness i
Rawalpindi.

The students drew up a petiton asking for a change o
teacher. All the students signed it except Maulana Abdu
Shakoor. He said: "You people know that Hazrat is present

ly on travel and without him nothing can be done. What nonsense is this that even before lessons have started you say that you will not read? Why don't you listen to him teaching for a couple of days? Then you will have the right to say that we do not understand him. But what excuse have you got now for not wanting to study under him?"

The students accepted this and classes started. The same ones who instigated the students in 'Muallaqa' were again busy and here again Maulana Idrees Saheb's advice came in handy. For two or three days I continued to speak to them, giving the explanation of technical terms, the various ranks of authenticity the authors of fiqah books and just kept on talking whatever came into my head. Then I started Bismillah and in five days I taught one page o 'Kitabut Tahaarat'. At that time some students had become lukewarm while some students, bent upon trouble, again tried to get the application submitted for my removal from Hidaya. The majority were against it saying: "We know what the result will be. The class will be held under the bell and then we know what will happen."**

Therefore the majority did not agree to sign, because if their complaint was not valid, then the least that would happen was that students could have their food 'closed' or they could be expelled. Thus nothing came of the application.

These were two cases of where I met with opposition. Through Allah's grace no other incidents happened in these 54 years of teaching from the side of the students. Many times efforts were made to have kitabs transferred to me from other teachers. In 1341 Hijri an important incident took place which involved Hazrat. Hazrat used to teach Tir-

**Under the bell is a special term. (Refer to story No. 10 on page 40).

midy for two hours daily from Shawaal onwards a
generally by Safar he was finished, and then in those sa
two hours he taught Bukhary which generally finish
within the first few days of Rajab. This was his practice
a long time. He was very much against the practice of g
ing long speeches in the beginning of the year and th
towards the end of the year the rest of the kitab was be
recited in the manner in which Hafiz Saheb's recitation
Ramadan without any lecture or explanation.

Maulana Abdul Lateef Saheb was assigned the task of sta
ting Bukhary and Tirmidhy, and just like in the case of oth
teachers long lectures were given. But at the end
Jamadul-Akhir not even one volume of Bukhary had bee
completed. Hazrat was quite displeased with this. He sa
to Mohtamim Saheb that he should divide Bukhary para
among the teachers and in this respect he also mentione
my name: "Give him something also."

It so happened that having said that, Hazrat had to go
travel towards Bulandsher and other places. This put
tremendous burden upon me, because by then I had no
even taught Mishkat.

I implored Mohtamim Saheb: "Please do not give it to me
This will be very inappropriate and untimely. Rather give
to Maulana Thaabit Ali and Maulana Abdur Rahma
Saheb."

Mohtamim Saheb agreed with me, and each of these Ulema
received five paras, with eight remaining with Maulana Ab
dul Lateef.

The third day thereafter Hazrat returned from his travels. I
was busy answering letters. He asked Mohtamim Saheb
"Did you divide the paras?"

Mohtamim Saheb replied: "Yes Hazrat, it has been divided. Zakarriya has declined to accept."

Hearing this Hazrat was quite displeased with me. He said: "Alright, so you declined. Did you want me to beg you?"

It was his habit that when he became angry, his face reddened. For a short while he kept quiet, and then he took his shoes and left in the direction of his house. I quickly rose and took his shoes from him, walking behind him up to his door where I remained standing still. Then in a very angry tone he asked: "What is the matter? Have you anything to say?"

I said: "Hazrat is angry."

He asked: "Why should I not be angry when you do not obey me?"

I replied: "Hazrat toba, toba!! I thought that it will be a slur on the name of the madressa if a young immature man should teach Bukhary when I had not yet taught Mishkat. I was afraid as to what the other teachers will say."

He said: "I know the young man of immature age. What do the others know. If any accusation is to be made, it should be levelled against me. It will not be against you."

I said: "I have no objection against following your instructions."

He said: "Obey me. Otherwise again I will be displeased."

I went directly to Mohtamim Saheb and said to him: "You have made me get a scolding. It would have been better if you had told Hazrat that it would not have been suitable

and appropriate to give Bukhary to him. That's why I did n give it to him."

Mohtamim Saheb replied: "He would have scolded me."

Then he had me agree to teach from para 13 to 15. In th class there was a Qari Saeed Marhoom who later becam the chief Mufti of Mazahirul Uloom. It was possible th some form of dissatisfaction would have been express like in the case of Mu'allaqa and Hidaya, but Qari Saee spread the word of my declining and Hazrat's subseque anger. Thus if anyone had any objections, then after this i cident no one dared to object.

By that time the accursed word 'strike' had not yet becom known in our madressas. The students did not even kno what it meant and everyone was aware of the dignity an welfare of the madressa and its contributions to Musli society.

There is one principal fact which our elders considered o paramount importance viz., that the rights of others whic are due by you, should be duly delivered and if there are an of your rights due upon others, they should not be demand ed. My father was a great protagonist of this, and acted ac cordingly. He never used to consider what others are doing He always used to worry about: "What should I do. What i my duty?"

The same principal will be found many times in the Malfoozaat of my late uncle Maulana Ilyas as well as in the lectures of Maulana Yusuf. It is in fact derived from hadeeth:

لَيْسَ الْوَاصِلُ بِالْمُكَافِى وَلٰكِنَّ الْوَاصِلَ الَّذِىْ اِذَا قُطِعَتْ رَحِمُهُ وَصَلَ

"The builder of good relations is not he who acts reciprocally, (acting in friendly manner to them who befriends him) but is in fact that one who befriends them who cuts themselves off from him." (Mishkat, Bukhary)

In those days this used to be my golden rule and that of practically every teacher, employee and official of the madressa. The madressa was not our property and whatever we received from or through it was firstly looked upon as a favour from Allah's side and secondly as a favour from the madressa, not a right. We have no right due upon the madressa. And we did not feel ashamed of any task that had to be done for the madressa, no matter how small and insignificant, like sweeping the classroom.

I cannot remember if in those days it was ever necessary to call an employee to bring the clay-stones for use during 'istinja' in the toilets or to bring the wood for lighting the fire which heated the water. I told the gate-keeper to inform me in my class when the wagon bringing the clay-bricks arrived. Then I would send a message to Maulana Abdur Rahman with a student to inform him that I was going downstairs. He too would then come downstairs and seeing us go down both classes would come running along to reach the wagon before us. We then would hardly be able to carry even one block of clay as the students would grab that from our hands as we off-loaded the clay. Within a few minutes the wagon would be empty. Some students would carry one block while others, eager to show their strength would carry two at a time. There were many other tasks like these. But nowadays, if any employee or official of the madressa is being asked to pick up a hand fan, he will first consider and ponder as to whether this is his work or not, is he getting paid for it or not?

I have already stated that apart from the Mu'allaqa and

Hidaya episodes, no opposition and enmity were ex
perienced in connection with teaching. But as far as ad
ministrative affairs were concerned, many efforts of op
position took place. But what I cannot understand is tha
as much as I tried to run away from these things, the mor
these came to me. And even after having thought deepl
over the matter I could not understand why throughout m
life I was saddled with this problem.

It was about 1338 Hijri or 1339 Hijri when Hazrat went on a
journey to Bhawalpur. Maulana Abdul Lateef Saheb accom
panied him plus another teacher from the madressa wh
was a great friend of mine. He used to eat and drink with
me. He always drank tea with me. On the road to
Bhawalpur he said to Nazim Saheb with great apparen
sincerity:

"This Moulvy Zakarriya who treats Hazrat with such flat
tery, has a special aim in mind. His intention is to take up
Hazrat's place after Hazrat is no more. And all that he does
is done with the aim of removing you from your position."

May Allah reward Nazim Saheb well and grant him great
honour. Without any artificial sincerity he replied:

"If indeed that is Moulvy Zakarriya's intention, then he is
certainly suited for my post. I will try to make it easy for him
to reach his objective."

Nazim Saheb said this with such force that the poor in-
former discarded his attack. Thereafter Nazim Saheb
quoted his information to Hazrat and from his own side
strongly recommended the same saying that in his opinion
Moulvy Zakarriya was indeed a suitable candidate and that
Hazrat should appoint him as assistant Mohtamim,
wherein he will be prepared to give me any assistance re-
quired.

Hazrat replied: "He is a fool. I know him well. Even if one should appoint him, he will not accept."

In this Hazrat was right. I have always been very fearful of such positions. During 1344 Hijri I had no intention yet of performing Haj. I had recently been married and was the father of two children and one child had died soon after birth. I was hoping for a fourth while my debts still remained over my head. In teaching circles I was counted among the senior teachers. Hadeeth classes had already begun.

In writing down some instructions to be followed during his absence Hazrat had in Shabaan 1344 Hijri appointed me as Sadr Mudarris and Maulana Abdul Lateef as Nazim of the madressa. The document was kept secret. Mohtamim Saheb was the writer but it was not a secret to me as it was kept in the mail-bag which was left in my possession. When I read that I had been made the Chief lecturer, my head started turning as I felt that the responsibilities of the Sadr Mudarris were very hard. He is responsible for all the teaching activities and also he is supervisor of the madressa. Furthermore, whenever there was any academic conference or any function of any educational institution, the Sadr Mudarris was called upon to attend.

Thus when Hazrat went to the toilet and I walked behind him with the istinja lota in my hand, I waited till he had finished and then said to him: "Hazrat what is going to happen to Bazal?"

Hazrat replied in anguish: "I do not know what is going to happen. Without your help I will not be able to do anything. And there is no way now you can go with me. My family will accompany me. It will be a long journey."

I replied: "Hazrat, at the moment I feel that I also should go to Hejaz."

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I replied: "Hazrat, at the moment I feel that I also should go to Hejaz."

I can still remember how Hazrat's face lit up with pleasu
After returning from istinja, he performed wudoo and we
down to his room and asked me: "What about your e
penses?"

I replied: "Hazrat, do not worry about that. In 1338 Hij
when I went I borrowed some money. At that time it wa
very difficult to borrow money but today it is easier. I wi
again borrow."

Hazrat said: "There is also some money from your sala
with the madressa."

When I became a teacher in the madressa in 1335 Hijri m
salary was a sum of 15 rupees. Hazrat Raipuri had insiste
that it should be at least 25 rupees as fifteen was too littl
He also told me: "When Allah so grants, you may leave th
taking of a salary." Because of Hazrat's order, I did not fee
like taking any salary at all. So for me not to accept seeme
bad manners in view of Hazrat having accepted. Therefor
some months I felt more inclined towards Hazrat and ac
cepted and in some months my fathers influence wa
greater and I did not. Because of not taking sometimes, m
money remained with the madressa. Then also when othe
teachers received a raise, my salary also rose by about five
rupees.

Anyway from Muharram 35 Hijri to Shabaan Hijri a sum o
947 rupees had been in the care of the Madressa, which
was more than enough for haj. At that time haj expenditure
amounted to R5 600 at the most. Hazrat intended that I
should take what was needed and leave the rest for my
family.

I said: "Hazrat do not worry, arrangements will be made for
my expenses. It will not be permissible to take that
money."

I have always been a bit forward in the presence of the elders. Hazrat asked: "Why?"

I replied: "In those months when I did not take salary, I taught with the neyat of doing so without salary. Now I am not entitled to take it."

Hazrat asked: "Did you put any application to the madressa when you were hired? The madressa was the hirer. What right did you have of cancelling the contract of hire from your own side unilaterally until such time that we accepted your application?"

I replied: "But Hazrat this has nothing to do with a hiring contract. If a person of his own self does a job for the sake of Allah, what right has he afterwards of receiving remuneration?"

At that time Hazrat Nazim Saheb was also seated there. He said to Hazrat: "Leave him, I will explain the matter to him."

Hazrat became happy and I also, because in Hazrat's presence I spoke with fear, while with Nazim Saheb an open and lively debate took place and in the end he told Hazrat: "He does not want to budge from his view."

Hazrat Thanwy was also one of the trustees and supervisors of the madressa. I told him and Maulana Zafar Ahmad Thanwy the Mufti of Thanabavan with whom I was most informal: "If any application concerning my salary from the madressa should come to Hazrat Thanwy, please let it be rejected."

I do not know what he told Hazrat Thanwy. A letter of application was sent to Hazrat Thanwy for one and a half years leave of absence. Mohtamim Saheb also wrote: "He

has some salary left with us. Kindly give permission for it
be paid to him."

Hazrat Thanwy aprpoved the leave of absence and wi
regard to the salary, he wrote: "If the salary had not be
received by him, then why is the permission of the trustee
required? If there is any other doubts concerning th
salary, then please explain it so that we may ponder ov
it."

Another trustee was Maulana Ashiq Ilahi and I also to
him: "You are also a trustee. That salary is not permissibl
for me. Disapprove it."

However, after Hazrat had approved it, Maulana Thanw
could still disapprove, but what right had any of Hazrat's a
tendants to do so? I had done all these contemptabl
things as I always do. First of all Maulana Ashiq Ilah
debated the issue with me and when, like in the case o
Nazim Saheb he could not convince me, he wrote on my ap
plication: "Leave of absence for one and a half years is ap
proved. And just as in the case of his leave of absence his
application regarding salary should also be accepted, tha
is, that his salary should also be granted by the madressa."

When Hazrat saw Maulana Meeruty's note, he knew that I
had also had a debate with him. Thereafter Hazrat told me
with great sympathy: "Bazal is not my own work. It belongs
to the madressa. If I should take you with me in service of
the madressa, and apart from the expenses of coming and
going and living there, I let your expenses come from the
madressa, then what do you have to say?"

I replied: "Then I will say: That is permissible. I have no
hesitation."

Hazrat said: "The salary of your's which is in the madressa will be less than what the madressa will now give you."

I replied: "That is true."

Hazrat said: "This is what you should understand."

In the end I took the salary. But the influence of Hazrat Raipuri was such that as soon as I reached Medina, I wrote a letter to Mohtamim Saheb, in which I made no mention of that salary, but wrote: "I have always had the intention of giving a big sum to the Madressa in lieu of those rights which the madressa has upon me. But you know that for me to amass an amount is well-nigh impossible. Therefore I make a promise of one thousand rupees which should be collected thus: Five rupees per month from my manager Moulvy Naseeruddeen Saheb for as long as I am gone and directly from me after my return. If I should die before the amount has been fully paid, then it is my wasiyat that whatever is outstanding should be recovered from my estate."

Madina Tayyiba,
5th Jamadul Oola 1345 H.

Through Allah's grace when this sum was fully paid, then in terms of the Raipuri spirit the idea came to me to return to the madressa every bit of what I had received as salary from the madressa prior to that. Allah's grace helped that too was paid. Praise be to Allah.

اللهم لك الحمد كله ولك الشكر كله لااحصى ثناء عليك انت كما اثنيت على نفسك

"O Allah all Praise is due to You. All thanks to you. I cannot praise You properly You are as You Yourself praise Yourself."

has some salary left with us. Kindly give permission for it to be paid to him."

Hazrat Thanwy aprpoved the leave of absence and with regard to the salary, he wrote: "If the salary had not been received by him, then why is the permission of the trustees required? If there is any other doubts concerning the salary, then please explain it so that we may ponder over it."

Another trustee was Maulana Ashiq Ilahi and I also told him: "You are also a trustee. That salary is not permissible for me. Disapprove it."

However, after Hazrat had approved it, Maulana Thanwy could still disapprove, but what right had any of Hazrat's attendants to do so? I had done all these contemptable things as I always do. First of all Maulana Ashiq Ilahi debated the issue with me and when, like in the case of Nazim Saheb he could not convince me, he wrote on my application: "Leave of absence for one and a half years is approved. And just as in the case of his leave of absence his application regarding salary should also be accepted, that is, that his salary should also be granted by the madressa."

When Hazrat saw Maulana Meeruty's note, he knew that I had also had a debate with him. Thereafter Hazrat told me with great sympathy: "Bazal is not my own work. It belongs to the madressa. If I should take you with me in service of the madressa, and apart from the expenses of coming and going and living there, I let your expenses come from the madressa, then what do you have to say?"

I replied: "Then I will say: That is permissible. I have no hesitation."

Hazrat said: "The salary of your's which is in the madressa will be less than what the madressa will now give you."

I replied: "That is true."

Hazrat said: "This is what you should understand."

In the end I took the salary. But the influence of Hazrat Raipuri was such that as soon as I reached Medina, I wrote a letter to Mohtamim Saheb, in which I made no mention of that salary, but wrote: "I have always had the intention of giving a big sum to the Madressa in lieu of those rights which the madressa has upon me. But you know that for me to amass an amount is well-nigh impossible. Therefore I make a promise of one thousand rupees which should be collected thus: Five rupees per month from my manager Moulvy Naseeruddeen Saheb for as long as I am gone and directly from me after my return. If I should die before the amount has been fully paid, then it is my wasiyat that whatever is outstanding should be recovered from my estate."

Madina Tayyiba,
5th Jamadul Oola 1345 H.

Through Allah's grace when this sum was fully paid, then in terms of the Raipuri spirit the idea came to me to return to the madressa every bit of what I had received as salary from the madressa prior to that. Allah's grace helped that too was paid. Praise be to Allah.

اللهم لك الحمد كله ولك الشكر كله لااحصى ثناء عليك انت كما اثنيت على نفسك

"O Allah all Praise is due to You. All thanks to you. I cannot praise You properly You are as You Yourself praise Yourself."

has some salary left with us. Kindly give permission for it to be paid to him."

Hazrat Thanwy aprpoved the leave of absence and with regard to the salary, he wrote: "If the salary had not been received by him, then why is the permission of the trustees required? If there is any other doubts concerning the salary, then please explain it so that we may ponder over it."

Another trustee was Maulana Ashiq Ilahi and I also told him: "You are also a trustee. That salary is not permissible for me. Disapprove it."

However, after Hazrat had approved it, Maulana Thanwy could still disapprove, but what right had any of Hazrat's attendants to do so? I had done all these contemptable things as I always do. First of all Maulana Ashiq Ilahi debated the issue with me and when, like in the case of Nazim Saheb he could not convince me, he wrote on my application: "Leave of absence for one and a half years is approved. And just as in the case of his leave of absence his application regarding salary should also be accepted, that is, that his salary should also be granted by the madressa."

When Hazrat saw Maulana Meeruty's note, he knew that I had also had a debate with him. Thereafter Hazrat told me with great sympathy: "Bazal is not my own work. It belongs to the madressa. If I should take you with me in service of the madressa, and apart from the expenses of coming and going and living there, I let your expenses come from the madressa, then what do you have to say?"

I replied: "Then I will say: That is permissible. I have no hesitation."

Hazrat said: "The salary of your's which is in the madressa will be less than what the madressa will now give you."

I replied: "That is true."

Hazrat said: "This is what you should understand."

In the end I took the salary. But the influence of Hazrat Raipuri was such that as soon as I reached Medina, I wrote a letter to Mohtamim Saheb, in which I made no mention of that salary, but wrote: "I have always had the intention of giving a big sum to the Madressa in lieu of those rights which the madressa has upon me. But you know that for me to amass an amount is well-nigh impossible. Therefore I make a promise of one thousand rupees which should be collected thus: Five rupees per month from my manager Moulvy Naseeruddeen Saheb for as long as I am gone and directly from me after my return. If I should die before the amount has been fully paid, then it is my wasiyat that whatever is outstanding should be recovered from my estate."

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"O Allah all Praise is due to You. All thanks to you. I cannot praise You properly You are as You Yourself praise Yourself."

During Zil Qada 1345 Hijri when I intended returning aft work on Bazal was done Maulana Sayed Ahmad Sahe founder of Madressa Shar-iyah tried to persuade me into re maining there permanently. He repeatedly begged Hazra to give permission for my acceptance as the chief lecture at Madressa Shar-iyah. But Hazrat replied: "Your madress is still in its beginning stage. While Mazahirul Uloom is o the ascent. For this reason there is more need for him t return there. In my absence his presence there is of the u most importance. In his non-return to the madressa, th madressa will suffer a loss."

Maulana Sayed Ahmad Saheb said on quite a few occa sions: "I will write to Maulana Ilyas and send him th money necessary for his (Maulana Zakarriya's) wife an children's transport to come here. He will see that they ge it."

Hazrat never accepted the offer. And when the time came for my return, Hazrat by way of making arrangements fo his absence from Mazahir, dictated a long letter t Maulana Sayed Ahmad Saheb, writing about things concer ning the madressa. In it there were two things refering t me: Firstly he wrote: "The ability which Zakarriya has i hadeeth is very well known to me and I thus appoint him a Shaikhul-Hadeeth."

The reason for this was that Maulana Abdur Rahman, ha become Sadr Mudarris the previous year and there was thus no reason to remove him from his position. This post of Shaikhul-Hadeeth was started with me. Before this time in all madressas the Sadr Mudarris and Shaikhul-Hadeeth were one post. On quite a few occasions Hazrat used to say in light-hearted vein: "This new post has been created to suit your literary and writing ambitions." Later Darul Uloom Deoband also had to separate the two posts by

force of circumstances. When this suggestion of Hazrat came before the supervising trustees for approval none objected except Maulana Thanwy who felt that in the presence of other seniour teachers like Maulana Thaabit Ali and Maulana Abdul Lateef, this promotion seemed inappropriate. He felt that it should be thought over carefully so that it does not lead to dissatisfaction.
Maulana Ashiq Ilahi mentioned this objection in a letter to Hazrat. Hazrat wrote back: "If the madressa authorities from the point of view of the madressa and on behalf of the madressa have any objections, then I give him this title from myself."

Through the barakat of Hazrat this title had become so famous that he was more famous by this title than in name. During the time of the British rule over India telegrams used to come from all over India, Karachi, Lucknow, Calcutta, etc., adressed only to Shaikhul-Hadeeth, Saharanpur and the telegrams reached safely.

The second thing he wrote that he appointed me as assistant Nazim of the madressa. This position filled me with fear as much as I was filled with it the previous year over the Sadr Mudarris issue. I also feared that getting involved in administrative affairs and quarrels would lead to me having to say farewell to teaching. The Nazim Saheb has to have a lot of patience and tolerance and I will have to experience that.

The letter was written by Maulana Sayed Ahmad Saheb. I practically begged Hazrat not to push me into such a calamity. But to it Maulana Sayed Saheb replied: "This is Hazrat's decision. You should be pleased." I begged him and I still remember that I even touched his feet and cried. He then went to Hazrat and said: "I did not mention your letter's contents to Zakarriya. I do not know from where he

came to know of it. He is very much upset over it and sa
He says his academic activities will be adversely affecte
greatly."

Hazrat replied: "I am convinced that it will not do h
academic activities any harm. He does not have the pow
to control the present trustees. They will not be able to
him do such work in which his activities will be harmed

Being unable to make any headway through Maula
Sayed Saheb, I grabbed the feet of Maulana Abdul Qad
whom Hazrat had also made a supervising trustee of th
madressa together with Maulana Ashiq Ilahi and Shai
Rashid Ahmad Saheb before his travel abroad. I to
Maulana Raipuri that Hazrat will surely show him the doc
ment. "For Allah's sake do not approve it!"

Hazrat Raipuri said: "How can that be that Hazrat write
anything and I disapprove of it and reject it?"

When the document was completed, Hazrat showed it t
Maulana Raipuri as a trustee, saying: "If there are any ob
jections, do tell me. Do not remain silent over it just
because I wrote it."

I can still remember that I was earnestly making dua: "Y
Allah save me from this calamity."

When Hazrat Raipuri had read it, and Hazrat asked him
whether he had any doubts, he first of all, according to his
personal habit, made 'tobah': "Tobah, tobah, how can there
be any misgivings about what Hazrat had written."

Hazrat was already only too aware of Hazrat Raipuri's
humility and he asked a few times: "Are there no objec
tions?"

He replied: "For me to find fault with your suggestions would be ill-mannered and insulting. Tobah! tobah! It seems that regarding Moulvy Zakarriya you have written two things: Firstly you have increased his rank and given credit for his hadeeth knowledge as if there is no such scholar of hadeeth in the madressa. And secondly you have made him the assistant Nazim."

Hazrat immediataely took the paper from his hand, scratched out the word 'assistant' and wrote 'Musheer Nazim' (consultant).

(Musheer Nazim has been a feature of madressa administration prior to this too. A couple of years earlier Maulana Thanwy had excused himself from being a 'Sarparast' and resigned from it. From that time he and the father of Maulana Abdul Lateef, Maulana Jamiat Ali Saheb were appointed as 'Musheer' (consultant Nazims).

About two or three years after our return it was the suggestion of Maulana Ashiq Ilahi, Sheikh Rasheed Ahmad and Maulana Sir Raheem Bakksh that because of certain factors the duties of Nazim should be divided into two sections, one dealing with educational matters and the other dealing with finances. Finances were assigned to Maulana Abdul Lateef Saheb and educational matters to me. At that time too I most vehemently declined the position, but these three elders still passed the resolution in spite of my refusal.

I wrote a strong letter to Sheikh Rasheed Ahmad Saheb wherein I explained to him that the relationship between myself and Hazrat Nazim Saheb were so close that should one say we were two hearts in one body, it will not be out of place. Nazim Saheb had so much consideration for me that it almost seemed he reared me and brought me up. Further

he was also my Ustad. "If this resolution is passed and a cepted this fine relationship will never continue to be mai tained. Either you rescind this resolution, otherwise y may have to one day struggle even to remember that a pe son called Zakarriya was ever involved in Mazahir Uloom."

May Allah reward Sheikh Saheb well. He was a thinking pe son with prudence and foresight and in the affairs of th madressa, he always put his own feelings second. Durin this time as trustee, many incidents took place which em phasised how he always put the interest of the madress first. Here is such an instance: The famous conference o the Jamiatul Ulema was to be held in Saharanpur durin Jamad 1 21-23 1364 Hijri (1945 CE). It was to last for thre days and I suggested to Nazim Saheb that during th course of the conference the madressa should be closed Nazim Saheb became very angry and said: "How can tha be? Today for the sake of Jamiatul Ulema you declare holiday. So tomorrow if its the Muslim League you agai have to do so. Then the Ahraar, Congress.... This wi become a daily thing."

He gave a very good speech with good arguments. Afte listening to all he had to say I just said: "While the con ference of the Jamiatul Ulema is on, there will be holiday i the madressa."

Nazim Saheb became very angry. He told Maulana Abdu Rahman, (one of the foremost Khalifas of Hazrat Thanwy of my decision and Maulana opposed it even more strongly "There will not be holiday."

Sheikh Saheb happened to arrive at that time. Nazim put his complaint against me to Sheikh Saheb and said: "This is a daily thing."

Sheikh was a very intelligent person and had the interest of the madressa at heart at all times. He said: "There should definitely be a holiday and you need not get permission from us (trustees). We will most surely oppose any application for closing the madressa. And especially after Hazrat Thanwy's refusal, you will not find anyone to approve the application. And to have a holiday during those days is most necessary. The worse that could happen is that we will ask you why you closed the madressa without our permission. You may say that right at the last moment Shaikhul-Hadeeth had decided to close the madressa and there was not time to consult the Sarparasts. In future case will be taken that this does not happen again. Pardon."

This conversation between Nazim Saheb and Sheikh Saheb did not take place in my presence. But afterwards first Sheikh Saheb and thereafter Nazim Saheb related the same story to me. Nazim Saheb told me with great surprise: "This is strange. Sheikh-ji is the president of the Delhi branch of the Muslim League. He is a very good friend of Mr. Jinnah and yet he supports your decision for holiday while the Jamiat has a conference!"

I replied: "Hazrat the matter is clear. In Deoband there is holiday for a whole week. The conference is not the congress' or the leagues'. It is a conference of the Jamiatul Ulema. For Mazahirul Uloom to continue teaching in those days is very difficult."

Apart from that there were many other cases where Sheikh Saheb placed the interests of the madressa before anything else.

When this letter of mine, regarding the two divisions in the administration, reached Sheikh Saheb, he was very angry. He wrote back to me: "Your letter of instructions arrived

and I trueely came under the impression that you are th Sarparast and supervisor of the madressa as well as th director thereof. Whoever you need to do some work, yo just order and command. Your order has been carried out have written to Maulana Ashiq Ilahi and Sir Rahee Bakhsh that because of some circumstances this revol tion cannot now be put into operation. It should be place on the agenda for discussion and consideration at our ne meeting."

In spite of all these things I do not see how some fools ca still say that I tried to usurp the directorship (Nizamat) an administration of the madressa. There is however no doub that when it came to special favours for sons of prominen lecturers of the madressa, I was instrumental in opposin some of their applications. And in this I was heavily en couraged by Maulana Abdur Rahman and Qari Saeed. I fact they actually forced me to act. Once one of those wit very special connections to the madressa applied that certain room be given to him alone. Because of this specia connection, Maulana Abdur Rahman wrote a note on th application recommending its acceptance.

But soon after signing it he rushed to me saying: "This pe son has applied for a room for himself alone. I have writte approval of it. This is a most harmful thing for the applica and also detrimental to the madressa."

I asked: "But then, why did you recommend it if you con sidered it inappropriate."

He answered: "I felt myself forced to do so. But the final ap proval lies with you. For this reason I have quickly come to you."

When the application reached Nazim Saheb, together with

the recommendation of the Sadr Mudarris, he wrote: "If Shaikhul-Hadeeth approves this, there will be no objections."

I disapproved the application because of which the applicant was very angry with me. These kinds of incidents took place almost daily and because of them the chosen ones were always angry with me.

There were the close relatives of Nazim Saheb, the close ones of Hazrat Maulana Abdur Rahman Saheb and also my own Hazrat's relatives. I used my official veto powers against them all and as such their dissatisfaction and anger against me is quite logical.

During 1357 Hijri the son of Buzmi Saheb, editor of 'Medina' was a student in the madressa. He had some of those with high connections who disliked me, wrote complaints against me and sent them to the newspaper. The editor Saheb did not know the true situation. But seeing so many letters with complaints against one man, he wrote a strong article against me which was published on 10 Rabee-ul-Thani 1357 Hijri (9th June 1938). When Hazrat Madani read the article he wrote an angry letter to the editor saying: "You have written an article against him. I have known him since the time when he was merely a boy twelve years of age. And my knowledge of him has increased ever since. Accusations have been made against him. Those accusations are completely untrue."

Hazrat Madani here refered to the year 1337 Hijri when at the age of twelve years I stayed in Gangoh for two months on end. That was my first meeting with him. Perhaps the complete story will be told later. Maulana Habibar Rahman, the Ra-eesul Ahraar told me:"I was sitting in a hotel in Lahore drinking tea when I read the article. Even while sit-

ting there I wrote a card to the editor saying: "I am ac
quainted with Shaikhul Hadeeth Saheb since the last of hi
student days. I can say with the acquaintance of those
days, that whatever information was given to you, wa
wrong."

I also know of the letters by Maulana Mufti Kifayatullah
president of the Jamiatul Ulema, Hazrat Shah Yasee
Naginawy. I heard that many others have written but th
editor did not consider it necessary to reply to any of th
letters. He did however write to Maulana Madani saying
that a whole flood of letters of complaints had reached hi
and whenever Hazrat so desired he was prepared to com
and show them to him. Hazrat Madani replied: "There is n
need to bring those letters to me. On a certain day I will b
free, then I myself will come to Saharanpur."

Hazrat also sent me a card saying that on such-and-such
date he will be coming to Saharanpur to investigate those
complaints. I also informed the Sarparasts (supervising
trustees). Hazrat Meeruty was not at all happy with the idea
because he felt that the date for the investigations should
have been fixed after consultation with the Saparasts.
However Sheikh Rasheed Ahmad Saheb (May Allah reward
him) wrote that Maulana Madani should most definitely
come and that he himself would arrive in Saharanpur on
that day. I do not know how Ra-eesul-Ahraar came to know
of the issue. He also arrived in Saharanpur one day before
the time.

The gentlemen all arrived here on 17th July, 1938 (18
Jamadul Oola 1357) and from after breakfast, without
resting in the afternoon, called each of the complainants
until twelve o'clock at night. Everyone's statement was
written down until the time of Maghrib. There was one com-
plaint which all of them had against me and that was that I

was paralysing the administration and that I had actually usurped the administration. One major part of the functions of the Nazim Saheb has become out of action. But when they were asked to mention specific cases and details, they were unable to do so.

The editor said: "They are overawed by Hazrat's presence."

Hazrat replied: "Then what is the alternative way of investigations?"

A few other complaints were also made against some other officials and teachers about which they were questioned. I was not asked to say anything, but Hazrat Nazim Saheb was asked about me.

Hazrat Madani asked Nazim Saheb in a loud voice, audible even to those who were far. "These students of yours say that Mouvly Zakarriya has made you practically paralysed in carrying out your duties, and that your limbs have been put out of action."

Hazrat Nazim Saheb replied: "This is completely untrue and without any basis. Sheikhul-Hadeeth is in fact my right hand. Through his advice and guidance my task is considerably eased. If he is not there, then it will be very difficult for me. If I should consent to accept the position of Nazim, I will most gladly hand it to him."

Thereupon Hazrat Madani said: "Mudda-ee sust, khawah chust." And wrote the findings of the commission of inquiry:

"We have today investigated the complaints published by 'Medina' of 9th June 1938 against madressa Mazahirul Uloom. We have great pleasure in announcing that we have found those complaints completely baseless. The administrative officials of the madressa are doing their work

with sincere intentions and honesty in the highest degre
We hope that these officials will always exert their effor
towards correcting and improving the work of t
madressa. We also hope that when anything requires co
rective measures, they will exert themselves towards th
end with diligence and sympathy."

Signed: Hussain Ahmad Madani, Abu Saeed Bazni, Edit
'Medina' Habibur Rahman Ludhianwy, Muhammad Maje
Hasan Proprietor of 'Medina', Rasheed Ahmad (Sarparas

The writing of this document is by the Editor himself. T
last words were also added solely becuase of his i
sistance. Hazrat did not approve of some of the words. T
editor was quite angry that despite the flood of letters
complaint against me, they could not find any truth in o
of them. I on the other hand was very glad that there wa
mention of the uprisings against Hazrat Maulana Khal
Ahmad Saheb in 1320. Against him too was labled the ac
cusation of autocratically usurping the madressa ad
ministration. From 1308 until 1320 there were disturbance
against the madressa from inside and outside th
madressa which appears from the statements of thos
days. Hazrat was not in the madressa in 1308. He only arri
ed here in 1314 but the disturbances and unrest commen
ed in 1308. From 1320 onwards the great spiritual an
material progress made by the madressa is no secret to a
the world. Who can understand the wisdom of Allah's work
ings?

أَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْا اَنْ يَّقُوْلُوْا اٰمَنَّا وَهُمْ لَايُفْتَنُوْنَ ، وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ
قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ

*"Do the people think that they will be left to say 'we believe'
and not be tested. And We have surely tested those before
you and they will surely know those who are truthful and
they will surely know those who are liars."*

Even in Darul Uloom Deoband too there were uprisings from 1304 to 1318 to which Hazrat Madani refers in his autobiography 'Naqsh Hayaat' page 123. Tazkira-e-Khalil also refers to it shortly on page 173. At that time in order to terminate the arguments over succession, Hazrat Gangohi had to go to Deoband. A letter written in Hazrat's own hand at that time is printed in Tazkira-e-Khalil volume 2. In it Hazrat says:

"From Rasheed Ahmad,
Respected brothers, Moulvy Mahmood Hasan and Moulvy Khalil Ahmad,
Assalamu Alaykum.

Your letters have arrived from which I have come to know of the situation there. And today a letter has arrived from Moulvy Khalil Ahmad telling of the troubled state among the teachers. For this reason it has become necessary for this letter to be written. My beloved friends, why are you so troubled and worried? It is your duty to remain followers of:

وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

'And whosoever puts his trust in Allah, sufficient is Allah for him."

If Allah should close the madressa, then remain seated in your homes and if it continues to function, remain busy therein. Those who will force you to teach, the towns people will not approve thereof, another door will be opened up. Why are you troubled? Just do your work. No one is even capable of being your equals. Why do you write that you are without hands and legs - powerless? No one can dispute your ability in that for which you are there.

The only dispute is this: Whether the Shura has all power or

not, what loss is that to you? Just do your work. Haj
Saheb is doing whatever he does for expedience. So let h
remain busy with his planning. Let, come what ma
whether it be in accordance with our likes or not,
whether the Shura gives Hajee Saheb all powers of a
ministration or not. If they are satisfied therewith, wh
burden is it upon you.

Thus, I say, it is completely inadvisable for you people to
troubled and worried. Do not say anything about anythi
If anyone asks you, then say to them: 'Ask me about a
chapter of my class-work which is our work.' As far as a
ministration goes, we know nothing and do not enter into
Do not even fear those with evil intentions keep th
couplet of Hazrat Shaikhul-Mashaikh before you:

قصد ظالم بسوئے کشتن ما — دل مظلوم بسوئے خدا
او دریں فکر تا بماچہ کند — ما دریں فکر تا خدا چہ کند

Brothers, it has already been predestined that whatever wi
happen regarding the affairs of the madressa will surel
happen, whether anyone seeks to dispel or bring it abou
So why are you going in circles, troubled?

وما تشاؤن الا ان یشاء اللہ ۔

Who are we? We are completely without choice, eve
though outwardly we may seem to be free agents
Whatever will happen to us will be Allah's grace. An
whatever will come to pass in this world will be for the bes
and in our interest; even if it should mean the destruction o
the madressa or its continued existence and even if it br
ings honour to you and us or whether it brings humiliation
and retirement. Look upon all these happenings as the
tricks of a magician and spend your time in teaching.

Leave discussions about 'this' and 'that' to Zaid and Amr

بخیال خویش خبطے دارد ہر کس

No one aiming towards evil can do anything and no one aiming towards righteousness can do a thing. Everything is being done by Allah.

وَمَا تَشَاؤُنَ اِلَّا اَنْ یَّشَاءَ اللہ

"And ye will not except as Allah wills...."

وَھُوَ اَرْحَمُ الرَّاحِمِیْنَ

"And He is the Most Merciful of all Merciful ones..."

من از بیگانگاں ہرگز نہ نالم — کہ با من آنچہ کرد آں آشنا کرد

The story is finished. I am very keen to know the situation over there. I am a mere man and in need of the duas of my friends, searching for good. There is no harm for you. Remain calm. The madressa will not go anywhere. Leave everybody to be proud about their own ideas.

Give my best salaam to all. Forgive and pass this message onto others. I thank those friends in charge of management. Pass on this message of thanks to them. And give to whomsoever you wish. This time and these noises of the evil intenders will prove to be the benefit of the situation. And this unrest will finally prove to be in the interest of the madressa. The ending will be good, correct and permanent."

Rasheed Ahmad.

When this unrest in Mazahirul Uloom was over Hazrat Nazim Saheb and Maulana Abdur Rahman Saheb and some

not, what loss is that to you? Just do your work. Ha
Saheb is doing whatever he does for expedience. So let h
remain busy with his planning. Let, come what m
whether it be in accordance with our likes or not,
whether the Shura gives Hajee Saheb all powers of
ministration or not. If they are satisfied therewith, w
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او دریں فکر تا بما چہ کند ما دریں فکر تا خدا چہ کند

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وَھُوَ اَرْحَمُ الرَّاحِمِیْنَ

"And He is the Most Merciful of all Merciful ones..."

من از بیگانگاں ہرگز نہ نالم کہ با من آنچہ کرد آں آشنا کرد

The story is finished. I am very keen to know the situation over there. I am a mere man and in need of the duas of my friends, searching for good. There is no harm for you. Remain calm. The madressa will not go anywhere. Leave everybody to be proud about their own ideas.

Give my best salaam to all. Forgive and pass this message onto others. I thank those friends in charge of management. Pass on this message of thanks to them. And give to whomsoever you wish. This time and these noises of the evil intenders will prove to be the benefit of the situation. And this unrest will finally prove to be in the interest of the madressa. The ending will be good, correct and permanent."

Rasheed Ahmad.

When this unrest in Mazahirul Uloom was over Hazrat Nazim Saheb and Maulana Abdur Rahman Saheb and some

senior teachers felt that those people who had brought these false accusations, and had upto then been anonymous, had now become properly identified and should now be expelled. For three days they persisted with the idea of expelling them. I opposed them strongly. Nazim Saheb and Maulana Abdur Rahman disregarding my view saying: "Because the matter concerned his personal self, therefore his opinion is of no consequence."

One of the guilty ones was someone with whose elders Nazim Saheb had very strong connections. Another was someone because of whom Maulana Abdur Rahman had to face great hardship.

Hence I said: "Hazrat I am not appealing on my own behalf, I am appealing to you on your people's behalf and in your interest. You will have ordeals to face."

And so it happened. The very next day after expulsion that person about whom I just wrote came to Nazim Saheb. But without any hesitation, Nazim Saheb told him: "Go and speak to Shaikhul-Hadeeth in this matter."

The person came to me and immediately I saw him, I understood. I became quite angry with Nazim Saheb (May Allah forgive me).But this was an almost daily occurance that Nazim Saheb pushed me in front when trouble and arguments took place. This was what he meant when in front of Hazrat Madani he said: "If he is not there, then it will be very difficult for me." That was true. Many cases like this took place when some elders had made a decision. I would warn against some problems that could arise and when indeed those problems did present themselves, they placed it in my lap, refering it to me. If I find the time I will write about a few of those incidents eg., the League's Jalsa in Saharanpur, the League's Jalsa in Patna etc., with which

the present elders of the madressa are well acquainted. The younger ones will not know about these matters.

I don't know if I have already spoken about it or not, but Maulana Abdul Lateef had a well-known saying about me, which he uttered many times: "Take no notice of his words now. Anything happens and he would have said it six months ago."

My Hazrat Raipuri also had a similar saying about me.

Anyway when the expelled person came before me, he admitted that he was guilty. He did not deny that. Was there any chance of reviewing the expulsion order?

I told him: "The order to expel was taken jointly and unanimously. Neither will my individual opinion or Nazim Sahebs opinion be enough to overturn the decision. Put an application before Nazim Saheb and a joint consultation will take place to see if there can be a review."

The application finally came before the Shura. I said that from the beginning I was against expulsion. I still felt the same and suggested that if it should be written that through the recommendation of so-and-so the expulsion is set aside. But then another problem arose. There is the possibility that for every expulsion there will be an even more noteworthy recommendation to review, rescind and withdraw. Therefore another way out had to be found. However the other members were not in favour of setting aside the expulsion order. Therefore for the second time the decision was: "After due consideration we could find no reason for cancelling the expulsion because there was much harm done to the image of the madressa."

Thereafter all these difficulties and ordeals to which I h
pointed previously, all came about and in the eyes
everyone I was the blamed one. They reckoned th
because I was the one involved and attacked. Hence
must be the one who had those students expelled.

There are so many incidents about my childhood days a
my study years, that it will be well-nigh impossible to me
tion them all. I only noted a few down by way of example
every chapter and now end this part of my life, startin
hereafer to discuss my writings and literary academ
works. This is the third part of this chapter.

My Literary Works

I started practising writing from my childhood days. Eve
now too my handwriting is not too good. It was howeve
correct and mature. At the time of writing the Bazal som
jealous ones often tried to have the writing thereof transfe
red to another simply because someone else had a mor
beautiful handwriting. But Munshi Mahboob, the Ustad
all copy-writers, who wrote the first volume of Bazal, said
Hazrat that he preferred to copy from that bad handwritin
of mine, because the diacritical signs and dots were ver
clear for him who was not an Alim.

I started my writing practising with Alif, ba, ta. Later when
started Quran I copied Bheshti-Zewar on my slate. Later m
actual writing started. My father would write one or two
words, asking me to write down its conjugations. At that
time I continued worrying night and day about the thirty o
forty conjugations of every word. The copy-books from
those days are still with me.

From Muzaffarnagar to Delhi the next station is Khatoli. As
I travelled to Delhi I continued making the conjugations

Thereafter I started doing Adab and developed a taste for it. I continued making up couplets from Saharanpur to Delhi. I used to put my head out of the window and recite couplets. Thereafter came the time of Quran recitation. Then from Saharanpur to Delhi it was my habit to recite from the 15th to the 20th para. At that time I also had to do a lot of travelling by rail in connection with the printing of Bazal.

1. **Sharah Alfia (Urdu, Unpublished):** When I did Alfia in the second year, I also started an Urdu commentary on it, which finally comprised of three volumes. The first one was quite extensive but the next two were concise, until it was completed on Thursday 18th Shabaan 1329 Hijri. Its manuscript is on my shelf.

2. **Sharah Muslim (Urdu, Unpublished):** During the year 1332 Hijri when I studied Muslim, Maulana Abdul Waheed used to give long lectures. I used to take his lectures down in pencil, and corrected my notes afterwards. Both these manuscripts have been completed for quite some time. I have not seen it for some time.

3. **Appendix affixed to Euqlaydus (unpublished):** When I read Euqlaydus in 1332 Hijri, I enjoyed it very much according to the rules of Euclid, I drew some of my own figures. The copy books giving these figures have been called "Iza fa bar ish-Kaal Euqlaydus", which is still in my possession.

4. **Taqreer Mishkat (unpublished):** During the early days of my studies I wrote this very shortly. Then in 1341 Hijri when I taught Mishkat for the first time, I used to keep it besides me and with the help of side-notes from other copies and commentaries I rewrote it with more detail. It had not been published but I think more

than a hundred copies have been made by some teachers for their use.

5. **Hadeeth Lectures (unpublished):** I initially read the hadeeth kitabs from my father and then from Hazrat. I tried to copy down all his lectures but in an incomplete manner. I thus have Hazrat's Nisai lectures (incomplete). Even if Hazrat mentioned something by the way I also took that down because it was my Hazrat's words.

6&7. **Masha-ikh Chishti Ahwaal and Mazahirul Uloom:** After completing my studies I started teaching in 1335 Hijri and also started to write two booklets, one, a collection of all the Chishtiya Shaikhs of Tariqat from my Sheikh right up to Rasulullah Sallallahu Alayhi Wasallam with some details of their spiritual conditions. Some of them were completed and others not. Similarly I started a historical survey of Mazahirul Uloom and its fifty years of existence. In it I discussed the annual report per year up to 1334 Hijri, commencing with 1283 Hijri giving the annual income and expenditure, annual graduates, appointment of teachers, retirements and resignations, employees, and other miscellaneous things. The first volume has been just about completed. Most of the facts were taken from madressa reports and brochures. It was my intention to mention the characters and spiritual greatness of all the elders. But then I became involved with the writing of Bazal together with my teaching. However, both these risalas have remained incomplete and for me, there seem no way of completing them.

8. **Tal-Kheesul-Bazal:** From 1335 Hijri onwards while Hazrat was busy writing Bazal Majhood, it was my practice that after the moment Hazrat left the writing

of that day, I used to remain there writing a synopsis of that day's writing. In it I gave a synopsis of the long discussions in my own words for my own memory. It used to follow as the other volumes progressed. No discussions took place in it on the 'Asnaad' (transmission chains) except in cases where there were special arguments.

9. **Shazra-tul-Hadeeth:** It was also my practice during the time of Bazal, that whenever in any of the commentaries of Bukhary etc., I saw any descriptive discussion about another kitab, I made a collection of such quotations for every kitab. The name of the specific book was written on the cover of every copy-book. In this way I had one; 'Shaz-ratul Bukhary' (ش خ). Then also there was شم - شت - شد - etc., which included all the Sihaah Kitabs, the Muattas, Tahawy and Hidaya. I gave a bit of detail in connection with this book because in quite a few of my works I have referred to it eg: كذا فى الشذر and والبسط فى الشذر "So is mentioned in Shazr" or "The detail will be found in Shazr."

Very often during the writing of Bazal I used to wish that somebody would come along to see Hazrat for a few minutes so that I may use the time to make my Shazraat up to date. At the time Hazrat greatly resented having to be engaged in conversation. I knew that quite well but desired my own benefit. Now the only time I really had an opportunity of breaking away for updating my Shazraat in between was when the mail arrived. The mail first came to him. He always used to take out what was for him and what was for me. We never read our mail at that time except if Hazrat found a letter which he thought might be urgent and important. He would then read through the letter lightly.

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Once a little incident happened. A certain relative of Hazrat's wife who was a police-station commander came to visit him. In those days a station commander was looked upon almost like a viceroy. He was nicely dressed in the station commander's uniform. I was sitting with my face to the door and Hazrat with his back to the door. Seeing him come along I was quite pleased. This was now a time for me to update my Shazraat. He greeted Hazrat who turned towards him. I straight away started writing.

The supervisor of the madressa library Bhai Mazhar Saheb, who had at one time during the early years been my class-mate and was quite a close relative of the commander accompanied the commander and for some minutes they talked to Hazrat who was making heavy weather. When they left, Hazrat turned towards me and I again started writing Bazal notes.

When the police officer left he was very annoyed with me. He told Bhai Mazhar Saheb: "The character and manners of those visiting the saintly ones have really gone bad. This person sitting there by Hazrat seems arrogant. I sat there and Hazrat spoke to me so nicely, but this proud ass did not even once lift up his eyes to look at me to see who is sitting here, whether it is a donkey, a dog or a swine."

Bhai Mazhar tried his best to defend me saying that commander Saheb must have got the wrong impression. "He was too busy." But under no circumstances could this change the visitor's impression. He could never believe that a man can be so busy. For a long time he was annoyed.

As for me I think his anger was not misplaced. A person finds it difficult to accept a man can be so busy. That was in my student days. Very often I did not find more than two and a half or three hours for sleep. Very often it happened that I could not even remember whether I had eaten or not. At times there was no continuous coming and going of guests. We used to eat together with some students. I used to tell them, 'Go ahead and eat. Do not wait for me.' At the time of Asr when I felt weakness in my body it would dawn upon me that I did not eat at lunch time. Even before that time I had stopped having an evening meal. Sometimes thirty or thirty-five hours went by without eating.

10. **Hajjatul Wida Wal Umraat:** When I first started teaching Mishkat from 1341 Hijri onwards I started writing this book on 22 Rabee-ul-owal in the day at 12 noon and finished it in one and a half nights on Saturday. The Elders found it almost unbelievable and were suprised because it is almost impossible to make a copy of it in one and a half nights.

Every year whenever I or any of the other teachers have to teach Kitabul Haj or any Hadeeth kitabs, this book is borrowed from me for a few days. Many teachers also have a copy of it, but for a long time there was no idea of publishing it. When someone did suggest publishing it I always used to say it is merely meant as a note for remembrance, not for publication.

But last year in Shabaan 1389 Hijri while in Medina the idea suddenly entered my mind to have it published. Thus towards the end of Zil-Qada 1389 Hijri, I started listening to it being read with a view towards preparation for publication. My eyes had become weak by then. Moulvy Aqil and Moulvy Salmaan read it and

began clearing up the notes which was completed
Thursday 26th Rabee-ul-Thani 1390 Hijri. A few da
later I had a dream wherein a person told me that
completed work should include a discussion
Rasulullah Sallallahu Alayhi Wasallam's Umra
Therefore on Wednesday 17th Jamadal-Oola 1390 H
I started a chapter on the Umrahs which was finish
on Friday 15th Rajab 1390. In Shabaan 1390 the fi
printing by litho was done and another print of it w
also done in Lucknow.

11. **Khasa-il-Nabawi - Sharah Shama-il Tirmidhi (Publi
ed):** In connection with the publication of Bazal I had
travel to Delhi many times. This happened about on
every fifteen, twenty days when I had to stay over the
for a day or two. A train left Saharanpur at one o'clo
at night. This train remained running at this time for a
long as the work on Bazal continued. I always stayed
couple of days in Delhi. After reading the proofs an
checking them, all the time that was left was used f
the writing of this book which started in 1343 Hijri an
was completed on Friday 8th Jamadil-Thani 1344.

It was written mostly in the Dareeba Kilan Masj
where I stayed throughout the day. And when I retur
ed to Saharanpur I put all the written notes in a bo
leaving the box with Haji Usman Khan Saheb. In the i
troduction to Khasa-il a short write-up was given as t
how the book was prepared. After quite a few print
some additions were made in 1360 Hijri.

12. **Hawashi-Bazal Majhood. (Unpublished):** After the
publication of Bazal a system of side-notes was
started on it. It meant that any new information
discovered up to 1388 Hijri in Abu Dawood and other
books were noted in the side-notes of Bazal. In this
way it became a special treasure of information.

13. **Tuhfatul-Ikhwan** (published).

14. **Sharah Araby Jazry** (unpublished).

15. **Risala dar Ahwaal Qurra Sab'al budoor Ma'a Nujoomi
hi mul Arba-ata Ashra.** (Unpublished).

During 1345 Hijri while I was in Medina with the niyat of staying there for a year or more, I desired to study some tajweed there. At that time the famous Qari over there was the Ustad Hasan Sha-ir and I started Shatby with him, but in the very first lesson an argument developed between the two of us. Qari Saheb stated that there was no need to understand the meanings, I just had to learn the verses by heart. I told him that I would most definitely learn the verses by heart but without learning the meanings there would be no benefit like in the case of learning and reciting the Quran by heart.

Some months later Hazrat came to know of this and told me: "Why did you not tell me. I would have explained the verses of Shatby."

Anyway being a student of Qari Saheb was terminated on that day. But love and friendship remained till this day. Last year 1389 Hijri when I visited Medina, he was still alive and in spite of his old age and weakness, he still came to meet, leaning upon two men on both sides of him. Very often in the majlis at the home of Sayed Mahmood among the respected people, he used to say quite proudly: "This is my student." This was also the way in which he used to introduce me to others. I, on the other hand always became quite embarrassed and ashamed because I had been so foolish as to allow an argument to develop between us on the very first day, and still to be recognized with honour. But in spite of that he still treated me with great respect.

'Tahfatul Ikhwan 'fee bayani Ahkaami tajweedil Qura' wa
one of his writings in Arabic. Because of the fact that h
was very famous and that many Indian students used t
come and learn from him for the time that they stayed i
Medina, he asked me to translate it into Urdu for the
benefit. That I did in one day and finished on 8th Jamad
Oola 1345 Hijri.

An interesting story which happened in this connectio
will be told shortly. This booklet has been published fifte
or twenty times through the kindness of Bhai Haji Ahma
Ali Raipuri during his lifetime. I do not know what happene
after his death. However, there must be at least one copy
the library of Mazahirul Uloom. So people have told me. I d
not know of any more copies.

The other booklet Sharah Araby Jazry was written for th
benefit of Arabic students on the instructions of Q
Saheb. I do not know of its publication. A copy of it ha
come to me in India, and is preserved among m
manuscripts. The other booklet 'dar ahwaal Qurre-e-Sabi
was also written during my stay in Medina. In it there is
descriptive discussion regarding the seven Qurra and the
fourteen students. It was written during the time that wa
left over after the writings of Bazal and the teaching of tw
lessons in Madressa Shar-iyah.

I wrote it especially at night after the gates of the Masjid
Nabawi was closed and I never had the habit of going t
sleep early at night. I also had brought many books with m
eg: Mu'jam Kaber and Owsat and Sharah Tahawy by Ainy
Through the barakat of the efforts of Maulana Yusuf Saheb
a complete copy of it has been acquired by the madressa
He had acquired a copy from Egypt during his stay there. It
was a very beautiful kitab purchased for eleven pounds fo
2 volumes.

But alas, because of some argument between two gentlemen the whole set of books was lost. Both wanted it, and the one repeatedly borrowed it from the other. I was quite at ease that one of them had it. I came to know that in between, another had his eyes on them.

The incident which I promised above that I will relate is this: Hazrat Thanwy had the habit that when the crowd around him was quite big his food used to be brought to the Khanqah. If we were only a few guests or attendants he used to take us home for meals and it became the duty of that wife whose turn it was, to prepare the meal. However it always happened that most of the time we ate at the house of the younger wife.

Once our Nazim Maulana Abdul Lateef and myself were having a meal at the younger wife's house on the roof. Hazrat himself was bringing the food out to us, which made us feel quite embarrassed. The ladies were seated inside while we were outside. Hazrat went inside with some empty plates and as he came out he was laughing. I can still see everything very clearly before my eyes. Hazrat said: "Moulvy Zakarriya Saheb today I came to know something nice. I came to know that you are also a Qari."

I replied: "Definitely not. I recite the Quran in Persian style."

Hazrat said: "That's what I also know, but all these women gathered here today all insist unanimously that you are a Qari and they want to listen to you recite. They have asked me to put the request to you."

I had heard that Haji Ahmad Ali and his wife had arrived in India.

Therefore I asked: "Is Bhai Ahmad Ali's wife perhaps among them?"

Hazrat asked: "How did you know that? Yes, she is."

I replied: "In that case the report you heard is correct."

Then I told him the whole story of Tuhfatul-Ikhwan and Sharah Jazry. Then I said: "Hazrat, in Medina I am a Qa but not in India."

16. **Awjazul-Masaalik Sharah Muatta Imam Malik (s volumes, published):** From 1335 Hijri I continued to b busy with writings. Thus in 1345 Hijri in Medina, whe the work on Bazal Majhood was nearing completion, had already formed the idea in my mind that I was t devote myself to 'scholarship in hadeeth and I decided that another book should follow Bazal. I did this in spite of having already started teaching hadeeth. In view of the connection it had with Medina, I decided upon on a Sharah of Muatta Imam Malik. Thus seated in the Holy Haram during Rabee-ul-Owal 1345 Hijri started with 'Bismillah'.

Until the completion of Bazal, I merely wrote a few lines and after completion of Bazal from 21st Shabaan 1345 Hijri until the time I left Medina the manuscript of one and a half volumes were completed. But after I returned to India, I was so involved with tasks, and in between some other books had to be written which took much time. Thus the completion of this work took twenty-three years.

After returning from haj in 1346 Hijri Hazrat instructed me to write a commentary on Tirmidhy just like Bazal. I was then under the impression that in about another

half a year Owjaz would be finished, because one and a half volumes had been done in two to three months in Medina. Thereafter I wanted to get busy with a commentary on Tahawy, because I had a lot of liking for Tahawy from my childhood days. Moreover my father had written an Urdu commentary and had advertised it.

I wrote to Hazrat informing him about my intention of writing something on Tahawy in accordance with any instructions he may give. Hazrat wrote back saying that Tahawy was a kitab not constantly in use, while Tirmidhy was. It is being taught in every madressa and thus it is more in demand. During this series of correspondence Hazrat passed away on 15th Rabee-ul-Owal 1346.

Thereafter I consulted my late uncle (Maulana Ilyas) as to whether I should complete Owjaz or start Tirmidhy's commentary. Uncle also suggested that since Owjaz had been partly done by then, it should be completed. During Hazrat's lifetime it had been my intention to travel to Medina as soon as possible to let the writing be commenced by him, and that for as long as he was alive to let him dictate the notes, while I wrote it down as was the case of Bazal.

After Hazrat's death I somewhat lost courage. Then on the instructions and suggestions of Hazrat Madani I started 'Lami-ud-dari'. Thereafter the time came along when I, in the words of the hadeeth; 'and count yourself among the deceased ones'.

17. **Faza-il-Quran (published):** Hazrat Shah Yaseen Saheb, one of the most noted Khalifas of Hazrat Gangohi Saheb, who used to attend the Annual Jalsa of Mazahirul Uloom, once strongly recommended that I

write this book. Thus at the time of the Jalsa on 27 Zil-Qada 1347 Hijri he again made the request and I give effect to that request I started writing early in Z Haj 1347 Hijri and completed it on 29th Zil-Haj. This the first in the Faza-il series. The last one in the series Faza-il Durood was also on request by Hazrat Sha Saheb.

18. **Faza-il Ramadan (published):** This was written on th instructions of Hazrat Maulana Ilyas Saheb Nizamuddin and was completed on 29th Ramad 1349 Hijri.

19. **Quran aur Jabriya Ta'leem (publishe):** During 1349 Hi there was quite an upsurge of interest in the Jabri doctrine. Hazrat Thanwy and my late uncle made muc effort to combat its spread. In this regard my uncl organised many public lectures through me under the chairmanship of Hazrat Madani. In this regard there an interesting story which is quite long.

Maulana Thanwy wrote various letters to variou members of Parliament. I also wrote a 32 page lette which has been published which also went to variou members of Parliament and some influencial Muslim It was written on 13 Muharram 1350 Hijri.

20. **Faza-il Tableegh (published):** This too was written under the instruction of Hazrat Maulana Ilyas and was completed in a few days on Monday 5th Safar 1350 Hi jri.

21. **Al-Kawkabul-Durree (published):** These are the lec tures of Hazrat Gangohi on Sahih Tirmidhy, which my late father wrote in Arabic during his student days Many teachers had copies made thereof through

students. Many copies were made. As far as I know Hazrat Mia Saheb, Maulana Asghar Hussain Saheb Deobandi had a copy made at a price of seventy five rupees. I never refused anyone permission to copy even though many people tried to prevent me from doing so, especially the Mantiqi Ulema.

Many also insisted that it be published, especially Hazrat Madani. But I felt that it was only a manuscript and for as long as one of the scholars do not have a second gook look at it and write some side-notes, it should not be printed. I therefore time and again asked Maulana Madani and Maulana Abdur Rahman Saheb, especially, the latter who had also started to write a commentary on Tirmidhy, but because of pressure of duties no one could find the time.

Then in 1351 Hijri I came to know that a certain person had made arrangements to print it as it was. Quite a few of its parts had already been published and I felt it was going to be printed wrongly. Therefore I had to let the work on Owjaz lie aside for a while and started working on this. I finished the first volume's checking and side-notes in the middle of Rabee-ul-Owal 1352 and the second volume on 16th Rajab 1353. This is one of the main reasons why the work on Owjaz was delayed so much.

22. **Hikayaat Sahaba (published):** While in Safar 1357 Hijri I was travelling to Ujrara I developed a very heavy bout of nose-bleeding at Meerut, which started at Maghrib and lasted right up to Subuh. So much blood was lost, about two pots full that I did not know where the blood was coming from. It started as a result of some foolishness on my part, which was the result of my informed manner with Hazrat Madani. But that itself is a long story.

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19. **Quran aur Jabriya Ta'leem (publishe):** During 1349 Hijri there was quite an upsurge of interest in the Jabriya doctrine. Hazrat Thanwy and my late uncle made much effort to combat its spread. In this regard my uncle organised many public lectures through me under the chairmanship of Hazrat Madani. In this regard there is an interesting story which is quite long.

Maulana Thanwy wrote various letters to various members of Parliament. I also wrote a 32 page letter which has been published which also went to various members of Parliament and some influencial Muslims. It was written on 13 Muharram 1350 Hijri.

20. **Faza-il Tableegh (published):** This too was written under the instruction of Hazrat Maulana Ilyas and was completed in a few days on Monday 5th Safar 1350 Hijri.

21. **Al-Kawkabul-Durree (published):** These are the lectures of Hazrat Gangohi on Sahih Tirmidhy, which my late father wrote in Arabic during his student days. Many teachers had copies made thereof through

students. Many copies were made. As far as I know Hazrat Mia Saheb, Maulana Asghar Hussain Saheb Deobandi had a copy made at a price of seventy five rupees. I never refused anyone permission to copy even though many people tried to prevent me from doing so, especially the Mantiqi Ulema.

Many also insisted that it be published, especially Hazrat Madani. But I felt that it was only a manuscript and for as long as one of the scholars do not have a second gook look at it and write some side-notes, it should not be printed. I therefore time and again asked Maulana Madani and Maulana Abdur Rahman Saheb, especially, the latter who had also started to write a commentary on Tirmidhy, but because of pressure of duties no one could find the time.

Then in 1351 Hijri I came to know that a certain person had made arrangements to print it as it was. Quite a few of its parts had already been published and I felt it was going to be printed wrongly. Therefore I had to let the work on Owjaz lie aside for a while and started working on this. I finished the first volume's checking and side-notes in the middle of Rabee-ul-Owal 1352 and the second volume on 16th Rajab 1353. This is one of the main reasons why the work on Owjaz was delayed so much.

22. **Hikayaat Sahaba (published):** While in Safar 1357 Hijri I was travelling to Ujrara I developed a very heavy bout of nose-bleeding at Meerut, which started at Maghrib and lasted right up to Subuh. So much blood was lost, about two pots full that I did not know where the blood was coming from. It started as a result of some foolishness on my part, which was the result of my informed manner with Hazrat Madani. But that itself is a long story.

Anyway in the morning instead of reaching Ujrara I wa brought with Hazrat Nazim Saheb in the first class com partment back to Saharanpur in such a state that I did no know anything about Meerut, nor the train nor abou Saharanpur.

The doctors and Hakeems stopped me from performin any mental work for a few months. About four year previously my mentor and tutor, Maulana Abdul Qadi Raipuri had instructed that this book be written. Up to now because of so many duties I could not pay attention to it During this illness I looked upon the time as a good oppor tunity to write on this subject. On 12 Shawaal 1357 Hijri it was completed. A few days later my teaching was resume and together with it Al-eetidaal was started, to which reference is made after this.

23. **Al-Etidaal fee Maraa-tibur Rijaal (published):** During 1356 Hijri and the beginning of 1357 Hijri the dispute between the Muslim League and Congress had reached such a bad state that tremendous insults were thrown at many of the elders and Ulema. It became so bad that people who held different political viewpoints went so far as to remove Imams with whom they disagreed politically from their Imamat for daily salaahs, Jumma and Eid. And in some places where the one party had control, they even refused to allow members from the other points of view to be buried in their graveyards.

During that time many letters requesting guidance reached me and to answer each one individually proved very difficult. A friend of mine gathered all those letters and gathered all the questions in one letter, which covered them all, and placed the questions before me for an

answer. I found this much better than to answer each one separately, and I wrote the answers in one book. The answer was completed on 29 Shabaan 1357 Hijri.

Thereafter after answering each letter shortly I wrote that a detailed answer will be given verbally if needed. They should come here. If they did come I showed them the handwritten answer.

By chance my uncle and Hazrat Raipuri came to hear thereof. Both insisted that the answer be published. In fact Hazrat Raipuri instructed Meer Aal Ali Saheb that he and Shah Masood Hasan Saheb should have it published. I declined the offer saying: "There is no need for anyone else to publish it, I do not wish to spread it among the general public. It is merely to be shown to special well-wishers"

But then in order to obey the command from these two saintly personalities, I published it. Hazrat Madani, after reading the published answer liked it very much. He always kept a copy in his travelling bag. It is as a result of the blessings of these people that according to my estimation, the book received a great reception. The serious minded ones and Ulema approved of its contents very much. It has been printed by twenty or twenty-five publishing houses in India and Pakistan. Last year Moulvy Abdul Raheem translated the fourth question in Gujurati, publishing it under the title: 'Dard aur dawa' - 'The illness and the Cure''. This year also, this same question was printed by some friends in Bombay, considering it was the cure for the troubles of Muslims.

24. **Muqassamaat Kutub Hadeeth (unpublished):** At various times during 1346 and 1356 I wrote an introduc-

tion to the science of hadeeth, which was also publ
ed as part of 'Owjazul-Masaalik'. Apart from that I a
wrote introductions to each of the hadeeth kita
dealing with the specialities and peculiarities of
kitab, the author and compiler and about the bo
itself.

Of those introductions the Muqaddama of Bukh
was published in 'Laami'. The Muqaddama of Ba
Majhood and Abu Dawood was written in considera
detail and the intention was to publish it at the begi
ing of Bazal but Hazrat wrote a short introduction
himself. Hence there has not been a chance to print

Apart from these the introductions to the other Sih
Sitta kitabs are still with me on my shelf in manusc
form.

25. **Faza-il Namaaz (published):** This was written under
instruction of my uncle. It was finished on Mond
night 7th Muharram 1358.

26. **Faza-il Zikr (published):** This was also prepared und
the instructions of my uncle and was completed on F
day night 26 Shawaal 1358.

27. **Faza-il Haj (published many times):** When Maula
Yusuf Saheb started earnest work among the pilgrim
in Mecca, he requested me to write a book on the v
tues of haj. It was started on 3rd Shawaal 1366 a
completed on Friday 14th Jamadil-Oola 1367. The ac
tual book was already completed in Shawaal but a
addition of the stories was added on my return t
Saharanpur.

In connection with this book there is a certain dream

which I did not feel like writing down, but some friends and well-wishers, who were present at the time I was dictating it, insisted that it be noted down. At the time I was writing this book, a certain very close attendant of Hazrat Shah Abdul Qadir Raipuri, a man engrossed in zikr, and very pious person saw a dream. In it he saw Hazrat Ibrahim Alayhis Salaam and myself rebuilding the Kaaba.

He asked Hazrat Raipuri for an interpretation of the dream and Hazrat said: "Write to Sheikh."

The man wrote a letter to me. In my reply I told him that I was busy writing "Faza-il-Haj", which was then being published. "Insha Allah the risala will be of benefit in rebuilding the Kaaba in a spiritual sense."

In this respect numerous letters are reaching me from people writing how, through this book haj had been a most enjoyable spiritual experience.

28. **Faza-il Sadaqaat (published):** During the time of his illness, my uncle earnestly requested the writing of two risalas - Faza-il Sadaqaat and Faza-il Tijarat. It so happened that one day as Asr Salaah was starting and the takbeer was being recited, he bent forward as he addressed me: "Remember those two risalas. Do not forget."

But just as I wrote in the introduction to 'Faza-il Haj and 'Faza-il Sadaqaat', because of the riots and disturbances of 1366 Hijri (1947), I had to remain in Nizamuddin for four months and could not get out. Therefore after completing 'Faza-il Haj' and these riots which brought Qiyamat before our eyes, I started this book in Nizamuddin and on return to Saharanpur completed it on 22nd Safar 1368 Hijri.

29. **Lami-ud-Dari (published):** After the work on Owjaz ha been completed (as is written in the introduction a conclusion of 'Lami') this work was commenced o Wednesday 7th Muharram 1376 and completed on 10 Rabee-ul-Owal 1388 Hijri. I considered my days w writing on hadeeth were over because of my ill-hea and weakness, I gave an invitation to friends on 17 Rabee-ul-Owal 1388 Hijri corresponding to 14th Ju 1968. It was to be a simple affair to which the teache and special friends were invited, and according to m estimate a hundred to one hundred and fifty would a tend. However, I do not know how the news spread far and wide, but friends came from Bombay, Calcutt Delhi and Lucknow etc. Almost a thousand peop gathered on the Friday evening till the next morning

The result was that huge pots of pulao and zarda ha to be cooked continuously throughout, all through th wonderful efforts of Moulvy Naseeruddin, Sheikh I amullah, Sheikh Izhar etc. A false rumour had bee spread that on that day the nikah of Zubayr an Sha'hid was taking place although upto then there ha not even been mention thereof. Not only was th gathering very big, even a large number of wome gathered at home.

30. **Faza-il Durood Shareef (published):** This is anothe work prompted by Hazrat Shah Yaseen Saheb Naginawy. He passed away on the evening of Thurs day on the 30th Shawaal 1360. At the time of his death he told one of his most faithful attendants and his most prominent Khalifa Shah Abdul Aziz Saheb Dehlawi to tell me: "In the same way that you have written 'Faza-il-Quran' so also should you now write a book on the Faza-il of durood."

After Shah Saheb's death Shah Abdul Aziz reminded me verbally and in letters of this wasiyat. But unfortunately my preoccupations did not allow me time. But in 1383 in Medina the request was again made in earnest. On return I still put it off for later and finally started on it on 25th Ramadan 1384 and suddenly stopped on 6th Zil-Haj 1384 on receiving a telegram of the death of Maulana Yusuf Saheb. At that time such a feeling of hopelessness overtook me that I terminated the book with whatever had been written up to then.

31. **Risala Strike (published):** The resentment felt by me over the calamity of strikes in Arabic madressas was perhaps not felt by anyone else. My two other saintly elders, Maulana Thanwy and Maulana Madani had the same resentment and dislike for it. Because of the almost daily occurance of the strike calamity caused me to write this risala on the 12th Rabee-il-owal 1388 Hijri in which I also quoted the statements of the elders.

32. **Risala Aap Beti (published):** Maulana Muhammad Thani wrote a biography of Maulana Yusuf Saheb. In it Maulana Ali Mia, in mentioning the Sheikhs of Maulana Yusuf Saheb, also mentioned my name. I wrote to Ali Mia telling him that the things which he should have written were not written and that which should not have been written, were mentioned. On this I wrote him an article. And on request by some friends some additions were made to it and on 15th Rabee-ul-Thani was printed under the title: 'Aap Beti', which I am now busy dictating to be written. This is the second part. Up to now six parts have been completed.

33. **Usool Hadeeth Ala Mazhab Hanafiya (unpublished):** This is a text on the principles of hadeeth according to

the Hanafi Mazhab. Which was started on 8th Jama
Oola and completed on 10th Jamadil Oola 1342 Hij
Additions in the form of side-notes have been ad
right up to 1388 Hijri. Whenever some facts came
mind I wrote them down.

34. **Al-Waqau-i Wal-duhoor (Unpublished):** This bo
describes conditions during the era of Rasulul
Sallallahu Alayhi Wasallam, the four rightly-guid
Caliphs, and the Sultans of Banu Umayya etc. The fi
volume deals with Rasulullah Sallallahu Alay
Wasallam the second with the Caliphs and the thi
with those after them. It was started on Friday 25
Muharram 1342 Hijri and since then every new fa
discovered up to now is added to the last volume.
comes right up to 1388 Hijri.

35. **Al-Mer-Allifaat Wal Mu Allifeen (unpublished):** Th
book deals with a description of the authors of wel
known hadeeth and fiqah kitabs plus their referenc
and where they are taken from. It started being comp
ed on 1st Jamadil Oola 1347 Hijri and has been goin
up to 1388 Hijri which is almost like the finishing lin
of my research and academic activities because it wa
at this time that my eyes practically gave in, and th
mind as well as my physical powers. Now the situatio
with me is:

ماہرچہ خواندہ ایم فراموش کردہ ایم الّا حدیثِ یار کہ تکرار میکنیم

36. **Tal-Kheesul Mu Allifaat Wal Mu Allifeen (unpublished)**
This is another book in which the life-descriptions and
character of authors have been gathered, with
reference to the previous one above.

37. **Juz-ul-Meeraaj (unpublished):** I started writing a

special risala on the Meeraaj of Rasulullah Sallallahu Alayhi Wasallam. It has gone into many parts but is still incomplete.

38. **Juz-u Wafa-tun Nabi Sallallahu Alayhi Wasallam (unpublished):** In this all the hadeeth and reports have been gathered concerning Rasulullah's Sallallahu Alayhi Wasallam final illness, the beginning and end thereof, his visiting the Azwaadj-Mutahharaat, his arrival in Hazrat Ayesha Radiallahu Anha's place, the deterioration and death. Alas, it could not be completed to date.

39. **Juz-ul Afdalil A'maal. (unpublished):** The hadeeth reports concerning which act of righteousness is best, seem outwardly quite contradictory. In this risala I set myself the task of gathering them all together in one place and I have also mentioned the various interpretations of the Sheikhs of hadeeth as well as their reconciliatory statements regarding all these hadeeth. This risala too is not complete.

40. **Juz-u-Riwaayaate-Istihaada (unpublished):** Any student of hadeeth will be aware of the contradictions in the various hadeeth concerning 'Istihaada'. My Sheikh Hazrat Maulana Khalil Ahmad Saheb at the time of writing the chapter on Istihaada said: "There have always been problems concerning the chapter on Istihaada. It was my aim that it should be properly understood from Bazal-Majhood, but even in it too it is not clear."

What he said was true. I have written 'Kawkab', 'Owjaz, 'Lami' but still I have not been able to solve the problem adequately. Thus in 'Kawkab' in connection with the stay regarding Hamna bint Jahsh I gave my own

personal opinion, which is contrary to what all
Sheikhs and commentators believed. Once Haz
Madani came to Saharanpur just to discuss th
hadeeth and said: "I have only come in connec
with this hadeeth. You have written a very logical th
but I do not understand from where you received t
inspiration, which did not dawn upon the ot
Sheikhs and commentators. After all your Sheikh h
written in Bazal Majhood what all other Sheikhs ha
written. Mulla Ali Qari and all the commentators on
midhy are in agreement with their explanation,
from where did you get hold of your own opinion? Ha
you any substantiation for your view?"

I replied: "From Tahawy's 'Mush-Kilul Athaar' I get t
meaning."

Hazrat said: "Well in that case I must admit that y
have a strong source." He asked for "Mush-Ki
Athaar" and checked.

Hazrat Madani was a great fan of studying 'Kawka
and 'Lami' because of Hazrat Gangohi who also e
couraged people to study them. Not once but on qu
a few occasions he used to say: "Did you write th
side-notes on "Kawkab' or did you write out an adv
tisement for Owjaz? At every point you wri
'The detailed discussion appears i
Owjaz.' So one has to look here first and is then refe
red to the other."

Because I was one who steered clear of all outside ac
tivities Hazrat Madani always referred to me. May
Allah increase his rank.

41. **Juz-u-Raf-il-yadain (unpublished):** In this manuscript

have gathered all the hadeeth dealing with lifting the hands in salaah and intended to discuss them in detail, but this has not yet been possible.

42. **Juz-ul-Aamaal bin Niyaat (unpublished):** This is a very comprehensive hadeeth and many masaail are based upon it. This book has also been started with this hadeeth. I have also discussed this hadeeth in considerable detail. Quite a bit has been done though still incomplete.

43. **Juz Ikh-tilaa Faat-e-Salaah (unpublished):** Since the time of my teaching Mishkat Shareef the synopsis of my lectures was this: What is the importance of the questions of Raf-ul-yadain, qira-at behind the Imam, reciting Ameen loudly etc., that so many verbal battles, debates and arguments take place over them everywhere? The actual difference of opinion is only whether the Sunnat is to lift the hands or not to lift, and so also the loud recitation of Ameen. Then I started to gather all the differences of opinion regarding the various acts of the Salaah. Up to now I have come across over two hundred, in four raka'at Salaah. Some more were added later. A chart of class notes was thus prepared.

During classes I first of all mentioned them all in short and then showed the difference between these four Masaa-il on the one side and the other over two hundred. The differences still remained a question of being Sunnat or not, but such importance have been given to these four that they have become like fundamental doctrines of belief.

Then during classes using this chart of differences I used to show the differences between the Mazhabs

regarding the various chapters, in detail. Some a
tion has also been made.

44. **Juz-ul-Bab: Ikhtilaaf A-imma (unpublished):** Mazaa
Uloom at one stage issued a monthly magazine
Mazahir' under the editorship of Mufti Jameel Ah
Saheb. An article of mine appeared therein month
the question of why there are such wide differe
between the Imams when the source of Islamic la
the same for all of them and all of them use the w
and actions of Rasulullah Sallallahu Alayhi Wasa
as their foundation.

About eight pages of this series had been publi
Thereafter I wrote some more on the subject but u
tunately the magazine was discontinued. Numer
friends wrote to say that they had subscribed t
because of my articles and if it was continued in s
other magazine I should inform them of it, otherw
should publish it in book form.

45. **Juz-Al Mubhamaat fil Asaaneedi Wal Riwaayaat
published):** In many of the chains of narrator
hadeeth and in the reported hadeeth there are som
distinct names. I have tried to gather all these na
from various other hadeeth and noted them down
quite a large number were thus collected but I left
those indistinct ones which are mentioned
'Tahzeeb', 'Tagreeb', 'Ta'jeel' etc.

46. **Risala-e-Taqdeer (unpublished):** At one time one qu
tion was quite uppermost in my mind, namely, tha
person shall only receive that which is allotted to h
by fate and nothing more, nothing less. For example
it was written for a person that he will receive chick
to eat, he will by all means receive chicken. Or he w

either be fed by others out of honour for him or he will earn and eat. And even if he has no skillful art, he will even become the cook of some high personality, but most definitely he will get to eat his chicken.

In this regard there were many details of taqdeer which were discussed, for example, jailing of a person. He will steal, rob and enter jail or he will land there through being a political agitator. Many incidents from the lives of the elders are mentioned. Through those who came for taa'weez I also came to know the conditions in various homes through asking them about the reasons for their coming to me etc. They, thinking that it was necessary for them to tell in order to acquire a taa'weez.

Many high officials came to me because of their illness after doctors had prohibited them from eating anything except boiled 'dhal'. Many such stories have been gathered like these. Those for whom a motor car has been written down will earn his twelve hundred for it or he will become some kind of Hazratji or a leader or a driver. I have always tried to complete this booklet but could not. Some very grave stories are written in it which were copied from present day newspapers.

47. **Seerat Siddeeq (unpublished):** This is a biography of Hazrat Abu Bakr Radiallahu anhu which was started through the requests of the editors of Al-Siddeeq, a magazine that used to be issued from Mazahirul Uloom, as I believe. Many copies of the manuscript are around but the chance to publish it has not yet presented itself. It has appeared in one or two papers which were also closed down. I do not even remember the name of the paper, neither do I think I will find a copy.

48. **Risala Faraid Hussaini (unpublished):** Whene Hazrat Madani visited me, some academic disc sions took place. During those meetings all the s jects and discussions which in my opinion were n worthy, were gathered in one place. There were so very interesting subjects under discussion. I have been able to complete or publish them.

Apart from these many articles have been writ which were incomplete but whatever I could remem while in Aligarh, were mentioned. I could not in Alig remember dates and these were only added on ret to Saharanpur, as some friends copied them from t actual books and manuscripts. They had to do because my eyes were incapacitated and for me search was very difficult. This is another reason w many manuscripts which were not remembered Aligarh, were left out.

Afterwards brother Aqil, Salman and Maulana Yun Saheb had to search through my jungle of papers find the rest and note them down.

49. **Hawashi Kalám Paak (unpublished):** Somewhere this I have said that during the period 1338 Hijri to 13 Hijri it was my habit not to sleep during the nights Ramadan. Out of Ramadan I very seldom had the o portunity of looking into the Quran and read. But du ing Ramadan except for three or four Ramadans, a other academic activities were stopped and the pra tice of looking into the Quran while reading very strict ly adhered to. From after taraweeh till tahajjud I used to recite the Quran with translation and deep thought Then, all those problems in understanding were solved through immediate recourse to the books of tafseer The synopsis was written in between the lines. Alas

For the last four or five years I have become unable to read the Quran in this manner.

50. **Hawashi-al-Isha-at (unpublished):** The book 'Al-Isha-at fee Ish-ratis Saa-at' has been in my possession since my student days. I had a clean page inserted in between every two pages and had the book bound. From 1335 Hijri till 1385 Hijri I wrote down some notes on these pages regarding the origin of the hadeeth mentioned, the references and wherever the author discussed 'Fat-hul-Bari' comments, I also noted the page and volume of Fat-hul-Bari. And if ever I found a similar theme somewhere else, this too was noted down.

51. **Hawashi Wa Thay-lil Tahzeeb (unpublished):** I used to write side-notes on Hafiz Ibn Hajar's 'Tahzeeb', 'Targeeb' adn 'Ta'jeel' but especially on 'Tahzeeb' and under the name of 'Thay lul-Tahzeeb' I had all twelve volumes bound and had numbers attached to the pages in accordance with the numbering in 'Tahzeeb'. That would facilitate finding the relevant original in Tahzeeb. Although I did find lots of time to write on Tahzeeb, I did not find much time to write on the 'Thayl'.

52. **Hawashi Usoolus Shashi, Hidaya etc. (unpublished):** I taught Usoolus Shashi in my first year of teaching in 1335 Hijri as can be seen from the chart. Thereafter I again had the opportunity to teach it later. So also I taught 'Hidaya' from Shawaal 1337 Hijri and afterwards taught it again three or four times. Every time I taught it I added to its side-notes. Whenever I taught a certain kitab, I used my own copy and never taught from the madressa's copy. And because I had this habit of writing on books, every book I taught had its own side-notes, some more, some less than others.

53. **Hawashi Musalsalaat (unpublished):** From 1346 Hij onwards some special Daura students used to ta permission from me for the 'Musalsalaat' hadeet Then after 1353 Hijri the teaching and reading of th Musalsalaat hadeeth became a special class aft Daura. It was at this time that I started a minor com mentary on these hadeeth in the form of a 'Hashiy which continued till 1380 Hijri and made a chart of th transmitters who were soofis who had continuous transmitted those hadeeth to this day. This wa reprinted twice or thrice, but the side-notes have n yet been published. I also wrote a special section o the persons involved in the transmission under th name 'Rijaalul-Musalsalaat'.

54. **Juz-u-Mukaffiraatul Thunoob (unpublished):** This is collection of all those hadeeth which gives th righteous deeds that brings pardon for sins. Th hadeeth have been collected in concise form. Ther was no time for detail.

55. **Juz-u Multaqatul Mirqaut:** When in 1341 I taugh Mishkat for the first time I started this on Monday 29t Zil-Haj 1341. In it I noted down the special discussio and themes which I found to be worthy of being put t memory. I did it in the same manner as I did th Shazraat discussed under No. 9 of publications and writings.

56. **Juz Multaqatul Ruwaal anil Mirqaut (unpublished)** This booklet was also begun in Zil-Qada 1341 on the last Friday. It is a collection of the reporters of hadeeth whom Mulla Ali Qari discussed. The first volume was finished on 29th Zil-Haj 1341 Hijri.

57. **Mu'jam al-Musnad- Imam Ahmad (unpublished):** The hadeeths in the Musnad of Imam Ahmad are arranged

in sequence according to the names of the Sahaba. This makes it very difficult to get hold of any required hadeeth. In this risala a list of names of the Sahaba is prepared according to the letters of the alphabet. In it every Sahabi's hadeeth is mentioned plus the volume and page where his hadeeth is quoted. It is a very beneficial risala, which makes the looking up of a hadeeth quite easy.

58. **Juz-ul Manaat (unpublished):** Among the scholars of hadeeth the issue of 'Manaat' is very important and much of the differences of the Imams are based upon the 'Manaat' of those Imams. In this booklet I discussed: a) Tan-qeehul Manaat; b) Tah-qeequl Manaat and c) Takh-reejul Manaat.

59. **Risala Mujaddideen-e-Millat (unpublished):** There is a saying of Rasulullah Sallallahu Alayhi Wasallam that in every century there will be a reformer, reviver. Throughout the ages the research scholars of Islam have tried through their researchers to point out those who in their eyes were the Mujaddids. A list of these have been made. In this booklet a collection of those sayings of these Ulema and their opinions right upto the 14th Century Hijri.

60. **Juz-u-Salatul-Istqau:** Unpublished.

61. **Juz-u-Salatul-Khowf:** Unpublished.

62. **Juz-u-Salatul-Kusoof:** Unpublished.

In these three masaail there is differences among the reporters as well as in the dates as to when they started, and how many times Rasulullah Sallallahu Alayhi Wasallam performed them. All the reports con-

cerning these masaail have been collected and
my own side I gave preference to those which
deserved it. The synopsis of this has been publish
Owjaz.

63. **Juz-u-Ma Qaulala Muhaddithoon fil Imamil A'zam
published):** This risala consists of various parts, w
give the sayings and opinions of the hadeeth scho
about Imam Abu Haneefa, followed by c
examination and criticism of their statements.

64. **Juz-u-Takhreeji-Aysha fee Qissati Bareera (unpub
ed):** In the story pertaining to Sayedah Bar
Radiallahu anha the various hadeeths of Saye
Aysha Radiallahu anha differ from each other.
those hadeeth are collected in this risala so that
student can immediately see the difference or c
tradiction.

65. **Taqreer Nisai Shareef (unpublished):** This is quit
detailed lecture which I started writing on 4th Rabe
1341 and was finished on Friday Jamad II 1341. It a
includes those lectures which I copied from Haz
during the time of studying Nisai from him. It also
cludes my fathers two lectures which he copied wh
studying from Hazrat Gangohi. Furthermore there
detailed discussion on Imam Nisai's saying: "Qa
Abu Abdur Rahman" (The father of Abdur Rahm
says). For the writing of this I had to look up 'Zaht
Riba' and 'Sindi alal Nisai'.

In the madressa the kitab of withwhich the Usta
teaches is a special copy. The copy of Nisai was use
by Maulana Muhammad Mazhar, Hazrat Saharanpu
and others. On it there are many notes written by thes
persons and those connected with Nisai have als

been copied into this book. Apart from that any other notes or lectures pertaining to Nisai have also been added in. Many teachers teaching Nisai have copied this book from me for their needs.

66. **Juz Umara-ul-Madina (unpublished):** In many hadeeth there is mention of the Ameer of Madina in the telling of incidents. For example: "The Ameer of Madina said..." or "The Ameer of Madina did this...." In this risala an effort was made to identify those Ameers plus the period of their imaarat, so that the time of the incident being related could be properly ascertained.

67. **Juz-u-Turuqul-Madina (unpublished):** There are four well-known roads leading from Mecca to Medina, Sutani, Far'ee, Cha-ir and Sharqee. In this risala there is a discussion on the four roads and the places en route. It is a great pity that at the time of the writing of Hajjatul Wida, I could not find this risala, as it would have been of great help.

68. **Juz-u-Maa Yash-Kilu alal Ja'riheen (unpublished):** Among the Imams of 'Jarah wa ta'deel' i.e. cross-examination of the reporters of hadeeth, there are some whose statements, criticising or invalidating some transmitters of hadeeth, needs re-examination, because of certain factors. Those factors have been collected in this risala.

69. **Juz-ul-Jihad (unpublished):** This booklet deals with the definition of Jihad, its conditions, the Ameer or Khalifa and the Shariah stipulations.

70. **Juz Anki-huti Rasulullah Sallallahu Alayhi Wasallam (unpublished):** This gives the details of Rasulullah Sallallahu Alayhi Wasallam's marriages and cir-

cumstances and also mention those women regarding which there is a difference of opinion. It also mentions those women whom he had proposed without a nikah having been performed, and finally the nikah of Hazrat Fatima Radiallahu anha.

71. **Mashaa-ikh Tasawwuf (unpublished):** This gives a concise description of the leaders among the saints. It deals with those other than the Chishtiya order. The other booklet (mentioned previously) dealt only with those from the Chishtiya order.

72. **Owwaliyaa tul-Qiyaamat (unpublished):** In this risala all those hadeeth are collected wherein Rasulullah Sallallahu Alayhi Wasallam told about "the first thing that will be asked..." or "the first thing that will be done..."

    For example; "The first thing about which a person will be reckoned with on the day of Qiyaamat..." or "The first thing that will be paid of blood...." or "the first person to be judged on the day of Qiyaamat will be a person who had been martyred..." These hadeeth have been collected and discussed.

73. **Mukh-Tassaat-Mishkaat (unpublished):** In this risala an effort was made to collect those articles appearing in Mirqaut and other commentaries providing solutions to problems appearing in Mishkat. Problems pertaining to the hadeeth themselves were not collected in this, but only those which dealt with the kitab.

74. **Risala Rad Maududiat (unpublished):** During 1379 Hijri I had the opportunity of reading much of the writings of Maududi Saheb. I read about three hundred of Maududi and his jamaat's books and pamphlets spending nights and days on them. At the same time I made a series of notes. This risala is also the source for the writings of Maulana Madani on Maududiat and also for the book by Qari Saeed Saheb - 'Kashf-Haqiqat' and I also wrote an article of about fifty double pages. In spite of requests by elders and friends this could not up to now be published. The copy is still among my unpublished manuscripts. The copy with me is one made by Bhai Ikraam Saheb.

75. **Mashriqi Ka Islam (unpublished):** At one time I also studied the 'Tazkira' of Inayatullah Mashriqi and his writings. I gathered all his blesphemous statements in one place. This risala is the original source of Qari Saeed, Mufti of Mazahirul Uloom's book: "Mashriqi ka Islam", which is published.

76. **Mere Muhsin Kitaben (unpublished):** Once Maulana Abul Hasan Ali Nadwi requested that I should write articles on this topic for the newspapers. On many occassions he put the request to me verbally and in writing. I replied: "The books that were most beneficial to me were in fact the training of my father."

    But still at his insistance I started writing in which I mentioned those books which I liked most during every different stage of my life. The manuscript is incomplete.

77. **The Nizam Mazahirul Uloom (Administration of Mazahirul Uloom) Unpublished:** When Maulana Shabbir Ali Thanwy was initially appointed as Sarparast of Mazahirul Uloom, he asked many questions to gather information of the state of the madressa. In answer to his questions, I wrote a very important booklet on which I spent many months in research. It consisted of

approximately a hundred pages. It is a pity that
late Maulana left that year first for Hejaz and fr
there to Pakistan.

When I wrote to him in Pakistan asking about the a
cle, he replied: "I do not remember what happened
it. It must have been left with the things I left behi

I also inquired from Maulana Zuhoorul Hasan Sah
resident caretaker of the Khanqah Ashrafiya a
Maulana Abdul Wahab Saheb, the assistant Mufti
Mazahirul Uloom if it was not perhaps with them b
could not find it. My copy is in my thin handwriting
thin paper and through dampness the pages got stu
to each other and were spoilt. This was indeed a ve
authentic history of the early days of Mazahirul Ulo
and because of its loss I feel great anguish.

Maulana Shabbir Ali Thanwy was appointed as Su
parast of the madressa on 22nd Rabee-ul-Owal 13
Hijri and in Shawaal 1365 he went for Haj and fro
there he left for Pakistan to settle permanently. H
passed away on Thursday 28th Rajab 1388 Hijri. Ma
Allah pardon him.

78. **Jami-ul-Riwayaat Wal Ajzaa (unpublished):** During m
early life, (which I considered to have started by 35 H
jri and ended by 1388 Hijri) I involved myself wit
writings on the sides of hadeeth books. These
riwayaat were collected under the name 'Jami-u
Riwayaat'. Then I started expanding those writings. I
this regard I wrote on the Sihaah books, the two Mus
tas, Tahawi, Haakim, Baihaqi etc. The whole became
quite a treasury of knowledge which I started to ar
range in the manner of the sequence of Mishkat.
Mishkat was completed and I had the idea and inten

tion of copying the other kitabs in similar fashion, but then my life was almost over. Hence the writing of this manuscript is incomplete. I so wish that someone could complete it.

79. **Mu'jam Rijaal Tazkiratul Huffaaz lil Zahabi (unpublished):** 'Tazkiratul-Huffaaz' has already been published in four volumes, and every volume has its own index. In it every Hafiz (of hadeeth) has been mentioned with his name as well as his commonly known name. I have made one index out of the four indexes where in according to alphabetical sequence the names were written. Every name has been placed under the letter with which it starts.

80. **Tabweeb-Taaweel Mukhtalif Ahadeeth li-ibni Qutayba (unpublished):** Ibn Qutayba is famous for his explanatory interpretations (taaweel) but his book 'Taaweel hadeeth' is not arranged in chapters. He merely collected the hadeeth on which there was agreement. I arranged them in accordance with the normal fiqah sequence. It was written on Friday night 5th Jamadul Oola 1342.

81. **Mush-Kilul Aathaar (unpublished):** Mush-kilul Aathaar by Imam Tahawy is in four volumes and its index is not arranged according to the subjects discussed. I have arranged the subjects in the index according to the normally accepted chapter arrangement and order of fiqah books.

82. **Mu'jam Al-Sahaba Allatee Akharaj An-hum Abu Dawood Tiyalisi (unpublished):** (Those Sahaba whom Abu Dawood Tiyalisi reported). Imam Abu Dawood Tiyalisi, just like Imam Ahmad, arranged the hadeeth of his book in accordance with the rank of the Sahaba.

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This meant that only those could truly derive ben
from it, who knew the ranks of the Sahaba. I arran
all the reports of the Sahaba according to alphabe
order of the Sahaba's names.

83. **Tabweeb Ahkaamul Qur-an lil Jassa's (unpublish**
The index and list of contents of 'Ahkaamul Quran
Imam Jassas Razi is in accordance with the sequ
of the Quran. Only those could derive true benefit f
it who are hafiz of the Quran. Therefore I arranged
the fiqah order.

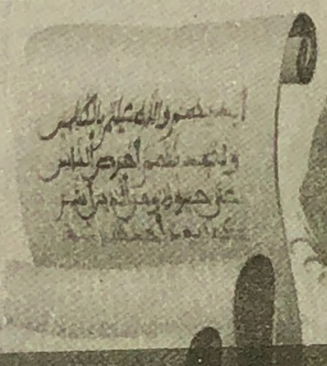
And now I have just about finished this chapter
academic writings. Upto now I have mentioned th
books and booklets which I could remember. I th
there may well be another twenty or thirty more.
these are enough to be mentioned for the subj
covered. May Allah pardon me. Today 15th Shaba
end this chapter. Do not expect that hereafter
writing will again be according to numbers a
chapters.

I have already written that while in Aligarh I mad
chart with the intention of writing eight chapt
Many of those topics, which I intended touching
have already been dealt with. In this way chapter th
and four have been finished. And in the rest of
chapters something has surely been written. I will
for the sake of ease and for Aap Beti's sake to ke
things short and to the point.

آپ بیتی

AAP BETI

Volume 3



Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

www.idaraimpex.com

Introduction

This book known as Aap Beti Vol. 3 is also know as Yad Ayyaam No. 2. In the introduction to the first part which I started while in Aligarh, I had drawn up a plan to write eight chapters each dealing with a specific subject concerning my life. When I came here and checked it, it was found to be a long story as a result of which I have had to alter it to four sections, in each of which there were to be two sub-sections.

The first dealt with neyat being the main criterion for judging actions. The second one dealt with my studies and teaching activities, plus my academic writings.

In this third part of Ab Beti I am discussing some of my bad habits. The fourth will consists of a discussion on calamities in my life and marriages and my manner of handling them. After this the rest of the chapters will be published Insha-Allah.

Wassalaam
Mohammad Zakariyya
5 Safar 1391 H.

Part One

My Bad Habits

"When against mine own self I complain,
I hear no one else's word
When mine self says: 'enough'
What else is there to say?"

No. 1

I have this one bad habit of asking guests, especially p
minent and strangers about their programme and u
when they intended staying. This has been a standard pra
tice of mine since 1335 Hijri, which I had learnt from t
elders of Meerut - the highly respected Haji Faseehuddee
his younger brother Haji Wajeehuddeen Saheb, my gre
benefactors, my father's great friend and Hazrat's mo
faithful attendant Sheikh Rasheed Ahmad for whose v
tues and fine qualities a whole book is required.

By way of example. When after Sheikh's death, Haz
Maulana Abdul Qadir Raipuri Rahmatullah Alayh en-rou
to Chatgam visited his grave, Hazrat told me: "I nev
thought Sheikhji was an elder of such high rank. I did kno
that he had a close relationship with all the saintly one
but when I reached his grave I perceived such streams
spiritual light and grace that I was astonished."

Sheikh Saheb had great love and devotion for all my fou
elders, namely, Hazrat Saharanpur, Hazrat Thanwy, m
father and Hazrat Maulana Mohammad Ilyas Rahmatullah
Alayhim. If there is time I will surely tell a couple of stories
about this great bond of love and devotion.

Anyway at this time I was talking about my habits. I have
always seen that whenever from 1335 Hijri onwards my

Hazrat went on a journey to Delhi, Khorja, Amroha, Ujrara or Bulandsher, where Meerut fell on the way, his journey was never complete unless he also visited Meerut. I was almost always his companion on travel. If those people in Meerut knew of his arrival from before hand they would arrive at the station to meet him. Sometimes he even arrived there without informing them in advance.

Of all of them, Khan Bahadur Haji Faseehuddeen, a dealer in weapons in Meerut was the big man. Hazrat normally went straight to his house and as soon as they heard the news, they used to come running along. As soon as they shook hands, the first question each of them asked was always: "What is Hazrat's programme for this journey."

At that time I used to become quite angry, thinking these were very crude and ill-mannered people. While still shaking hands they do not even ask about Hazrat's health etc. Their first question is: "When are you going?" But in actual fact the question of these brothers was based on intense sincerity and love, as will be seen in the next discussion following this. I picked up this habit from them and count it as being of my bad habits. My question, when I did ask the same thing was not based on sincerity but on selfishness.

Thereafter I read the same in the practices of Hazrat Thanwy Rahmatullah Alayh, namely that he always asked his special guests for their programmes. No doubt there is a lot of benefit therein if one knows about every visitor when he is leaving and how long he intends staying. Then for his ease and comfort and your own, you will know exactly how much time you have to set aside for him, especially in the case of very busy people.

On the other hand one also has to suffer great hardship and inconvenience at times as people sometimes come to you

right at the time when you are busy teaching, to tell yo
that they are now leaving or that they want to see you abou
something urgent. At that time I used to get angry at myse
for not having asked them at the time of arrival when the
were leaving.

Sometimes through people's ignorance or indifferenc
some inappropriate things are done . About two years ago
person wrote to me. This was quite strange. He says:
came to you with the intention of staying for a week, b
you did not give permission, and I returned from there cr
ing and sad. Since having returned, my heart is not
ease."

I wrote back: "I do not remember anything at all and wh
did not give permission. If you write back, giving details
would remember."

Later he wrote back: "My intention was to stay for a week
At the time of meeting, you immediately asked how long
was staying. The words fell out of my mouth: 'Two days
Then after two days I returned crying and sad."

I wrote back to him scolding him that the fault was actual
his, and now he is accusing me. When did I tell him t
leave? Many similar incidents took place, but in spite o
those, there is a lot of comfort and ease for all.

No. 2

This is actually a completion of the above. This also was
learned from the three elders from Meerut mentioned
above. This is that deed which I said was based upon their
great sincerity.

Hazrat had the practice of arriving with the late afternoon
train, staying over for the night and leaving on the morning

train and if ever he arrived on the early morning train he left on the evening train to go closer to his destination, whether to Saharanpur or anywhere else. After knowing the programme through asking the familiar question, they went aside and then decided, the evening meal will be at this one's house, the next morning's breakfast at the other one's house and the food for the road from the other's home. There would not be a minute's delay and immediately everything would be decided. At times there was a bit of change between them. One would say: "Breakfast is with me. At that time I will have time." The other one will say: "Thats allright."

Food for the road would be prepared if the journey was towards Saharanpur and if the journey was in the other direction, there would not be food for the road. But in that case only two of them would have had a chance to entertain. It meant that the third person would get his chance on another occasion.

I do not remember that any of them ever demanded that Hazrat should go with another later train. I like this habit of theirs very much. May Allah reward them well. This was one habit of mine which caused me a lot of ill-feelings. Many incidents of my elders can be told but I only wish to relate a few by way of example:

a) First of all, there is my friend Maulana Abul Hasan Ali Nadwi, who used to visit me quite often, as is mentioned in the biographies of Hazrat Raipuri and my uncle Hazrat Maulana Mohammad Ilyas Rahmatullah Alayhim.

For going to Raipur, one has to change at Saharanpur, which is a junction. Whenever he used to proceed to Raipur, because of his bond of love and friendship with me, he always stayed over here by me for a day or two, before

going to Raipur. After a few comings and goings to
place, Maulana Ali Mia wrote a letter to Hazrat Rai
which Ali Mia did not tell me about at all. Hazrat Rai
himself showed me Ali Mia's letter and his reply to it.

Ali Mia wrote to Hazrat Raipuri: "When I go to Saharan
to meet Maulana Zakariyya, he receives me with great
and sympathy, from which one gets the impression tha
is very eager and happy at your presence. But where
one just mentions about going, he quickly stretches fo
his hands for you to shake by way of farewell, that one g
the impression that your presence there is a burden u
him."

He wrote further: "On a few occasions I only just vagu
made mention of possibly going with this or that train
he streched forth his hands for farewell greetings. Then
action made my idea of going a reality, and I felt I ha
leave.

He also said: "On many an occasion on arrival at the s
tion I felt a great need to return to him but on thinking tha
had already shaken hands, how can I now go back
him..."

Hazrat Raipuri wrote back to Maulana Ali Mia: "Please
not take any notice of that. You are not the only victim
that. We also are victims of it."

The same type of incidents has happened to Hazrat Raipu
and also to Hazrat Madani as Maulana Raipuri so aptly
puts it: "We also are victims of it." What he wrote is com
pletely true.

b) Hazrat Raipuri and Hazrat Madani experience this kind
of behaviour from my ill-mannered, uncouth self. It was

Hazrat Raipuri's fixed habit from 1346 Hijri until the time of his long illness in 1374 Hijri at Mansoori, to spend three days of every month in Saharanpur. But when his illness started he sent me a message: "While I was well, I never stopped visiting you every month. Now for us to meet, is according to your choice."

This message forced me to visit Hazrat at the Kangro Wali Coti at Bahut in the house of Haji Masood. Hence, in the afternoon after teaching my hadeeth classes, I went to Bahut, arriving there by Maghrib. After staying there for the night I returned to Saharanpur in the morning after Fajar salaah.

During the time when Hazrat's monthly visits took place, a car used to arrive in the evening of the third day from Bahut to fetch him and to leave early in the morning after a cup of tea.

b 1.) One day Hazrat was just about to leave. His luggage had already been tied and loaded. My son, Talha who at the time must have been about three years old, grabbed hold of Hazrat's kurta and said: "Hazrat, not today. Do not leave today."

Hazrat immediately sat down on the terrace outside the house and asked Bhai Altaf to take his luggage down. I immediately told him: "Hazrat, this is a foolish child. He does not know what he is saying. Bhai Altaf, do not take the luggage down."

I repeatedly insisted the luggage should not be taken down and Hazrat on the other hand insisted it should. Then Hazrat said: "From the mouth of any resident of this house, big or small I have never to this day heard anyone say: 'Not today.' Today is the very first time that this word has reached my ears."

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Similar incidents concerning Maulana Raipuri and Maulana Madani must have happened many times.

b (2) Another incident comes to mind concerning Hazrat Raipuri, which Maulana Mohammad al Thani has mentioned concisely in his 'Sawanikh Yusufi' page 322.

On 24th Shawaal 73 Hijri, Saharanpur's Tableeghi Ijtima took place. Hazrat Raipuri arrived from Pakistan via Delhi and on the evening of 26th Shawaal arrived in Saharanpur. Maulana Yusuf Saheb and other Ulema, having finished their evening lectures, all arrived at the station to welcome him. He arrived with the mail train and as soon as I had shaken hands, I asked him: "Hazrat, what is the programme?"

He replied: "I have decided to stay in Saharanpur, tomorrow and the day after tomorrow - two days. The third day will be according to what your instruction is."

I replied: "There will not be permission even to stay tomorrow. As soon as fajr azaan is heard, perform your own jamaat and leave. You will find some tea ready to drink. Please leave before the madressa jamaat commences fajr."

Hazrat replied: "I am very tired. At least give permission for one day."

I said: "There is no permission to stay longer than half an hour after the azaan for fajr."

You can just imagine the anger which the Tableeghi brothers must have felt. I will always remember the anger on the face of Bhai Altaf. The whole world begs Hazrat to stay with them. Here Hazrat himself offers and in fact asks

to stay and I refuse permission. In spite of everything I saw him off early in the morning. At that time I told him: "Hazrat, this is June, the heat is extreme. If you stay here you will not experience any comfort. Furthermore these Tableeghi brothers will come to me to ask of you to attend the jalsa - even for a while. The day after tomorrow the jalsa will end in the morning. At the time of Thuhr Maulana Yusuf and myself will come to Raipur for two days."

After Hazrat had sat down in the car, Shah Masood Saheb begged him to come and stay at Bahut, but he replied: "When Sheikh has not given permission to stay in Saharanpur, I will not stay anywhere else."

He arrived at Raipur at the time of sunrise. After his arrival there, I heard from everyone coming from there that Hazrat had made a lot of dua for me. I also heard from many townspeople as well as villagers that he had said:

"I had asked to stay for two days. Sheikh did not even allow me to stay for a day. That is what is called love. Love should be learnt from such people. Can anyone possibly accept that Sheikh did not want me to stay? But he considered my comfort above his desire. May Allah grant him high rank. May Allah also grant him comfort and ease...."

For two days he continued to make dua for me and even now when I sometimes think of how I practically forced him away, I feel great joy for the duas I received. Anyway two days later Maulana Yusuf and myself arrived in Raipur on Monday afternoon after the Jalsa.

Two stories have been written down: One concerning Ali Mia and two deal with Hazrat Raipuri Rahmatullah Alayh. Hazrat Sheikhul Islam Maulana Madani Rahmatullah Alayh had tremendous love for me. Even today they are

thousands who can still testify to that. His fixed habit wa that whenever he went in the direction of Rurky, or to any the bigger villages in Saharanpur district and found an ho or so he always honoured me with a visit by a tanga whic used to wait to take him back. Very often I used to tell hi in an almost prohibiting manner, almost rudely, not to tak all the trouble. Many such incidents happened which I ca tell. That will still come but I only wish to relate a short on here.

c (1) Once during the extreme cold of December when o top of the cold weather it was also raining. While I wa busy studying a certain kitab at half past eleven at night, heard a loud knock at the door. I was at that time sleepin near the gate. I asked: "Who is there."

The reply came: "Hussain Ahmad."

Barefooted I rushed to the gate and opened it, saying: "Hazrat, you have come at this time in this rainy weather?"

He replied: "Yes, I am going to Lucknow. The Calcutta train is two hours late. I was certain that you will still be awake. So I decided to come to your house for a visit."

I replied: "Hazrat, for those blessed lips to utter such a word is indeed a heavy thing."

I offered him some tea but he refused saying he will drink tea on the train: "If I drink tea now, I will have to go out into the rain again. Moreover the poor tanga-driver is getting wet in the rain."

Hazrat sat down with me for an hour, discussed some special things with me and left. Many such occasions occured but to mention them all, will require a thousand nights.

The story I actually wish to relate is another quite interesting one: It was again in December. Hazrat was going towards Abha in the district of Nanota. At that time his habit was that if he was going anywhere in the area, he would take a car from the station, come to me, pick me up in the car and take me with him. Then after a couple of hours he would first come and leave me at home and then go back to the station from where he would leave by train.

From Deoband to Saharanpur and back his journey was mostly by car. From Saharanpur station back to the station it was by car. Whenever he went to Abha, Nanota, Bahut, Raipur, Gangoh etc., I was always his companion. For participating in the Annual Jalsa at Rerhy and Tajpura it was his fixed habit to arrive with the four o'clock train from Deoband, drink tea with me, perform Asr in the madressa masjid and then leave by car for Rerhy or Tajpura. Then after performing Maghrib salaah there he usually rested for an hour and had his evening meal. I used to always join him at the dastarkhan but did not eat because I did not have the habit of eating at night. After Esha salaah, he would be called upon to give a lecture speaking to the people until twelve o'clock at night. Upon finishing his lecture another half an hour would go into shaking hands. We wouldthen leave from there by car. He would then drop me off at my home and leave with the half past one train back to Deoband, very early the next morning he would be at his post, teaching.

c (2) The actual story which I wish to relate also took place in December. Once Hazrat Madani Rahmatullah Alayh was leaving for Abha but for what reason I do not know and I didnot accompany him on this occasion. Perhaps it was because of some need in the madressa. He returned from there the next day at Maghrib. It was raining so heavily that one could hardly put one's foot outside and at the same

thousands who can still testify to that. His fixed habit wa
that whenever he went in the direction of Rurky, or to any
the bigger villages in Saharanpur district and found an ho
or so he always honoured me with a visit by a tanga whic
used to wait to take him back. Very often I used to tell hi
in an almost prohibiting manner, almost rudely, not to tak
all the trouble. Many such incidents happened which I ca
tell. That will still come but I only wish to relate a short on
here.

c (1) Once during the extreme cold of December when o
top of the cold weather it was also raining. While I wa
busy studying a certain kitab at half past eleven at night,
heard a loud knock at the door. I was at that time sleepin
near the gate. I asked: "Who is there."

The reply came: "Hussain Ahmad."

Barefooted I rushed to the gate and opened it, saying
"Hazrat, you have come at this time in this rainy weather?"

He replied: "Yes, I am going to Lucknow. The Calcutta train
is two hours late. I was certain that you will still be awake.
So I decided to come to your house for a visit."

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there the next day at Maghrib. It was raining so heavily that
one could hardly put one's foot outside and at the same

time it was very cold. Hazrat had a high fever and said to me that he had not yet performed Maghrib salaah. Along the route it was so wet that he could not find any place to perform salaah. His clothes too were all wet. I quickly gave him my lungi and with a chador around him, he performed Maghrib salaah in his usually easy manner with a jamaat. I also had two heaters brought into the room. At the same time Moulvy Naseeruddeen prepared and brought some tea. (May Allah reward him well and grant him a high rank in both worlds.).

It was then that I showed my bad habit. I asked: "Hazrat what is the travel programme?"

He replied: "I am thinking of leaving with the half past ten train."

I said: "That is best."

But after a minute of silence I said: "Hazrat, it is raining heavily and is extremely cold outside. Moreover, you have a high fever. I do not even know if the train to Deoband is running or not."

Hazrat replied: "We do not have the information. But if we do not get the train, then there are people sleeping in the mosque at the station, and I will wait there."

I said: "It will be as you decide. But what difference will there be between half past ten and tomorrow morning six o'clock?"

Then Hazrat smiled broadly, which I can still see in my mind's eye and seeing this now brings tears to my eyes (the Kaatib says at this stage tears definitely fell from Hazrat Zakarriya's eyes). Hazrat Madani Rahmatullah Alayh

replied: "There is no difference. I just wanted to see what your suggestion would be under these circumstances."

I said: "Well, Hazrat has actually seen that. I have said that whatever Hazrat decides will be the best."

He replied: "No, I will leave in the morning. I only wanted to see what you will say."

There are other similar incidents.

c (3) Once Hazrat was arriving from Lucknow. His habit in such cases was that if he had to wait at Saharanpur for an hour or more, he would of his own accord come to my house for a short while; otherwise he would send me a telegram to inform me of his intended arrival. If the telegram reached me in time I made a special effort to meet him at the station. During the time of the riots and disturbances we had to pay fifteen rupees for the Sikhs to take us by car to the station. On the other hand, if the telegram arrived too late, there was nothing one could do. Hazrat was arriving from Lucknow. The telegram reached me at eleven o'clock at night. I went to the station immediately as the train was arriving at twelve midnight. Once again as I greeted him I asked his travel programme. He said: "I intend leaving for Deoband on the half past one train."

I asked: "Have they been informed of your arrival?"

He replied: "No, I did not inform them as the telegram would arrive too late."

I asked: "Will you find some means of transport from Deoband station at that time of the night?"

He replied: "No."

Then I said: "In that case let us go to the madressa."

He asked: "Why do you go against your own principle habit?"

I replied: "Hazrat, my principle is in the interest of the comfort of my guests and my elders. Not for causing them harm."

Hazrat smiled and came to the madressa. May Allah grant all my elders the highest ranks. The more I appeared before them with ill manners, the more were their sympathies, love and favours.

3. The stories above relate to incidents with my elders. Among my other bad habits is this that in the same way that I resented going against their suggestions in not letting them overstay, so also I was never prepared to remain for longer than what I had originally intended. This has led to much ill-feelings and disrespect. May Allah forgive me. Allow me to write one of my stories depicting this disrespect and insolence.

(a) My respected uncle and tutor Maulana Mohammad Ilyas Rahmatullah Alayh was always very keen that my stay with him should be extended, even if it meant leaving with a later train. One day after staying in Nizamuddin for three days, I was to leave on the morning of the fourth. At that time there was Haji Abdul Hameed Charbiwala of Qasabpura, Delhi who had shown much kindness to my uncle and to me. Hardly a visit of mine to Delhi took place without my having gone to his house for a breakfast of 'paya and qarariya' early in the morning; On leaving Nizamuddin I would pass his house for breakfast and then take the

quarter to nine train back to Saharanpur. Hazrat always used to come and see me off at the station.

One day after breakfast my uncle started making salaah at quarter to eight in which he made a long qiyaam. It seemed as if he had forgotten to go into rukoo. Up to about quarter past eight I waited impatiently for him to finish. But at quarter past eight I left there without greeting and went on foot to get a tanga to take me to the station. One or two persons came with me. After I sat down on the tanga one or two of them turned back to inform my uncle. I can only imagine what hurt my insolence and disrespect must have caused him. May Allah forgive my disrespect to uncle and grant him great reward in lieu of my rudeness. When today I remember that rudeness my hair 'stands up'. But in spite of my rudeness towards him, his love and kindness never lessened.

(b) The actual story I wanted to tell is the following, which once again shows my foolish stubbornness. It must have been sometime during 1338 Hijri. From 1338 Hijri I developed the habit of not sleeping by night in Ramadan, a habit which I acquired from my first haj and stay in Mecca.

My uncle's habit was always that when he intended going to Kandhla, he informed me and I would do the same. We would before hand inform each other. It was always our wish to have the other one with us on such a journey. I wrote to uncle towards the end of Ramadan that I was going to Kandhla the day after Eid. My uncle also had the intention of going somewhere. My uncle immediately agreed. We both arrived at Kandhla station at about the same time at about 12 o'clock.

When we arrived at Kandhla we discovered that all my con-

tempararies, all of my age group had gone to another village about ten miles away from there to a place called Loi. Bhai Ikramul-Hasan, Master Mahmoodul-Hasan the late Bhai Zaheerul Hasan, the late Haji Muhsin etc. were all gone there. The ladies sent a certain man to Loi to inform the family men folk that uncle and I had arrived. The messenger did not consider the message to be very important and arriving there by night, went to stay over at some relative's place. The next morning he gave the message to Kanur Asghar Ali Saheb whom these people had come to meet. The late Kanur Asghar Ali immediately went to tell the Kandhlawis while they were all drinking their morning tea. They all immediately put their teacups down. Kanur Saheb told them: "Don't worry I am calling for some transport waggons to take us there. Drink your tea."

May Allah reward those relatives of ours. They did not listen; put down their cups and immediately left. Wherever they could get a cart, they moved off. They arrived in Kandhla nearly at nine o'clock.

For fear that these people will come and force us to stay over, we left for the station before nine o'clock. We had to leave on the same train of the previous day at twelve o'clock. We were at the station three hours before the time. When those people arrived in Kandhla, they discovered we had already gone to the station and they all came to the station. They first of all came to uncle with the request that he stay over. My uncle smiled and said: "First try to get him to agree. If he agrees, I have no objection; and I also will remain. And if he leaves, I will also have to leave."

They smiled and came to me with their request. I refused most vehemently saying that I had taken leave from Hazrat Saharanpuri for one day only. I will not be able to remain. This was what I had feared before coming to the station. It

was always my practice that when I gave Hazrat my word about when I was coming back, I never went back on it. Hazrat liked this very much. All these relatives were of my age group, my friends with whom I had a lot of informality, all felt like forcing me down on a bed, tying me up with a rope and carrying me back to the village like a corpse. They were all still young men of about the same age. They insisted upon their request and I replied: "If I do not go to Saharanpur, then never in my life will I ever return to Kandhla."

When I said this, my most sensitive relative Maulvy Zuheerul-Hasan (B.A. Aliq) without saying a word, without greeting and without meeting uncle turned away, sat down in a cart going to Loi and left.

Bhai Master Mahmoodul Hasan who is today in Pakistan and had resided in Makkah for many years stood around waiting till the train left but did not speak one word further. Bhai Ikramul Hasan who is one of my most sincere friends for all my life, whose name is mentioned time and again, stood around with a smiling face (but although greatly dissatisfied) stood talking to us with kindness. Haji Muhsin said repeatedly: "He has developed the habit of staying awake the whole of Ramadan. And now his brain has gone dry. Let Mia Saheb massage your head with oil, otherwise you will become overtaken by madness."

In my life quite a few similar incidents took place. In this respect I have disobeyed Maulana Madani on many occasions. May Allah pardon me. Often Hazrat did not voluntarily give me permission to return but I would stretch forth my hand to say farewell and leave. Now when I remember such insolence, what else is there for me to do but to beg Allah's forgiveness and pray that those elders who must have been pained at my rude behaviour, be well rewarded for their kindness.

4. Among my bad habits is this that when I ask a person as to how long he intends staying it sometimes happened that he would say: "For as long as Hazrat commands."

I have always disliked this type of answer very much. And in reply to such answers I always said: "Wah Wah!! My younger brother, Maulana Yusuf Saheb asks everybody for three chillas. I am his big brother, so I sentence you to four chillas. Stay here for four chillas."

This would cause him to start thinking and shortly he would tell me that he is unable to stay so long. Then I would reprimand him: "Then why did you say it is as I command. From your answer I got the impression that like me you are also unemployed. I do not know your responsibilites and needs. Now, once more tell me: How long do you intend staying?"

There upon it would become known that he only intended staying a few days or at the most one week or ten days.

My object in asking for his period of stay was to put aside time according to the time at my disposal to talk to him. If it is a case of visiting for one day only, I would talk to him at that moment if possible. And if he has more time I would according to my schedule, make arrangements for time to speak to him, amidst my tight programme of teaching and research. By day it was always difficult to find time, for discussing anything private and in detail the time is from Maghrib until sleeping time because due to my illness and weak health I am no more involved in learning and academic activities by night.

a. Maulana Habibur Rahman - the head of the Ahraar movement, whose name has been mentioned previously and with whom a strong bond of friendship has been built, once came to Saharanpur. A certain resident of Saharanpur had

invited him. Because he reckoned that I would be displeased if he should accept, he refused the invitation. The person who invited him knew of my habits and told him: "Accept the invitation. I will organise it."

Raees Saheb replied: "That will be a show of disrespect. I will myself seek permission."

The person said: "No, do not worry about that. I know Zakarriya very well."

Raees Saheb did not accept this and decided to come to me himself. I was sitting in the door of my house with the Quran in my hands reciting. I do not know if it was Ramadan or not. Perhaps it was Ramadan. As he came along he greeted me. I stopped reciting and closed the Quran. I asked him: "Do you wish to say anything?"

He replied, starting off with a long introduction, but I immediately understood and said: "If anyone invited you to have supper, accept it with pleasure on condition that you yourself approve."

On hearing my reply he remained silent for a short while. He still wanted to say something but I said: "There is absolutely no time now, we will talk after Esha." I remember it was in Ramadan because in Ramadan I generally take off half an hour or so after taraweeh to drink tea with guests and friends and talk to them.

After taraweeh I mentioned this bad habit of mine. I said to him: "Your host spoke the truth that he is quite aware of my habits. My practice is that when anyone invites any of my guests, and I know that he is accepting the invitation willingly, I do not stop him, because when he gives an invitation he is sure to entertain you with something nice. And

why should I let my guests miss something worthwhile a
why should I cause him any harm. However even if th
guest wishes to avoid eating delicious food and wishes t
partake of dhal and tea, then too I have no objection."

Thus it often happened that many high officials from insid
as well as outside India came to visit me. I would the
prepare a lavish meal for them in their honour; but the
would strongly decline to eat, saying that they would like t
eat food from the madressa kitchen because chicken an
biryani are things which they eat daily. One such office
told me: "We want to eat your kitchen food." Thereupon
took some food from some students and placed it on th
dastarkhan. Finally the high officials ate student food an
the students ate the chicken and biryani prepared for those
people. Many such incidents happened. But I never approv
ed thereof that others should invite them.

Hazrat Madani and Hazrat Raipuri both had the habit that
whenever they were my guests they would never leave
aside eating my food in favour of accepting an invitation
from someone, except in a very exceptional case or for very
strong reasons, but their various practices were the op
posite of each other.

b. When anyone ever invited Hazrat Madani he always
declined to accept saying clearly that his meals would be
with Zakarriya. This happened many times. Once Hazrat
called a regional conference of the Jamiatul-Ulema. Khwa
ja Af-har Saheb was the district president of the Jamiat.
The conference lasted from two o'clock till Asr time. When
after Asr, Hazrat Madani was on the point of leaving for the
madressa, Khwaja Saheb inquired: "Hazrat what is this?
What is happening?"

Hazrat replied: "I am going to eat at Maulana Zakarriya's
place."

Khwaja Saheb was very insistant: "Hazrat, but this meeting of the Jamiat was called on your behalf and at your insistance. How can you now go and eat elsewhere?"

Hazrat replied: "The work for which we were called together, is over and done. I did not invite people to a meal. You may feed them if you wish."

Khwaja again insisted but Hazrat did not accept. I myself did not have the faintest idea that Hazrat would leave the Jamiat and come to eat with me.

Similarly Maulana Manzoorul-Nabi once called a conference of the Jamiat on behalf of Hazrat Madani. The conference lasted till Maghrib time after which Hazrat came to my house. Moulvy Saheb felt very bad about it. I secretly went to him and said: "The sign of true love and devotion to the elders is to act upon and accept that which the elders desire. Moulvy Saheb, I never asked Hazrat to come to my place for meals. If indeed I did, you would have had a right to be angry at me for having stolen your guest. This was Hazrat's own desire. Therefore you too should put down your weapons." Many other incidents of this nature can be told.

c. Maulana Raipuri had another manner. If after his arrival someone invited him, he accepted with pleasure and eagerness and made lots of dua for that person's life and barakat in his possessions. And when the inviter becomes very happy at the acceptance of the da'wat, Hazrat would slowly and softly tell him: "Bring the food to this Kacha house at half past eleven." At such a time, what can the inviter say:

مرے موقوف مقبرہ مسمار

Normally the answer would come back: "Very well Hazra
Definitely!" There were times when I too felt a bit of sorro
of behalf of the inviter. But what could I do.

d. Another interesting story from Hazrat Thanwy will b
told shortly, which will be more in accordance with th
topic later. For the sake of the respect due to these elders
mentioned these few stories. Some people were under th
impression that I was trying to keep my guests aloof bu
those who come and go to my place much will be aware o
the true situation.

6. Another of my bad habits is this that I always dislike
sweetmeats and had a lot of liking for meat. This was th
basis for many incidents. I shall merely mention a few b
way of example. I do not know how many of these incidents
happened during my life of over seventy years. There is a
famous saying of Hazrat Thanwy which I have heard him
say often: "The manner in which my elders have ap-
preciated me and honoured me, my juniors have not done
so."

In my case this saying is very true word for word. My elders
have always shown great consideration for my passions.
Because my dislike for sweetmeats had become almost
proverbial, my Hazrat used to often say: "This Moulvy
Zakarriya has been in my company for such a long time and
yet he has not developed a liking for sweetmeats. I have
become inclined towards salty things." This is according to
one's own strength. Initially I had a great dislike for
sweetmeats. Now, I have learnt to eat it quite well.

Once my Hazrat Raipuri also said something similar. Both
these two saintly ones used to have a great l ing for
sweetmeats. Once some sweetmeats were sent to Hazrat
from faraway. During the despatch of it to him, it became

bad. It was a very sensitive type of mithai. At that time the special class consisted of Bhai Mahfooz (who has already been mentioned in the first chapter), Bhai Mazhar and myself. It was suggested that it should be given to the children and the three of us were called down from upstairs and it was said: "Give it to the children."

We came down. I merely tasted a piece and left. My companion, Mazhar Ali Rajpuri was a great lover of sweetmeats. He used to eat zarda with extra misri or coarse sugar over it and none of us from Kandhla could eat the Risawal (a dish of rice boiled in sugar cane juice) from his area. The risawal of his area was not prepared at home, but in those cavities where 'Ghur' was produced. And when the juice had been cooked to such an extent that half of it is left, (the half having evaporated) rice is added to it.

Hazrat and all those present accepted my excuse for not eating. They all accepted that I do not eat mithai. The mithai given to Bhai Mazhar had all gone bad, We said to him: "You are a lover of mithai. Eat!"

He became very angry. He was related very closely to Hazrat's wife. He said to me: "I do not make a habit of eating rotten mithai. Bring some amrits warm and I will finish them all and not leave a single one."

I kept silent but all the mithai were gone bad. The end of it was that he and Mahfooz Saheb had to eat it all.

Apart from this there are many stories regarding my love for meat. Maulana Manzoor Numani, writing about my late uncle did not mention my name but states that Hazrat used to be quite particular about organising meat for one of his close relatives. I was quite astonished as to how he came to know of this. It was true. Hazrat Raipuri and my uncle

both took care that meat was always available for me. Whenever I left from them to go home and also from Maulana Meeruty's place, special effort was made to prepare kabaab for me to take with. They used to request it from the house as well as from the food shops in the market. They also used to prepare various kinds of curry with meat. However, it was my habit that whenever I went to visit Maulana Meeruty and Hazrat Thanwy, I always went without having previously informed them of my coming and always after already having eaten. Because of this Hazrat Meeruty often used to become quite displeased. How could one eat so early. Hazrat Thanwy also used to ask me when I arrived with the 10 o'clock train: "Tell me, do you eat lunch in the morning?"

But the fact is that when I went to visit these buzurgs, I always had one or two rotis with my tea. When Hazrat used to ask me this question, I used to reply: "Hazrat I did not eat last night. Therefore I ate this morning."

This was true because for many years I had the habit of not eating at night.

Hazrat Meeruty used to become displeased and Hazrat Thanwy had informed me verbally and in writing that I was excluded and exempted from the regulations in the Thanabhavan Khanqah. But because of the fact that the regulations in both Thanabavan and Meerut were quite strict, and because I many times had to listen to the scoldings handed out to those arriving without permission or without having previously informed Hazrat of their intended arrival, I tried to the best of my ability to adhere to the regulations and never went without having already eaten.

The contrary was the case when visiting uncle or Maulana

Raipuri, then I stopped eating one day before leaving. In this regard there are many incidents which happened concerning Hazrat Raipuri and myself.

Once my late uncle Maulana Mohammad Ilyas arrived from Delhi. Immediately on arrival he told me: "Come, let us go to Raipur."

I said: "Sure, let us drink tea first."

Because there was a delay in the tea-drinking we arrived at the tanga-stand a bit late. At that time buses and cars were not yet available. We took a bit of time searching for a tanga until very near to Maghrib time. Uncle suggested we should first perform Maghrib then leave. I got the tanga-driver to agree. Finally after Maghrib we sat down and were on our way. We arrived at Bahut round about Esha time. Uncle suggested: "Let us first meet Shah Zahif Hasan before we leave."

I answered: "Hazrat, it is already quite late. There is not time now. Let us rather meet him on the way back."

Uncle answered: "No, we do not know if we will have time when we return. The whole night is ours. Let us meet him now."

I replied: "I will not go. You may go and meet him. I will sit here and wait." Uncle tried a few times to make me agree but I sat down on the ground and repeated: "You go and meet him. I will wait for you here. When you return, I will continue the journey with you."

Then my uncle asked: "But why this stubborn-ness?"

I replied: "'The time is very inappropriate for meeting

anyone. He will surely insist that we eat with him and w
insist strongly. Moreover to eat at the homes of the wealth
ones is not suitable for ones like us. We will put forth in
minute whatever is available. He will surely make a speci
occasion of it with special effort to put forth somethin
special. That will take up at least two hours. Then he w
say: 'It is now quite late. Sleep here and in the morning I wi
send you in my car. Much time will be lost in this way."

Uncle said: "But we will not accept his offer of eating."

I replied: "No, he will be very persistant so that it wi
become difficult to decline his offer."

Finally my uncle agreed upon this and we set forth toward
Raipur. It was the hot season as we arrived in Raipur afte
eleven o'clock. Everybody was asleep. Hazrat Raipuri too
was asleep in his thatched roof hut. In front of Hazrat's
room there was a lamp burning throughout the night. When
we came there, we quietly took our mats, spread them on
the ground and performed wudoo. We were about eight or
ten people. We started to perform salaah. I recited the
takbeer slowly and my uncle was to lead the salaah. Sud-
denly Hazrat woke up from where he was lying. Seeing all
this he came running towards us, shook hands with all and
said: "I saw this noise and movement from far off, but I was
under the impression that you were these local people who
had come to eat my guavas or other fruits."

Then he said: "Hazrat, what about food?"

At that time it was not my habit to eat at nights, but I realis-
ed that if I refused the other people would also have to
refuse. This will mean their having to remain hungry
throughout the night. Therefore I said: "Yes Hazrat, we will
definitely eat."

Saying this, I called out to Haji Zafar who was also lying down: "Hajee-ji there are eight people who would like to eat."

May Allah reward Hajee Zafar and his wife well, and grant them the comforts of both worlds. Everyone who has any contact with the Raipuri house will be well acquainted with them. They often prepared food for fifty or sixty guests in an hour or two. What was it to them to feed eight men? I also told him not to make any arrangements for me as I would eat in the morning for which two or three egg cakes were sufficient. I also asked him to prepare some 'kieriyo' with lots of 'mirch' for a chutney.

We performed salaah and while we were busy the food was prepared. I asked my uncle: "You would not have been given food so quickly at that place?"

At Hazrat's place and through him all over India and even in Arabia, chicken has practically become part and parcel of my diet. There is a very nice story in this which I will tell in connection with my pilgrimages Insha-Allah. My great weakness for meat and my almost inability to eat food without meat has many stories to tell but there is one interesting one which happened in 1331 Hijri.

One of the peculiarities of my father's method of instruction was to make use of his special most capable and intelligent students to teach students in lower grades in front of him. (This has already been mentioned in a previous volume of this as well as in Ikmalus Shiyam). In 1331 Hijri I was to teach 'Maqaumaat' to a class in which which the two sons of Hakeem Ayoob -Moulvy Naseeruddin and Sheikh Anwaar Ahmad and another boy, whose name I do not remember. That year I had a very bad attack of scabies. It was so bad that the rash caused by it resembled the rash

of small-pox. It spread over my whole body which became full of pimples. Puss was oozing from the pimples at a times. My bed was spread full of ashes and leaves from the 'Neem' tree and these became wet with water oozing from me, and were changed daily.

I was ordered to stop eating salt, meat, chillies etc. The Hakims prescribed that I should drink a medicine called 'Karha'. In it was mixed another herb called 'Shahtarah' and another called 'chera-ita, the leaves of this 'Neem' tree plus other things. These had to be boiled together for three days and put into nine bottles, of which I had to drink one glass every morning and evening.

It had such an unpleasant smell that the moment I brought it to my mouth I would wrinkle my nose. I had to close my nose to drink it. I can still remember what a calamity that was. Anyway, that also finished but for days on end I had to starve myself. The three boys studied 'Maqaumaat' by me.

On the western side of the madressa there was a small house consisting of only two rooms, one on the eastern side in which my father used to sleep. That was his room. The other one on the western side was the one in which my mother, my sister and I slept. Towards the northern side of this room there was an open door over which there was an iron gate. Over my bed there hung a long purdah curtain towards the women. Outside this door the boys used to sit and learn 'Maquamaat'. I also had another lesson there for the small boys.

My mother always had one or two annas lying near the headside of my bed to be given as sadqa to anyone coming to the door. It was the cold season. After lessons I told Naseeruddin to wait a bit. When all had gone I gave him a

two anna piece an asked him to buy me a kebab. In those days for one paysa one received such a big kebab which today you will not get for two annas. I told him: "Go and buy me a kebab. Have a lot of 'mirch' (chillies) thrown over it as well as onions. Cover it nicely in paper. And if you tell anybody about it, I will beat you with my shoes on your head so much, that you will become bald.'

He brought the kebab and handed it to me through the door. I went to sit down behind the purdah and ate it, enjoying it to the full. But whatever passed over me after having eaten, is still fresh in my mind. My head started turning and due to the heat of the chillies my whole body started aching. Two hours later my stomach started working and I had a heavy bout of diarrhoea. With great difficulty I had to rush to the lavatory repeatedly. It was so bad that two persons had to practically drag me to the lavatory. I had to wear a lungi. Before I could even sit down the faeces started to flow from me. Together with this something else also happened. Those pimples from which pus and water had been oozing two hours previously, dried up. While sitting there in the lavatory, I removed the crusts from the pimples on my thighs, back and stomach and threw them away.

My mother became very worried and once or twice even shouted to ask why I was taking such a long time in the lavatory. But when I came out my mother and everybody else were so surprised to find that my rash and pimples were gone. Everybody wanted to know what medicine I had taken and whose prescription did I follow. Another asked me what kind of 'Amal I had recited. And many other questions.

For as long as my father was alive I did not tell him and I just hope that no one else will ever try this prescription

again. That was a day when I just escaped with my life. The circumstances, strength, system temperament of one person differs from that of another and Allah's manner of dealing with one is not the same as with another.

Now in this respect, in between the lines, I wish to tell another story:

I have this weakness for cold water which has been with me since childhood and has not even left me now in my old age. This story is about twenty-five years old. I had a very good friend who was very kind to me, the late Moulvy Abdul Hameed. May Allah grant him a high place in the hereafter. It was the month of December. He went to buy some ice for me. The shopkeeper seeing his Moulvy-like appearance, stared at him in surprise. Moulvy Saheb told him: "It is for Hazrat Sheikh."

The shopkeeper said in anger: "Look, whether it is for a Sheikh or a Qazi, it does not matter one bit. In these days no one else uses ice except alcoholic wine-bibbers."

My Hazrat Raipuri had a habit that when I visited him in December and January in the sugar-cane season, he used to order cane-juice to be brought to my room on top of the roof of his room after Esha at night.

Then at the time of Tahajjud in the latter part of the night he used to give me some to drink before Fajar salaah. At that time it was generally so cold that it had almost solidified like ice. But together with it he used to order: "Let no one else ever follow Hazrat Sheikhs example."

He often used to advise me against this habit. Another man was also staying with Hazrat, Shah Sikander Ali Saheb from the Punjab once drank some of the juice which was

left over and in the morning he said: "Hazrat it was very delicious and enjoyable." In the Punjabi tongue he further praised it. Hazrat became very angry. May Allah pardon Shah-ji. That same day he developed a heavy bout of fever and that same fever became the cause of his death. May Allah fill his grave with noor.

Once I had a carbuncle. It was during Zil-hijja. Hazrat Raipuri came here to visit me. He was always very much concerned about my health and whenever he heard of my feeling slightly unwell. He was very concerned as he had heard that this illness can be very dangerous.

This time he was very worried and went about worrying all over the town. The doctor was called and he too expressed concern. He injected me deep into the back twelve times. The result was that the carbuncle spread to the whole area where the injections were given. The doctor was even more surprised and worried that even after such deep injections, there was no response to the injections and that it had actually worsened.

Now from my childhood days it had always been my habit to fast on the 9th of Zil-hijja, and apart from drinking a cup of tea I usually ate nothing. This was because on the following day (Eidul-Adhaa) there was an invitation from Allah's side. The whole family had learnt to act likewise, and it was general policy that from the 10th Zil-haj to the 12th no bread was baked at home nor brought from outside. Nowadays, because of the coming and going of guests and visitors for the past ten years or so this habit has of necessity been stopped. Now for the sake of guests bread has to be baked, but prior to that no bread was baked during the Ayaamun Nahr for many years. There was always this light-hearted comment of mine that : "If together with the meat from Qurbani, bread was part of the da'wat, then

sadaqa-e-fitr would have had to be given at the time
Eidul-Adhaa."

In those days if ever bread was required for any visitor, the
it used to be brought from the market.

Back to the carbuncle story. The injections were given to
me on the 8th Zil-hijja. All those who looked after me
together with Hazrat himself complained that I did not take
precautionary measures. The doctor who was very kind and
generous to me and later became even more so, was most
emphatic in ordering me to abstain from certain things.
These people did not know of my special policy and prac-
tice during those days. I was advised that for the following
five days I should not eat nothing except meat. The mo-
ment that was said, there was loud laughter in the majlis.
Hazrat Raipuri then said: "Who can stop that one from
eating when Allah feeds him?"

Now all these habits have gone and almost all things are
the same. Even meat has not got the same attraction for
me, but is still very much preferred.

Lately the doctor in Aligarh also said to me: "Your blood
preasure is a bit low. It has to be raised somewhat. You
should eat buffalo meat. That will be beneficial. Second in
beneficiality is chicken."

There are some more of the love-of-meat stories.

7. Another of my bad points is my fear and dislike of travel.
From the very beginning of my life this has been part of my
nature. It started, as I must have already mentioned in 'Al-
Etidaal', with my father insisting on me not going
anywhere. This caused me to develope the habit of not go-
ing anywhere so that throughout my life I looked upon
travel as being a form of calamity.

Therefore, whenever I had to go somewhere, then for three
days before the time I felt so terrified that I would get fever
from worry. And on return it so happened that for days
afterwards I used to feel exhaustion, fever, headache and
these things always increased. When I used to look at
Hazrat Saharanpuri and especially Hazrat Sheikhul Islam
Maulana Madani, I always felt greatly envious (of their abili-
ty to travel much on long distances seemingly without any
bad effects).

Of those who saw and knew Sheikhul Islam, there are still
many people around. He used to travel from Deoband to
Delhi on Thursday to be chairman of a meeting there that
night after Esha and then attend a meeting of the Shura.
Thereafter he would leave the same night for Nanota (more
than a hundred miles away) arriving there by fajar time.
Then after the fajar salaah he would give a lecture there at
a jalsa, travelling from there afterwards to give a public ad-
dress at Sansapur at about eleven o'clock at another jalsa,
thereafter giving another lecture at Bahut (some distance
away) after Jumua prayers. Thereafter he would take the
half past four express train back to Deoband to lecture to
his Daura class the same night. This was just one occa-
sion. Hundred of such programmes were attended by him.

Hazrat Saharanpuri used to dictate the notes for his 'Bazal
Majhood' quite comfortably. His special assistant Haji Ma-
qbool Ahmad always kept his bedding with clothes ready
for travel and at the last moment called a tanga for
transport to the station, shortly before travel time. Then
when the tanga has arrived he would call upstairs: "Tanga
a-ghaya..." (The tanga has arrived).

Hazrat would then finish the sentences he was dictating,
get up slowly, go into his house and emerge soon after-
wards to go and board the tanga. I would then be concern-

ed that the time for the train to leave is very near and ye Hazrat is not worried at all, taking his time.

I, on the other hand was such that two days before travel, I would be so worried that I could not do anything properly. For me it is a case of
"*Travel is a part of punishment.*"

This is the reason why invitation from well-wishers cannot be fulfilled. Truth of the matter is that I would greatly love to satisfy the wishes of my friends and travel to them but I have not the courage to undertake journeys. So much do my health suffer from it and so unwell do I become that it is almost impossible for friends to believe.

When about fifty years ago some of my relatives were studying in Aligarh, they invited me to come there and I actually promised that I would. When that group graduated and returned, another group went, and I again promised to come. I promised, and my promise was meant in earnest. Now, all of them has studied English and obtained their degrees but I had only reached the stage of intention, however, now treatment for my eyes has brought me here. I have now been here on two occasions for a month each. I do not know about the future. And it is during the period of my treatment here that I am dictating Aap Beti.

About fifty years ago I had promised some friends to come to Muzaffarnagar and again the promise was a serious one, meant to be fulfilled. But because of this fear for travel I have put it off time and again. Now those very people whom I had promised have all passed away. May Allah pardon them all.

Once Hazrat Madani went to Muzaffarnagar for electric treatment to his knees. He stayed there for about ten days.

Those gentlemen to whom I had given a promise wrote to me: "You have made a promise to come here. Hazrat Madani is here now. This will be an opportune time for your visit. You will be able to visit him and also fulfill your promise."

They thought that Hazrat Madani will be pleased and mentioned it to him. Maulana Madani immediately wrote a letter to me saying: "Through the grace of Allah my health is very good. Do not worry to come here to Muzaffarnagar. On finishing my treatment I shall leave from here two or three days earlier and come to Saharanpur and then go back to Deoband."

And so he did. He left Muzaffarnagar with all his luggage and attendants by rail, allowed them all to get off at Deoband and came here. Then he left on the next train back to Deoband.

The grandson of Hazrat Gangohi, the late Chacha Yaqoob was a man for whom I had a lot of love. During his lifetime I used to visit him about once every two or three months. On behalf of his mother Hazrat Sahebzadi Saheba Rahmatullah Alayha he often requested my presence in Gangoh, even though during her lifetime I used to visit there quite often, but her love was such that those visits were not considered enough. My excuse for not going more often was that by doing so, I would be neglecting Hazrat Saharanpuri.

Once she requested that Hazrat come to Gangoh. At the same time there was also a request from the people of Abhe. Hazrat accepted both invitations. It was decided to travel by rail first to Nanota and after Zuhr to Abhe and to stay over there for the night. Then early in the morning from there to Gangoh, to return from there the next afternoon.

Hazrat accepted this which meant that in two days time three places.would be visited.

I was writing Hazrat's letters. Chacha Yaqoob said to me: "Now you will have no excuse. Hazrat himself is coming."

I kept silent. There really was no excuse now and I accompanied Hazrat. Chacha had one habit of disembarking at every station when travelling by rail, which gave him the chance of meeting people or sending messages to others. I knew about this. When we reached near Rampur station I drew near to Hazrat and said: "Hazrat, because of your command, I have come with you on this journey. But I had many notes of Bazal put aside for checking through. I thought that if ever Hazrat goes somewhere on journey, then I would do the checking."

Hazrat replied quickly: "But why did you not say so there?"

I answered: "At that time Hazrat had already made a decision (that I should come along). Therefore I had no courage to object."

Then he said: "When we reach Nanota, you should go back quickly."

When we reached Nanota arrangements were made for the journey to Abhe, and when my name was mentioned, Hazrat said: "No, he will not be travelling. It is necessary for him to go back."

I will always remember Chacha Yaqoob's anger at that time. He said: "I purposely stayed with you all the time so that you do not secretly play any trick to get out. I did not even allow you to speak to Hazrat. When did you manage to persuade him? Just tell me that !"

I just remaind silent but Hazrat said loudly: "No, no! It is most necessary that he should go back."

The late Chacha Saheb still repeated: "Just tell me, where did you speak to Hazrat?"

When I arrived here, one of Hazrat's relatives who had always tried to get that one of his sons should be put in my place for the writing of 'Bazal', heard of my return from Nanota and said in an angry tone: "All these things are just to win favour. He never wanted to go on journey with Hazrat. I was watching his face. He supposedly went in answering Hazrat's command. I do not know what tricks he played on the way so that Hazrat should become pleased that he is going back to do Hazrat's work."

He said to me: "What trick did you play?"

I replied: "Some copies has to be checked."

He said sarcastically: "Of course, they have to be checked. But I could see that you did not like to travel with Hazrat. I could not understand why this morning you agreed to go with."

There are many similar incidents which passed by. Sometimes I had to follow Sheikhul Hind's pattern. I have heard that if ever he had to go to such a place where his religious scruples did not allow him, he first of all refused. But when force was put upon him and he was forced to go against his nature, he used to take tablets to induce diarhoea. A couple of times I have had to make use of this ploy. But in general the very thought of having to go on a journey was enough to make me sick.

No. 8. Another one of my bad habits is the fact that I always

had a great dislike for people's intercession, recommend-
tions and recommendatory letters or notes. I have hear-
that whenever my grandfather used to go to Nawa-
Chatlari Saheb he used to carry with him many applica-
tions to put before the Nawab Saheb.

I have always seen that whenever anyone used to come to
Sheikhul-Islam for any recommendation, whether it be to
the principal of a madressa or to the Chief Minister or to
the Prime Minister, he quickly wrote such notes. There
were times when I used to ask him: "If anyone comes to
you and ask to give a recommendation that Pandit Pan-
should be removed as the Chief Minister of U.P. provinc-
and I be placed in his position, will you also write out a
recommendation?"

Then Hazrat would only laugh. I have a special dislike for these 'sifarish' recommendations because it has not remained mere recommendation and intercession on someone's behalf. It has reached a stage where reliance is put upon the word of the intercession and not on the suitability of the candidate. The Hadeeth says:

اشفعوا توجروا وليقض الله على لسان رسوله ماشاء

"Intercede (on behalf of others) and you will be rewarded. Let Allah be the judge upon the (truth of) the tongue of the (interceding) messenger."

Nowadays it is no more a question of recommending. It has reached a stage of command and demand. Thus I have a great dislike and disapproval of 'sifarish'.

Rasulullah Sallallahu Alayhi Wasallam has in numerous hadeeth advised against the acceptance of presents. Hazrat Umar bin Abdil Azeez Radiallahu anhu is reported in

Bukhary to have said that during the time of Rasulullah Sallallahu Alayhi Wasallam a present was still a present, but today it has become nothing but bribery. And this is indeed true.

Once one of my relatives Moulvy Zaheerul Hasan said: "If anyone does not accept my recommendation on behalf of anyone, then there will always be a fight between him and me. I will cut off relations with him and I will terminate visits between us."

I told him: "If anyone reject my recommendation, I will be more pleased with him then I will be if he accepts my recommendation. Because I will feel that in accepting, he was placed under pressure."

Before the partition of India many Muslim Governors and Judges used to come and visit me. And whenever they did come, it was because they had heard my name somewhere before coming here to meet me. My habit was always to treat them with the greatest respect and to ask them please not to come back.

And when, in surprise they asked what the reason for that was. I would say: "You are governor. It is difficult for people to reach you to be able to speak to you and they fear having to meet you. But every second person will want to use me in order to get to you. They will reckon that I am in contact with this governor, judge, deputy-inspector or magistrate. They come to my place and I will be called upon to write recommendations to you on their behalf. This will cause me great difficulty."

A couple of them actually accepted my plea. But then there were two deputy-inspectors, whose names I do not recall, who had a very close and informed relationship with me.

They simply said they would never stop coming to me no matter how much I tried to stop them. They promised that any recommendation by me will not be accepted if there is no eligibility.

I told them many times: "Accepting or not accepting is your prerogative. That is something that will still lie in the future. That is not the problem. The problem is that I will be caught in a web of having to make 'sifarish'."

In this regard an interesting incident took place: My one relative Moulvy Mahmoodul Hasan Kandhlawi had always been a teacher who was always second in command, but occassionally on the absence of the principal, he was deputised as principal. Once during the time of examinations, he happened to be the acting principal. Because of the fact that he used to visit me quite often, the school students knew of our family relationship. Without any exaggeration I can say that hundreds of people came to my door saying: "Tomorrow the children are writing their examinations. You are a relative of the principal. Please make 'sifarish' for my son."

In the first place I used to explain to people that in an examination there is no such thing as a recommendation. I myself was the responsible authority in a madressa and a great opponent of any form of recommendations. But the more I tried to give arguments and explanations, the more they came to make requests. They came and went to the madressa night and day until in the end I became fed-up. I could hardly do any work. Up to Thuhr time I tried to explain to these people but later when that did not help, then in the afternoon I said: "Okay, come tommorow morning. I will definitely make 'sifarish'."

After Maghrib I sent someone to call Bhai Mahmoodul

Hasan to come to me, I explained to him the position in which I had landed and that to merely refuse did not get me out of it. I said to him: "A plan has come into my mind. Whoever comes for 'sifarish' tomorrow, I will without reading the application, write a recommendation upon it. When that comes to you and you see my recommendation, you should immediately tear it up and throw it into the face of the applicant saying: 'What is this? Is this his only work just to sit and write out recommendations?'"

At first Mahmood was strongly against this plan. He asked: "How can that be? How can I do a thing like that?"

But when I explained to him that this was the only way in which he and I can be saved from this calamity, he agreed. I said to him: "Remember, if by chance through my recommendation, incidentally a student should pass, you will be accused and blamed for favouritism. It will be said these people passed through recommendations, not ability."

For a long time I kept on explaining to him and he understood. The next morning I began writing out strongly worded recommendations and Bhai Mahmood acted upon the plan put forth by me. May Allah reward him. I wrote about ten or twelve recommendations. Very soon the news spread through the school that family relationship between ourselves were bad. Then they started wandering whether this bad blood was because of our personal relationship or whether it was an old family fued. What could be the basis thereof? Nobody actually asked him or me about it, but I believe the inquiry is still carrying on.

The result was that he was saved from being troubled any further and so was I. Furthermore this rumour that our relationship was bad proved to be very beneficial for us both, and more easier than the problems that would have been caused by 'sifarish'.

It is sufficient in this regard for me to follow the lead a
example of Hazrat Thanwy; who also tried his utmost
avoid having to make a recommendation. Even now to
have a great resentment against such people who lo
upon a recommendation as a sort of demand. I have ev
through my own incompetence had to reject recommen
tions from some of my own highly respected elders.

Once during a strike in Darul Uloom, one of my own cla
relatives was involved. I made a public announcement th
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When this late elder of mine heard that he had to speak t
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He told me: "I have brought this boy here to be admitted
Nazim Saheb has put the matter in your hands."

I replied: "This madressa has already resolved that no stu
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be admitted here."

Initially the late buzurg saheb spoke to me softly but later
he started scolding me in a threatening manner.

I said to him: "This is not my personal affair. This is a
madressa matter. And the interest of the madressa must
always enjoy preferance above personal interests."

He asked: "If I bring Hazrat Thanwy's written recommenda-
tion, then what will happen?"

I knew that in this case it would be difficutl to obtain Hazrat
Thanwy's recommendation but still I knew that if he
managed to get Hazrat to recommend, Hazrat will put down
some points from the madressa constitution and refer to
rules and regulations. Hence I told him: "If Hazrat Thanwy
does in fact recommend then I will say to him too. This is in
the interest of the madressa. Remember Hazrat Bareera
Radiallahu anha excused herself from accepting
Rasulullah Sallallahu Alayhi Wasallam's recommendation.
So if Hazrat Thanwy, in his capacity as 'sarparast' of the
madressa should command me to admit this student, then I
will have no problem in admitting him. And then not only for
this student, but also every one whom he should wish to
have admitted."

I knew and he also knew that Hazrat would never write such
a recommendation.

I have already stated that with Hazrat Madani the writing of
a sifarish was an everyday thing. If it was within the rules of
the madressa it was an honour for me to accept his recom-
mendation. But where I found it being against madressa
regulations, then I would apologise for not accepting it.

Once a certain person came here with a very strongly word-
ed recommendation from Hazrat Madani addressed to me.
Having read the letter I placed it down as if it was nothing.
The person asked me: "What do you say about that?"

I replied: "This is a letter from Hazrat to me. It does not say
that you should ask me for an answer. I will write my reply
to Hazrat himself. He did not write that I must give the reply
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I replied: "This is a letter from Hazrat to me. It does not say that you should ask me for an answer. I will write my reply to Hazrat himself. He did not write that I must give the reply to you."

He said: "Write on it: I do not accept this."

I replied: "Well Maulana did not even write that you should be allowed to give the answer."

Then he said: "In that case give back my letter of recommendation."

I answered: "This is Hazrat's letter to me. You are merely the messenger who brought the letter. Bring me another from Hazrat which says that the letter which he had sent to me, should be given back through you."

For a long time he stared at me. I said to him: "You have no right to this letter. Hazrat sent a letter by your hand to me, just as he would send it through a postman."

Then he said: "But the letter is in my regard and about me."

I asked: "What right did you have to read a letter addressed to me?"

He answered: "I had the letter written to you."

I asked: "Did you ask Hazrat for permission to read the letter?"

The end of the matter was that I did not return the letter and I did not do as the letter asked. When several days later Hazrat came here I apologised for not accepting his recommendation.

He replied: "I merely recommended. I did not command you..."

I said: "Some people's recommendation fall in the category of a command."

These kinds of stories regarding sifarish from Hazrat Madani happened many times. It happened in connection with students, officials and also in political matters.

9. Another of my bad habits is this that I am generally much opposed to the Ulema of this present age regarding academic (Ilmi) matters.

It has always been the habit of my elders that for a student to be involved in reading newspapers, attending jalsas and attending majallis was looked upon as being bad and destructive. In our student days even the teachers did not read newpapers. I have already made mention of this. I believe that those strikes, unrest and uprisings which are now becoming more and more common in Arabic madressas, is very much caused by newspapers. They read about strikes in schools, strikes by workers and then the fools do not realise that they are the "heirs of the prophets". Then they forget that they are the ones who are the heirs and descendants of Rasulullah Sallallahu Alayhi Wasallam and the Sahabah Radiallahu anhum. Theirs is the capability to grab hold of the perfect example of Rasulullah Sallallahu Alayhi Wasallam and become the leaders of the world, but the fools that they are, they have licked up the spit of others and become their followers.

When Rasulullah Sallallahu Alayhi Wasallam saw Hazrat Umar Radiallahu anhu reading a copy of the Torah, he became very angry and his face turned red. Hazrat Abu Bakr perceived this and said: "O Umar, death awaits you, can you not see the signs of anger on the face of Rasulullah Sallallahu Alayhi Wasallam?"

When Sayyidina Umar Radiallahu anhu saw the anger, he immediately went to sit down and recited:

اعوذ باللہ من غضب اللہ ورسولہ .... رضیت باللہ ربًّا
وبالاسلام دینًا وبمحمد نبیًا

"I seek refuge in Allah from Allah's Anger and 'the anger of His Rasul....' We are satisfied with Allah as our Lord, and with Islam as our deen and with Muhammad Sallallahu Alayhi Wasallam as our prophet."

Thereafter Rasulullah Sallallahu Alayhi Wasallam said: "I swear by Him in whose Hands my life lies, even Moosa should be present at this time and you should discard me and follow him, you would sway from the straight path. And even if Moosa should be alive and had been present at the time of my prophethood, he himself would have followed me."

According to another hadeeth quoted by Hazrat Umar Radiallahu anhu. He once asked Rasulullah Sallallahu Alayhi Wasallam: "We hear some words from the Jews, which to us appear very nice. If you permit us we shall write them down."

Rasulullah Sallallahu Alayhi Wasallam replied: "Are you in doubt regarding your deen as the Jews and Christians were? Verily I have brought to you a clear shariat. Even if Moosa should be alive today, he would have had no other way out than to follow me." (Mishkat)

Many other hadeeth on this topic has been mentioned in hadeeth and we people while not only discarding to follow the example of Rasulullah Salllallahu Alayhi Wasallam, do not even find time to read about the life and character of Rasulullah Sallallahu Alayhi Wasallam. No we want to see what the newspapers says. We want to see what France and America say and what these Kuffar say. In licking up

the spit of these people we get so much enjoyment that is not even found in eating honey.

When it is said "Listen to what Rasulullah Sallallahu Alayhi Wasallam said" or "Listen to the translation of what Rasulullah Sallallahu Alayhi Wasallam said or did", we cannot find the time. But when it comes to reading newspapers and magazines then let alone attending classes, even if the salaah passes by, no attention is paid to it. We are not speaking about the general public. We refer to those who are supposed to be religious minded. When I even see how the takbeer Oolaa is being recited in the masjid and students of deen are still sitting in shops or restaurants reading newspapers, then I know what heaviness passes over my heart.

2) I have always been a great opponent of introducing English and Hindi into the Arabic madressa curriculum. Our elders never gave permission for the introduction of English into the madressa. They always opposed it. The same is the case with Hindi. I also oppose its inclusion in the madressas.

When I was a member of the Darul Uloom, Deoband Shura, a certain member, being influenced by the needs of the day, introduced a motion to include Hindi in the madressa. I rose to oppose the motion strongly. There are schools and colleges in almost every village, in comparison with those thousands and thousands, these few madressa students have come to study Arabic. Why should we push them also into that line?

Maulana Hifzur Rahman was still alive at that time. (May Allah pardon him and grant him a very high rank). He rose to give a very effective speech in my favour and said: "All of you know what a great supporter I am of learning Hindi. But

as far as Hindi within the walls of Darul Uloom is concer-
ed, I support Hazrat Sheikhul-Hadeeth. Most certainly w
should try to keep Darul Uloom as much as possible on th
lines envisaged by our predecessors."

The original mover of the motion stressed the needs of th
day. But Maulana, on my behalf retorted: "At the time of th
establishment of Darul Uloom, the need for learning
English was as much or even more then the need for Hind
is today. And I am also in favour of that, but as far as Hind
within the walls of Darul Uloom is concerend, I am in fu
agreement with Sheikhul Hadeeth."

Perhaps there would not have been much effect from m
opposition to the motion, but the enthusiasm an
earnestness injected into it by Maulana Hifzur Rahman ca
ried the day. Even today there are many of those who sa
his emotional zeal.

I think I have mentioned somewhere that Mufti Kifayatullah
in spite of his political involvement, had accepted my view
in this regard as being opposed to his own views. And
whenever he stated his views, which were very much con
trary to mine, he always also mentioned my view witho
mentioning my name. With regard to the affairs of Daru
Uloom Maulana Hifzur Rahman had the same practice.
Very often in spite of our divergent political viewpoints, he
always showed respect for my views.

3) Similarly I have always been and am very much opposed
to the introduction of industrial arts and crafts in the
Arabic madressas. During the lifetime of Hazrat, if anyone
tried to have it introduced into Mazahirul Uloom, Hazrat
himself used to oppose the motion. We had no chance of
taking up the fight. But after his demise, during the era of
Hazrat Nazim Saheb, many generous people with good in-

tentions tried to introduce a department of industrial arts
and crafts training.

Whenever anyone came to discuss it with Nazim Saheb, he
inevitably refered them to me and when they spoke to me,
my reply was always: "Instead of you introducing it into the
madressa, why don't you open an independent centre
somewhere in the city. When anyone graduates from here
and because of thinking that he may not be able to find
employment as a religious teacher for his future, then I will
recommend that he come to you to learn these arts and
crafts. He should not become a beggar."

My opposition to the above three things is based upon what
I have experienced and observed. In the first place there is
the practices of my elders. Throughout the years
'tasawwuf' had remained the very life-blood and essence of
the lives of the elders of Mazahirul Uloom and Darul Uloom,
Deoband. Among the elders of both these places I do not
think there is anyone who was not attached in 'bay'at' to
some Sheikh. And you will not find one who was not involv-
ed in the practices of zikr.

But in spite of that Hazrat Gangohi had strongly opposed
the initiating of students into bay'at during their times of
study. This was because he felt that for a student nothing
should divert his attention from study and research. But I
am sure that if he should see the unmindfulness of
students in these days Hazrat would surely allow bay'at
even before their final graduation. The latter scholars of
tasawwuf have only chosen that students may enter into
bay'at. They do not, however, give permission for 'zikr' and
'shughl'. They still accept that any activity during study
time is most distracting and harmful to the acquisition of
knowledge. There is that famous saying of knowledge
speaking to us: "As long as you do not give yourself to me

in full, I will not grant you even a little of myself."

It was the practice of the predecessors that they used t
teach for Allah's sake and through arts and crafts the
earned their living. But I say without any exaggeration tha
have seen many intelligent and capable students, who c
of their own desires or because of the force applied b
parents, have started to study English with the result tha
English pulled them to its side. Their intelligence an
capabilities are still a cause for great anguish.

Many friends had applied in our own madressa to becom
assistant part-time teachers and promised that for th
madressa there will not be any expenditure on them. The
would spend the rest of their time in business. Howeve
within one year business pulled them completely into it
fold with the result that it was farewell to the madressa.

The magnetic attraction of worldly things and the attrac
tion of wealth are things natural to men. Allahu ta Aala also
speaks about this natural phenomenon. In Sura Qiyaamah
He says:

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ وَتَذَرُوْنَ الْأخرة (الآية)

This is the general trend in the world. This is why I was
always and am still opposed to these things. All these
things are 'dunya' and 'Ilme-deen' is Akhirat. This accursed
world becomes our conqueror, while the 'Akhirat' is being
lost to us. However there are exceptions when Allah grants
His Grace. My father was also a business man but remain-
ed busy in teaching and study right up to the end. Business
did not cause him to cause any harm to any of his works of
righteousness. But these are exceptional cases. If we
judge, we must look at the general trend.

4) Similarly I am very much against changing the madressa curriculum. I have already written down the details of my studying days and that I never strictly followed the normal curriculum. In the method of education my father was a Mujtahid, an original innovator. Therefore from the early days of my studies I was a good victim of changing the curriculum. From 1335 Hijri till 1338 Hijri I collected all the curriculae from all over — from Nadwa, from the Ahlil-Hadeeth madressas, from the madressas in Mecca and Medina. Then from all these we produced two courses, one the 'Mutawal' and the 'Mukhtasar'. The first of these was to last eight years which was meant for those whose financial status were okay and who intended getting into teaching and research. It was meant for those whose family tradition was such that knowledge of deen always existed in it's circles and for those with great enthusiasm for **deeni** knowledge.

The second course was meant for those regarding when it became known that teaching and research was not for them, or who after studying became doctors or farmers etc. Like players playing chess my head was turning round and round and after much thought and consideration we produced this curriculum. At that time I also wrote a little booklet on the subject and intended even to publish it. But as the teaching according to this new system and our experiences increased, so the madness of tampering with the course started to leave my mind. When there was some alteration regarding language studies it was no real harm, but in fiqah, Usool fiqah, hadeeth, tafseer and the important books in language eg. Káfia, Sharah Jami etc., I am most definitely not in favour of any changes for some very good reasons. The most important reason is this: Seeing the continuous changes in English courses, the idea became clear to me that if the madressas of Arabic studies also followed suit, the continuous changes would change it

beyond recognition and stubbornly some would still cla
it is the same thing.

Secondly, if the course was left open to every change,
would mean that every person of influence or scholar
research will desire that his created work should be in
troduced into the course. I have seen this time and again
my years of teaching from the first year up to the end. But
is time the acceptance which the curriculum put forth b
our predecessors enjoys is such that there is no scope fo
any change.

Thirdly, the present course books have been in use for su
a long time and 'hashiyas' and commentaries have be
written, so many of them during these one hundred years
that should one wish to produce half of that for any new
books to be introduced it will take fifty years. And if those
new books are accepted in the course, then as time goes by
towards that fifty years so many changes would have taken
place by then.

Fourthly, I will not say this to others but say this with con-
viction to my own students that their ability is such that if
they have to teach the books in the present course, the
will definitely in some way or another be able to do so with
the help of all the side-notes and commentaries which are
presently available, but as far as new books are concerned,
I am sure that ninety percent of them will not be able to do
so.

Let us take one kitab - Sharah Jami. If in its place Ibn Aqeel
is introduced, just as I wanted during my days of madness
regarding changes to the Nisaab, then I am afraid if the
teachers of this book are not going to be Ulema of high
calibre and ability, they will find great difficulty because,
there are no commentaries. But as far as Sharah Jami is

concerned, there are many Urdu, Arabic and Persian com-
mentaries to assist the teacher.

If in the place of Nisai and Ibn Majah, another book
"Tayseerul Usool" is introduced, then in spite of the fact
that for the former two kitabs there are no easily available
commentaries, there are many different types of side-
notes, which do not make it so necessary for any commen-
tary. On the other hand for "Tayseerul Usool" there is not
even a single side-note. For 'Ibn Majah' the haashiya 'In-
Jahul Haajah' is more than sufficient.

These new age teachers who had become teachers
because of the respect and recommendation from us, and
whose student days are still fresh before our eyes, who due
to looking up Urdu explanatory notes before teaching, may
make some headway but when there is no Sharah, they are
stopped right in their tracks. These teachers regarding
whom, it is my personal experience that class are merely
shooting in the dark, (which nowadays is quite common).
They continue to plough along through the strength of their
off-the-point lectures, but I ask you, when they themselves
do not understand, how will the students understand.

CHAPTER FOUR

CALAMITIES AND MARRIAGES.

Among my bad habits is also the fact that since my
childhood and throughout my life, I had a great dislike of
joining in marriage functions. But contrary to that I was
very keen to attend funerals and considered it very impor-
tant. In this regard I would like to mention a few incidents
concerning both.

Since my young days I have had a fear and terror of marriage functions. Normally in childhood, children like to attend such things. Very often I have had to follow the example given in the verse:

وَنَظَرَ نَظْرَةً فِى النُّجُوْمِ فَقَالَ انِّىْ سَقِيْم

Now, in this there was no falsehood, lies or misleading ambiguity; because more than bodily sickness is the inner sickness. And while the inner sickness is on the increase so the effect falls upon the body and outer sickness becomes prevalent. So the term 'I am ill' has always never been absent from this world.

And sometimes I have even had to act upon the practice of Hazrat Sheikhul-Hind even though I am not at all capable of following in the footsteps of such illustrious elders.

In cases such as these my elders have always had two lines of action. Firstly there is the action of Hazrat Saharanpuri and Hazrat Thanwy. Whenever they had to go to such a place where some valid factor made their presence inadvisable, they simply said: "I have no time."

On the other hand there was the action of Hazrat Sheikhul-Hind, Hazrat Madani and Hazrat Raipuri who in the face of the insistant requests from persistant ones became totally helpless, and gave in, no matter how much of an ordeal they had to go through.

Once I asked Hazrat Madani and Hazrat Raipuri the same question seperately: "Why is it that when you are being forced into a situation where you have clear excuse not to attend you do not refuse to attend in strong language?"

Both of them gave a very good answer, worthy of being

followed and with a good lesson. (May Allah grant them very high rank). Both answered in different words, giving more or less the same answer:

"I fear that if on the day of Qiyaamat it is demanded of me: 'We have sent one of our servants to you with a request. What right did you have that after having sent him to you, you rejected his request. Who are you to do such a thing?', then what answer will I give?"

I have already mentioned Sheikhul-Hind's line of action. When he was called to any function, where from Shariah's point of view he is excused from attending, he took some medicine which induced diarrhoea. This onset of diarrhoea as an excuse was such that all would accept. For these elders it was easier to cast themselves into difficulties rather then to say no.

CHAPTER FOUR

PART ONE — CALAMITIES AND MISFORTUNES.

Up to 1334 Hijri I was virtually kept a prisoner by my father and could not go anywhere. On 10th Zil-Qada '34 Hijri my father died. He died at about the same time that Hazrat Saharanpuri's ship landed at Bombay harbour. When some time prior to that a telegram was received from Hazrat from Aden, there was great joy and excitement. Everyone was very happy at his expected arrival. But the moment he set foot on land he was arrested by the Englishmen and taken to the jail in Nanital for questioning with regard to Hazrat Sheikhul-Hind's campaign against the English imperialists.

Anyway the joy and gladness over Hazrat Saharanpuri's arrival had some people preparing for travel to Delhi or Bombay to welcome him back. At that time a very close friend

Sheikh Habib Ahmad Saheb asked my father whether h
was going to Delhi or to Bombay to meet Hazrat. My fathe
still not being sick, replied: "No, I will meet him while lyi
in my own place."

That is exactly what happened. My father was already lyi
buried in the Haji Shah graveyard when Hazrat went t
meet him. From after my initial years of Arabic studies t
the time of the Unrest and riots at the time of Partitio
there was not a single student who passed away that I d
not wash and dress in Kafan, irrespective of whether th
lived inside the student's hostel or outside in some mosq
of the town including even those in the Khanqah or in thos
mosques near the Islamic School in the western part of th
city. Initially I was here together with two or four othe
students. But from '47 Hijri onwards my friend Mufti Saee
Ahmad became my assistant. (This Mufti Saheb's story i
also just like that of Ra-eesul Ahraar quite interesting and
during my stay here in Aligarh I find the opportunity I wil
tell it later).

Later after I became indisposed and unable to continue, he
took over from me. But at first he joined me in this blessed
work, to wash those students with our own hands, especial
ly those who died of small-pox, to dress them in Kafan and
to remain until he is buried in the graveyard.

In this regard there is another bad habit of mine. I never us
ed to like people to come and console me in my calamity or
misfortune, even though I myself on hearing of another's
misfortune, always used to haste to proceed to them for
'taziat'. People always used to expect my arrival for 'taziat
and wait for it. But I never liked people to come and console
me in my bereavements except in the case of some per-
sons like Hazrat Madani, Hazrat Saharanpuri, Hazrat
Raipuri. These elders are excluded from that. Their taziat

really brought peace and consolation, but as for the general public coming for taziat, I always strongly disapproved.

1) The most important incident in my early life was the 'museebat' of my father's death on 10th Zil-Qada 1334 Hijri. At the time of his death there was a debt of eight thousand rupees hanging over his head; about which Hazrat Meeruty had made mention in 'Tazkira-e-Khaleel'. This debt was a tremendous burden upon me, fearing that Allah will question about it. After my father's death, on the advice of my uncle, I wrote cards to many friends telling them that my father had died leaving a debt of eight thousand rupees which had now been transfered to me. "There is no need to come here for taziat. Remain where you are and make dua for his pardon and 'eesale-sawaab' according to your own ability."

In the letter to those whom he owed and with whom he had business dealings, I added: "Regarding the amount owing by my father to you, it will be appreciated if you will kindly supply some details."

When after Hazrat was released from Nanital jail, he came to hear of this, he did not approve of this idea of me and my uncle. He said: "You should have written like this: 'His estate consists of books. According to the amount due to you, you may take kitabs.'"

I became very glad that the letters had gone off before Hazrat's arrival because if he had made this suggestion prior to the despatch of the letters, it would have been impossible to write anything other than what he suggested. How could I have liked to see the kitabs being taken away? At this time three interesting incidents occured.

a) The news of my father's death quickly spread far and wide. He died at eight o'clock in the morning and by nine o'clock we were done with 'ghusl and kafan'. When it came to the question of where he was to be buried, there were many ideas and suggestions. Hakeem Ishaq and Hakeem Yakoob who had a very close relationship with my father wanted him to be buried in their orchard. But the people from our mohalla, especailly Haji Fazl Haq, who is one of the founders of the madressa, and his son Sheikh Habib Ahmad Saheb came along with the distinct demand that the burial should be in the Haji Shah graveyard; otherwise there was going to be a big fight. Some other people from the area also insisted upon this. Because of the fact that Maulana Muhammad Mazhar Saheb, the actual founder of the madressa is buried in Haji Shah, the madressa also insisted upon this.

At the time of the death only my mother, who was suffering from fever and subsequently died 10 months later on Laylatul Qadr was at home, plus my late young sister (marhoom) who at the time was about thirteen years old and my late wife. No one else. The crowd for the janaza increased to such an extent that there was no chance of feeding them, except in this manner that my father's most devoted students went to fetch food from the market to feed guests. They brought roti and curries from every single shop they could find, from the madressa up to the station. If I remember correctly, over three hundred to four hundred rupees were spent only on Kachori and shops kept on cooking briskly. In those days one got a nice Kachori for a paisa.

I also joined the special guests so that they should eat. I ate so many kachoris as I had never eaten in my life. I had never eaten even one tenth of that. Because of my eating with the people and urging on to eat, I heard some funny and strange comments: "He seems quite happy over his father's death. Why is it so?"

Another said: "During his father's lifetime, he was kept a prisoner. It seems today he has received his freedom."

Some ingnorant ones even said: "He seems so happy. It seems as if this is not his father who died. Maybe his mother had another husband previously."

b) There was a debt of eight thousand rupees upon my father. I was only nineteen years of age. The creditors were worried about their money being lost, They, inspite of their close relationship started demanding their money with such insistance that could not have been imagined.

During that year my financial position was so bad that it caused me great worries. Perhaps the story will be told later. But Allah's favours were so great and numerous that not only have I full faith in the verse:

وَاِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَا تُحْصُوْهَا

"And if you count the favours of Allah you will never be able to enumerate them, but also have good experience thereof."

c) The value of my father's bookshop was a bit more than the amount he owed on it, but if one looked at its sale or its value in an auction, it was much less than the amount owed. One of my father's closest admirer and friend Janab Haji Zahid Hussain, the Ra-ees of Bahut, who was quite a wealthy man suggested that I should sell the bookshop at the earliest convenience. And if the amount realized was less than the required amount to cover the debts, he was prepared to make good and supply the short-fall. Then I could choose to accept employment under him or somewhere else, teaching children. I declined this offer very strongly. For this he became extremely displeased.

d) My sister was still under age and I generally found grea difficulty in keeping accounts straight and proper Moreover this was a time of debts I therefore appointed my uncle as my sister's wakeel, worked out the value of our land in Nanital area of Kandhla, the residential as well as the vacant land and had that transferred to my grand-mother, my mother and my sister. It was very little in value. Then I had the bookshop (together with the debts) transferred to me. Allah was very kind to me, so much so, that which Nawab or King has the riches which I today enjoy? However, it was not easy to make the bookshop a success because people feared that dealing with me will cause them to lose money. Therefore the first couple of years I had to struggle much.

I must say that some of my father's friends were very kind to me, especially Hakeem Khaleel Saheb formerly of Deoband who lived at Khala Par, who although he himself was not a rich man, but had many devoted friends in his mohalla who were well-off weavers.

Then there were the many residents of mohalla Pathanpura, who also were only of medium financial stature. Then there was Maulana Manfa-at Ali, the former attorney of Saharanpur, who after Partition went to Karachi where he passed away. And last but not least, my sincere friend and benefactor Haji Habeeb Ahmad Saheb, whose son was stationed in Bahawalpur as a medical officer, where he eventually died. All of these people showed me great kindness because of their love for my father.

Very often I had promised to pay debtors "tomorrow Insha-Allah". Then after teaching during the fourth period I used to proceed from the Darul Talaba to Khala Par and I would say to Hakeem Saheb: "I have promised to pay so-and-so a sum of five hundred rupees by this evening."

He would then let me take a seat in his surgery, take a pencil and a piece of paper and go to the weavers (Noor Báf) of his locality saying to each of them: "Moulvy Saheb needs money urgently. Speak brothers! What will each of you contribute?"

One will give ten, another twenty and another something similar. Withing fifteen to twenty minutes he would return with a list giving the names of the people and their amounts and the date when the money should be returned to them. This he would keep with him. The he would come to me to sign a statement stating on which date which amount should be returned to him, - on such a date 20 rupees, on such a date 25 rupees etc.

When I finished there, I would go straight to Pathanpura and if the required amount is not acquired by then, I would go to Maulana Manfa-at Ali, who at that time was staying in the mohalla Matarbán. Whenever my required amount was fulfilled, I would return. Otherwise, the last stop will be with Haji Habeeb Ahmad. He was himself a wealthy man and so also his neighbour. The moment he would see me, he would ask: "How much are you short of your target?"

To that I would reply: "I am still short of a lot. Eight hundred."

Then we would go inside and bring the required amount. In those days this had almost become a daily affair, because in those days it was extremely difficult to lend a big amount and if the promise was to repay on a long-term basis, getting a loan was almost impossible. Within about two weeks the late Haji Saheb came to know that I came to him to look for money without having eaten any food. He was a wealthy person but in his dress and eating habits he was very simple indeed. He became very attached to me

and even though that was still in my childhood, he made a testamentary request that I should perform his ghusl when he dies and lead his funeral prayers.

When afterwards he saw me coming, he asked: "How much are you short?" I would say five hundred. He would immediately get up go to the female section of the house, bring some rotis and some food, some water in a lota with a glass, place all this before me and say: "Okay, in the meantime eat this, while I bring the money."

I would answer: "Haji-ji I am not hungry, really."

Then without joking and a lot of seriousness in his voice he would say: "In that case, get away from here. I have no money."

I would be forced to eat, without really being hungry. He would return and first of all see if I had eaten or not. If I did eat one roti, he would give the money; otherwise he would again say: "Go away, there is no money."

May Allah reward him very well! May Allah grant him a very high place. Almost daily I had to go around trying to settle some demand on me. He knew about that and helped me in another way also.

He was a "namber-dár" and in order to deposit government money he had to go to Nicor. That was a time when there was a lot of peace and stability. He often had to go by cycle with the money on a Saturday morning. On return from there he would come straight to me at the madressa, saying: "I have one and a half thousand rupees in my pocket. For some reason I could not deposit it today. Tomorrow is Sunday. If you need it until the morning of the day after tomorrow, take it."

And if he said that Monday was a holiday, it would make me very happy. That would give me two days to play with. Then I would take the money and go to one of the bigger creditors. I would say to him as I placed the notes in front of him: "Today I have some money. If you so wish, you may take it now."

The end of the story would inevitably be that I would receive an extention time of payment for another month or two. Among those benefactors there was the very sincere late Haji Hafiz Zinda Hussain Saheb. May Allah grant him very high rank and reward him well.

In the beginning he lent me a lot of money. He had two special habits. Initially he never lent me more then five hundred and later never more than a thousand. His very famous phrase was: "Allah ke fazl se". Whenever I asked him for something he immediately offered me half of that. When I used to ask him: "Haji Saheb I am urgently in need of five hundred."

He would reply: "Allah ke fazl se, I will give you two hundred and fifty. Try to organise the other two hundred and fifty from somewhere else."

After two or three times I discovered that when I needed any amount from him I had to ask for double the amount, and he would, Allah ke fazl se, give me its half, being the amount that I actually needed. Then he would tell me to take it from him at the next salaah. It was never necessary for me to come to him for it. He would himself bring it to me and give it.

The second habit was that a day before the time of promised repayment, he would ask: "Hazrat-ji, what is the day today?"

I would reply: "Haji Saheb, I remember very well."

I pray that Allah should out of His Infinite Mercy and Grace grant the very best reward to each and every one of my benefactors and helpers who had assisted in every manner financially, physically, physically, academically, spiritually and in general. Ameen.

This dua has been included in my daily duas which I have made since the age of twenty right through the years. I do not remember if I have ever not done so on any day. But it is possible that I may have lapsed once or twice. During my travels to haj and during the holy month of Ramadan, I, this humble sinful and useless creature realize fully that apart form making dua for these generous benefactors, helpers and well-wishers, there is nothing else I can do. May Allah in His Infinite Grace accept.

But now I wish to advise all those who at some time or other has to get involved with lending money from anyone. As for me, in the beginning I had much difficulty. But the best medicine or solution to solve your problem, and better than this I have not been able to find through my experiences with debts - is to pay your debts at the prescribed and fixed times agreed upon. Yes, I had great problems initially but due to my adhering to this principle, after a few months matters became so easy as people began to have faith in me and in my promises that I could obtain loans easily. In fact I later just had to send a note with some trustworthy person or send a verbal message of my needs and it was enough.

There was a well-known saying among the people of our locality, that: "Whoever has to take some money to pay at the magistrate's office for some very necessary case, and finds difficulty in getting it from the wardrobe at home,

should on the way to the magistrates office, take it from Zakarriya. You will find it in his pocket. If you tell him a day before that you need it at ten o'clock, go to him at eight o'clock and it will reach his pocket at eight o'clock." The result of paying on time was such that at one time I had to borrow sixty thousand rupees from some people.

All these are the favours of Allah. So many are the favours of Allah that which can I count.

During 1374 Maulana Yusuf Saheb said to me: "I would very much like to take my children for haj."

I told him: "By all means, do so. Make your own arrangements for yourself, Maulana In-amul Hasan (and possibly two children). The rest will be upon me. I will bear that expenditure."

Maulana Yusuf accepted this with great pleasure. During Shabaan he said to me: "The person who had promised to give me a loan, has indicated that he is unable to do so. You will have to make arrangements for us as well."

I had some money owing to me by some near relatives of the family, which they were paying back little by little with this condition that should I go for Haj, the full balance will become payable.

I immedaitely made an announcement, to my wife and children to sell their jewellery. Then whosoever has any short fall, I will give the amount as a debt, which if they can, should pay it back but they are unable to do so, it is pardoned. In the first place I am extremely grateful to Allah for his favours and secondly I am very thankful for my wife and children for the spirit in which they reacted, each bringing forth a thousand rupees and giving it to me. Some of them

in the interest of their relatives immediately sent the jewellery to the market.

There was a very devoted friend of mine, Haji Jan Moham mad Peshawari who at the time was staying in Saharanpur. They all gave their jewellery to him for selling at the best price. He was a very trustworthy person and explained that there are two kinds of jewellery; one in which there is value but not much artistry and two, there are those pieces which may not have much value but are skillfully and artistically prepared. For example there may be forty rupees worth of gold but the artwork may be worth seventy rupees. In the sale of jewellery, the artwork attached to it is of very little value. Furthermore one quarter of the value is subtracted from the actual sum for possible depreciation due to fraud. In this way jewellery which is manufactured and costs about a hundred and fifty or two hundred will be sold for a mere forty or fifty rupees. He told me: "Therefore do not sell the jewellery."

Prior to this I had not had the chance of knowing so much about jewellery. I told Haji Saheb this and returned all such type of jewellery to the women folk and said: "This will be a surety upon my debts borrowed so none of you will be able to use it until I repay the debts." When I added all the expenses including that of Maulana Yusuf and Maulana Inamul Hasan it amounted to tweny seven thousand. Which was what I was required to borrow.

Therefore in Shabaan '74 Hijri I wrote letters to some of my friends telling them that I needed twenty seven thousand rupees, asking them how much they could assist me with and for how long. I told them: "At this date I do not need it immediately as I have no place to keep it. We will be leaving Saharanpur on 9th Shawaal. I shall take the promised sum

from you on the 8th Shawaal. At this stage I just want to know for the sake of budgeting how much I can depend upon, and for how long."

اَللّٰهُمَّ لااحصی ثناءً علیك

"Ya Allah I can never praise you properly."

Within three days the replies to my letters realised thirty-six thousand. The contents of my letter was only that which I stated above. Nothing more. In this also can the Grace of Allah be seen. At that time one of my friends sold a village belonging to him for 30,000 rupees and on the sale of that he also gave us some 'shireeni'. Another friend sold his orchard for ten thousand and he also fed me some 'shireeni'. I was under the impression that a large part of the required amount would come from them. But no, both replied that they could not spare a rupee. In spite of that I felt no disappointment at all.

Immediately a reprimandingthought came into my mind: "It serves you right. You put your hope on creatures instead of the Creator. This is your punishment."

But look at Allah's Miraculous wonders. Moulvy Naseer asked me also to send a letter to a certain person. But I told him: "Are you mad. What money has he got."

However Moulvy Saheb asked me quite a few times. Finally he himself took one of the letters and sent it to that friend of mine. Two replies came. One said: "I will reply tomorrow."

May Allah give Moulvy Saheb great reward. He bore all my scoldings with extreme patience. I had become very angry and said: "You have embarrassed that man and you have

embarrassed me too. Did I not tell you this poor man has n
money. The poor man felt embarrassed as he replied a
you have humiliated me too."

The next afternoon that same person came to my plac
with his own food to eat with me. He had a note of pap
which he gave me. In it was written: "I will be able to giv
you five thousand for a year without any difficulty. I ca
also give you ten thousand for a period of two years with
little bit of difficulty and fifteen thousand for three year
with a little bit more difficulty."

I accepted the first offer and said to him: "I will take the fi
thousand on the eigth Shawaal."

Another friend of mine (a young man) came to me and sai
"I have a thousand rupees about which my parents kno
nothing nor my wife. Whenever you say I will bring it. Do no
even worry abut when to return it. I also have no place to
keep it. After five or six years when I am independant, I wil
take it from you. At the moment I am still under the contro
of my father and from wherever I could earn something I us-
ed to collect it but now have no place to keep the money."

Another friend of mine told me in Ramadan: "You have wri
ten to many others but not to me."

I said: "But you hardly have anything to eat yourself."

We were friends and there was much informality betwee
us, therefore I asked: "So how could I ask you for a loan?"

He replied: 'I also have a thousand rupees which is hidden
from everyone else. I will bring it tomorrow morning."

I said: "No, I will take it on the 8th Shawaal. I have no place
to keep it.'

He replied: "During Ramadan there is a lot of reward for
spending please take it from me tomorrow because it is
still Ramadan. Then you may leave it with me as an
Amaanat (trust)."

I said: "Bring it with pleasure."

The next day he brought it and then took it to keep on my
behalf.

In the regard I am also very indebted to my friend the late
Haji Meer Aal Ali Saheb. He said to me: "For such a small
thing, what is the need for writing a letter? Twenty or
twenty-five thousand I will give of my own accord. You may
give it back whenever you are able to do so."

I thanked him very much and made duas for him and did not
take anything from him, telling him that my target sum had
been reached already. I also told him that as each ones
loan-tenure became due. I would take from him to pay
them. And that is what happened.

There is another man - Mutawalli Riyazul-Islam Kandhlawi
whom without thanking, I cannot go ahead. He wrote about
ten or twelve letters to me. "I have heard that your
daughters are going for haj and I desire that you should ac-
cept that I participate in a small share of this." I declined
his offer but he would not relent, and if I remember correct-
ly, he of his own accord gave two or three thousand as a
gift, which I divided between those going for haj - except
Maulana Yusuf and Maulana Inamul Hasan. Regarding
them, I wrote to him, that they will make their own ar-
rangements. If he wanted to do anything for them, he could
do so. May Allah reward Meer Ali Saheb and Mutawalli
Saheb very well for their kindness.

گفتگو آءین درویشی نبود ورنه باتو ماجراها داشتیم

Now, because this is of the past, telling such stories are of no value except to entertain. But possibly these stories from my youthful days have not been heard by some. Now for me, the telling of these stories are to explain Allah's favours upon me.

Dear friends,
Regarding this haj journey, Maulana Madani and his wife were also scheduled to travel to Mecca in the same boat, in which my daughters were booked with Maulana Yusuf and Maulana Inamul Hasan. After his return from haj Maulana Madani told me with considerable anguish: "It was only after having taken my place on the boat that I learned that you also had intentions of going for haj. If I had only had an idea of that, I would have taken you with me by force."

Maulana Madani's disappointment also filled me with disappointment. I was very happy to know of his feelings for me. If I had known, my intention would have become a more earnest one. Furthermore Ra-eesul Ahraar had also promised that he was coming to haj by air. I had had the intention of quietly going with him by air, but unfortunately circumstances did not allow it. Maulana Raipuri's health was so weak that for practically a whole month there was fear for his survival. After Maulana Yusuf's departure, I once sought Hazrat's permission to go to Nizamuddin for a night, in order to check the situation there. But Hazrat refused permission saying: "My health is so bad as you can see. If this night I should pass away, how will you be able to lead my Janaza Salaah?"

This was that time about which I wrote previously that daily I used to go to Bahut after the last lecture in the afternoon. I used to perform my Asr Salaah at the Kangro Wali Coti, where during his illness Hazrat was staying. Because I was going there daily, slept over till Fajr and returned in the

morning, the lorry drivers, Hindu and Muslim, all knew me and gave me much consideration. The buses did not stop at Bahut,bBut they used to go off their route to drop me off at Bahut and return quickly to their route to leave the other passengers. Sometimes the other passengers would make a lot of noise and complain and I used to feel embarrassed and even tried to appease the other passengers but to no avail.

I even tried to get the drivers not to give me this consideration but they only said: "What are they complaining? They are only arriving a minute or two later. You are going to perform salaah."

May Allah reward them all. Not only was Hazrat's illness the cause of putting off going anywhere. I also did not feel like mentioning my going for haj to Hazrat as that would have been a cause for anguish to him. Hazrat's illness was such a long one that the doctor, the late Barakat Ali suggested that Hazrat be brought to Saharanpur for treatment.

For a time he was resident in the guest-room of the old madressa on the advice of Dr Barakat Ali. At Eidul Adha he also peformed his Eid Salaah in the madressa. For this residence Hazrat by way of making a contribution to the madressa, paid a very high price for the rental of the guest-house room. This was a great lesson for all Hazrat's attendants.

I insisted that Hazrat's stay in the madressa was a necessity. The madressa derived much benefit from his presence there. Hazrat did not agree. He himself gave a contribution in the name of rental and even insisted that all guests should do so, because it was Hazrat's residence there, which made them also reside there. He especially insisted that the guests from Pakistan should make their contributions.

Look how much we have deviated from the original topic. I started off by mentioning my dislike of attending wedding functions and my enthusiasm to attend funerals.

e) I have always had a great dislike for attending marriages. In Kandhla I was the youngest of the family. Whenever a letter arrived from Kandhla inviting us to a wedding at the home of one of the elders of Kandhla, I would write upon it my extreme pleasure and after Thuhr I would show the card to Hazrat.

Hazrat used to have a special way of dealing with such matters. When any of his attendants brought such a letter to him or inform him of such an invitation, Hazrat would read the letter and ask: "What is your opinion?"

If the person showed pleasure and a need to attend, Hazrat would say: "Yes, it is advisable to attend. Go, attend and come back."

If Hazrat saw he was not too keen, then Hazrat would ask: "What are you going to do? If you go there will be some harm to me."

I have seen this kind of incident quite often. Thus whenever I used to put such a letter before him, he always used to ask me with much pleasure and with a big smile: "What is your opinion?"

I would normally answer: "A lot of time for Bazal would be lost. But the elders will become angry."

Then Hazrat will say: "Do not worry. I will write making an excuse on your behalf."

Thereafter Hazrat would call one of the others, normally

Haji Maqbool Saheb and dictate: "Should Zakarriya attend the wedding it will mean much inconvenience to me. I hope for my sake that you will excuse him for not attending."

If Hazrat himself had written making the excuse, nobody had any courage to complain. Generally Hazrat's letter and mine would reach at the same time.

I remember an interesting story in this regard. Brother Ikram Taee Saeed principle of madressa Solatya of Mecca, the father of the bride had fixed the Mahr of his daughter to be the Mahr Fatimi. However, the people of the Mohalla insisted that the Mahr should be ten thousand and not less than five thousand. Taee Saeed then said: "My daughter cannot be more valuable then Hazrat Fatima Radiallahu anha."

Thus the nikah was performed for the Fatimi Mahr. The people of the village were very angry over Maulana Saeed's decision and remained displeased with him for quite a while. They felt that it seemed as though the girl had become a burden upon him and for that reason he gave her away at a mahr of one hundred and twenty five rupees.

From Kandhla Bhai Ikram wrote me a letter in which he quoted three couplets of which I only remember the first:

میں نہیں جانتا قبلہ قبلی بات ہے صاف بھائی شبلی

"I do not know the whereabouts of the Qibla. But the facts are clear, brother Shibly."

Thereafter the couplets invite me to come with to eat pulao and korma etc. Then he said: "The marriage of Yamin has been fixed for the date. The wedding party will leave Kandhla early in the morning. I and another five persons (those

whose names were mentioned in connection with the Eid visit of my uncle and myself to Kandhla) have consulted together. It is our unanimous decision that should should you wish to accompany us on this journey, not even the biggest excuse will prevent you and keep you away. But if you do not want to attend, then any excuse will be sufficient and no one in this world will be able to provide an answer. It is our wish, our desire, our plea to you that for one night you visit us and do us a favour. If you do not accept our invitation, then the whole party consisting of about thirty or forty persons will leave from here early in the morning. The easy way for you is this: Our two carts will arrive at the station at the time the train arrives and we will take you and proceed straight from there to the village of Kerana."

I wrote back and I still remember my reply quite well: "You have written such a persuasive letter that I also desired to come. Inshallah, at the fixed time I will arrive at Kandhla station and proceed with you to Kerana."

And so the whole party left and arrived at Kerana near the time of Thuhr. We arrived at the time when the feasting was just ending. After eating, drinking tea and attending the actual nikah after Asr, the wedding party left for Kandhla. I had intended to stay only one night. Therefore, in the afternoon I decided to return. My father's uncle Maulana Ra-uful Hasan thereupon admonished me very badly, which I still remember quite well.

He said to me: "You will not leave from here today. You may leave tomorrow after the Walima feast is over."

I replied: "I came here after having taken leave from Hazrat for ond day only."

He said: "Do not worry about that. I will write to him."

I did not like this answer at all. It so happened that Yamin's elder brother, Professor Hafiz Muhammad Uthman who was a lecturer at Aligarh at a salary of twelve hundred rupees, could not attend the wedding because he could not obtain leave. Hence I said to Hazrat Mamun Saheb: "His own brother did not attend the wedding at all. You did not tell him anything."

Very angrily he retorted: "He had a valid excuse. He could not get leave of absence from the university."

Because I felt slighted at his scolding I replied: "Hazrat-ji that is no excuse. If he wanted he could have handed in his resignation and then he could have come. If there is an excuse, I have one, because what am I going to tell Hazrat?"

Thereupon my grand-uncle remained silent although he was very angry. I left from there at the last moment and arrived at the station just in time for the train. I purposely did not leave from there earlier so that he would not come to know and send someone to call me back. He was my father's maternal uncle and my late wife's father, and I truly loved him a lot, so much that is impossible for me to express. His kindness upon me was tremendous.

Upon remembering this story another comes to mind. If I should find the time after my residence in Aligarh, I will write a whole host of such stories.

The late Maulana Ra-uful Hasan (my father's uncle) and his late first wife who was my mother-in-law and his second wife used to live in Muzaffarnagar. They always invited me to come to visit them in Muzaffarnagar. I never had the chance to do so. May Allah pardon me and may He grant all three of them very high places in the hereafter.

Once my uncle wrote from Nizamuddin that a Tableeghi Ijtima was to be held at Jinjana and that he would arrive at a certain time at Shamli station by train. He invited me also to arrive at Shamli by train at a certain time. He would wait for me in Shamli, from where we would leave together for Jinjana.

Jinjana is actually the home-village of our fore-fathers and is also the home of Maulana Mohammad Shafee Qurayshi, the Ameer of the Tableeghi jamaat of Pakistan. It was as a result of his request that this ijtima was being held.

From Jinjana I was supposed to return to Saharanpur and uncle was to return to Delhi. He was to leave after Thuhr. I said to him: "Uncle; Ra-uful Hasan always invites me to come to Muzaffarnagar. Upto now I have not been able to go. If there is any possibility then I would like to go to Muzaffarnagar with the early morning train and with the two o'clock train from there to Saharanpur."

May Allah reward Qurayshi Saheb well. He organised a car for the two of us to Muzaffarnagar. My grand-uncle and his wife were overjoyed at our presence. It was a special favour upon them from out of the blue. There is no exaggeration in this statement. He immediately put before us sweetmeats from the market, salty snacks and sweets almost fifty of them. Seeing all this I felt that he had gone too far out of his way. I said in a rather stern voice: "Aunty, is it possible for anyone to eat so many things?"

She replied: "Bhai, for the very first time you are our guest. We did not get too much time to prepare anything special. I would have like to make some more things."

Food for our companions was sent outside to them. My uncle and I sat down and in each plate we had to dish out upto

five types of curry with two more plates waiting for each of us. Mamun Saheb put a morsel of food in his mouth, another in his hand, put his shoes on and went out.

I became worried that it may be because of something emanating from me that my uncle became angry with me. I remained sitting with a morsel of food in my hand and asked my aunt: "Why did uncle become angry?"

She replied: "Dear son, eat your food. He is not angry. Your uncle has one big museebat. When the mango season is over he suffers these bouts of starvation for eight or ten days on end. For eight days no mangoes are available in Muzaffarnagar at any price and he remains hungry. Even this morsel of food which he took, he certainly must have spit out as soon as he left the door. He will try to eat some chicken but he is not able to swallow it."

Hearing this I was very surprised. I was not very keen on eating mangoes in those days. In my opinion the only thing without which roti should not be eaten was meat.

We left and I arrived in Saharanpur with the four o'clock train. In those days I had no need to take any transport to the madressa, and never took any. As soon as I reached home Moulvy Naseer told me that a bucket of mangoes had arrived for me from Maleehabad. It has not been opened yet. In those days there were many students from Muzaffarnagar were studying in Mazahirul Uloom, thus while I was still standing there on the road, I sent someone to Darul Talaba to find out if any student was going to Muzaffarnagar and sent the mangoes to my uncle..

It so happened that a certain relation from Kandhla was a guest at uncle's place. He was an owner of a mango orchard and his mangoes were very famous. I do not know how many different types of mangoes he had in his or-

chard. I have heard that those mangoes I sent were
delicious that uncle had never before eaten such mango
neither had the Kandhlawi guests.

The following day this guest went back to Kandhla a
sent one of his employees with three to five hundred rupe
to me with a message: "Kindly purchase for this amo
mangoes of the type that you yesterday sent to Maula
Ra-uful Hasan. Buy them at any price and as many as yo
can and send it to me through this employee of mine."

I wrote a reply on that same note: "I do not know what kin
of mangoes they were. A certain incident took place i
Muzaffarnagar and on return here Moulvy Naseer told m
that a balti of mangoes had arrived. Without opening it,
sent it to Muzaffarnagar and do not know what kind the
were."

In my opinion this incident was not an important one and not of any sequence. I always used to go to Kandhla for one night in every six or eight months. In Kandhla there was always group alliances and the normal family squabbles among the elders, especially because of the 'museebat' of elections. Every time I went there we had to listen to the stories of who had a fight with who. We often had to listen to the explanations of both sides. However, uncle and myself had the habit of stopping by everyone's house for a minute or two, even if we only stopped for one night. Most relatives used to resent that we went to all relatives and although they never said so verbally, all they would say is: "You have come for such a short while and now you spend it in roaming about." Inside the house they used to become angry at the fact that while they have a disagreement with me, why do I still come to meet them? But seeing my uncle's and my manners, they would never have the courage to scold or reprimand us openly.

About eight months after the mango story I again visited Kandhla. According to my old habit I was again doing the rounds of the houses. With me was my respected brother Master Mahmoodul Hasan Kandhlawi and the two of us took a walk among the houses. When we came to the house of the person involved in the mango-story and greeted him, he, without greeting us back, turned his face away from us. When I pushed my hands towards him to shake his hands, he pulled his hands back. Mahmood, seeing this became so infuriated that his face became red. I went to sit down near him for a minute or two and then came away.

On the way back Bhai Mahmood said: "Unashamed, uncouth!! And still you will continue to go to him?"

I replied: "Yes, most certainly I will come again. That was his deed which he has done. I will come and that will be my deed. In the hadeeth we have been commanded صل من قطعك *"Join him who cuts himself off from you."*

I was worried and kept on thinking what could be the reason for this man's ill-behaviour? They were always fighting among themselves but this type of behaviour has never been show to me! Then I remembered the mango-story. I told Mahmood: "Bhai Mahmood, now I remember." I told him the mango-story and said to him: "This man is under a wrong impression. His mind finds it almost impossible to accept that a man can receive a parcel of mangoes and without opening it, send it as a present to another."

I had many brushes with this same person but it is Allah's special Grace that despite an initial bad relationship with me, he later became very close with me. This person was perhaps older than me but in the end he insisted on being

joined to me through bai'at. Later we had an exceedingly close relationship. He always used to write letters and send people to me. I always used to tell him on various occasions: "My two saintly Elders Maulana Madani and Maulana Raipuri are still alive. Furthermore, in political ideas Maulana Madani is of your political views. Whosoever of these two you should choose, I myself will take you to him for bai'at."

But he never agreed. He only insisted on bai'at with me. Yes whoever initially had bad relations with me, the end result was a relationship of love and devotion.

At this juncture about thirty or forty names came to mind who during my seventy years were initially in opposition to me, but towards the end became faithful friends with love and devotion. But I myself am empty. By remembering these friends, It will at least be a chance of making duah for them as well as eesaal-e-sawaab on their behalf. I therefore make a special request from all readers that they should all make duah for all those elders whose names are mentioned in this book and to make eesaal-e-sawaab for them. That will be a special favour to me.

CHAPTER TWO

My Practise Regarding Sorrowful Happenings and Marriage Functions.

The first and most important incident in my life is the death of my father which has already been mentioned. That very day my mother was overtaken by fever (may Allah enlighten her resting place and grant her the highest rank). After a few days it changed to chronic fever and ten months and a few days later she passed away on 25th Ramadan on the night of Laylatul Qadr and at the time of taraweeh. During

that Ramadan I was performing taraweeh in the masjid of Hakeem Ishaq. Hakeem Saheb was keen that the salaah should finish as quickly as possible as he was a sickly person. I also was keen to finish early because I wanted to go and stand behind Hazrat with the neyat of nafal in the Darul Talaba Masjid. The salaah in the masjid of Hakeem Ishaq commenced about half an hour before salaah in Darul Talaba. On the one side was my salaah speedily performed and on the other side Hazrat, in his quiet dignified approach, I used to finish my salaah and join Hazrat in the second or third raka'ah.

On the evening of my mother's demise there was no visible deterioration in her condition but at the time of iftar she insisted that we should all eat quickly. And when I reached Hakeem Ishaq's mosque he said to me: "Tonight you shall only recite half a para."

I asked: "But why?"

He scolded me: "Go away! Recite quickly."

As I finised taraweeh he said: "Do not go straight to Darul Talaba tonight. Go and see your mother first and then go there."

I had no idea that anything would happen, but when I reached home, I found my mother already at the last stage on her death bed. Only a few minutes later she passed away. I went to Darul Talaba and told Hazrat: "My mother has passed away."

The love that Hazrat had for me! There is none left who can now tell about it. When any of my small children passed away and according to our schedule I came to sit down for the writing of Bazal, Hazrat used to insist that I go home.

My reply would be: "What can I go and do there?"

My two close friends Moulvy Hakeem Ayoob and Moulvy Naseer were responsible for all domestic duties. I would say: "Hazrat, Ayoob and Naseer will bury them and then return. Through my going, there will be interference in the work on Bazal."

But very often on my plea he used to start dictating and then after dictating one or two lines, get up and say: "I do not want to dictate."

Anyway when I informed Hazrat of my mother's death, he remained dead quiet for about two minutes like one dumb struck. About two minutes later I said: "It is my wish that Hazrat should lead the janaza prayers, but you are in etikaaf."

He replied: "But to go out and relieve myself is in my power."

It was Hazrat's practice in Ramadan after taraweeh to sit with his attendants for about fifteen minutes and then to go and relieve himself at the toilet before returning into seclusion.

That night Hazrat did not get up to pass water. When I got home, ghusl had almost been completed. For kafan I did not over-elaborate. The kafan was very simple. There was some material in the house and the black chador which I always wore was wrapped over her.

Hazrat came out to pass water, performed wudoo and led the janaza salaah. Then he went back into the masjid. My friends and I went to the graveyard. My friends including the students prepared such a beautiful grave within half an

hour which is completely in accordance with the Sunnah. From the moment the janaza salaah to the moment of burial and till the time we reached home again only one and a quarter hours passed.

The next day I sent some letters to a few special people telling them of the death of my mother. There was no need to come for taziat in Ramadan. I asked them to make duah for her and eesaal-e-sawaab in their own places. I am sure that many people were quite pleased at this. Travel in Ramadan is difficult. Even my near relatives only came along after Ramadan was over.

3. The next in the domestic scene of misfortunes is the demise of my first wife, the maternal grandmother of Haroon, Zubayr and Shahid. She was my first wife. She died of retention of nifaas. Our last child Safiya was born on 24th Zil Qada 1355 Hijri near Maghrib time and from that time she suffered from incomplete expulsion of the after-birth. She died on Wednesday the 5th of Zil Haj 1355 Hijri between Maghrib and Esha time. The story of my marriage to her will appear later under marriages. The child born on this occasion lived for fifty-five days and was reared by the mother of Talha who at that time was not yet married to me. The on 21st Muharram 1356 Hijri she wen to join her mother in the hereafter to be buried near her. The next day as was my normal custom at such times I wrote letter to relatives and friends, telling that as much as they would have spent to come here for taziat should rather be spent as charity on behalf of the deceased.

There is a little story attached to the death of this wife. She was suffering from this incomplete expulsion of the after-birth, but I, inmindful one, knew nothing of it. Moulvy Ayoob Saheb was doing his best in organising treatment and taking advice from Elders.

Next to my house there was a lady doctor staying in house which today is called 'Ghara Boarding'. Her nam was Abbasia. She stayed in this house which belonged her and during the riots and upheavels of 1947 she went settle in Pakistan. (Before she left she emphatically sisted that I should take over her house for a ver reasonable price of five thousand rupees. May Allah rewar her well. I declined her offer saying: "Why should I be in volved with the 'Custodian' issue. The others like Moulv Naseer, etc., tried to persuade me to buy it. There would be a problem getting out of the legal implications over the issue of custodianship. But at that time practically the whole world had chosen an ascetic style of life, cut o from worldly lusts. I even looked upon my own house as worldly burden. Therefore I refused).

This lady doctor had a close relationship with my family She came to the house on many occasions, treating the pa tient with her own hands, applying the necessary medicines internally and giving injections.

On the day when my wife died, 4th Zil Haj 1356 Hijri, this lady doctor said: "My medicine has not been of any use I suggest that, either you allow me to remove the patient to the government hospital or to call nurses to come and treat her here. I will explain the sickness to them so that they can bring the required medicines."

We chose the second option. Two nurses were called and they made a thorough examination in consultation with Dr Abbasia and with me and the patient. Then they withdrew to one side so that the patient could not hear and said: "If after this injection the patient remains alive for six more hours there will be hope, otherwise this will be the end."

This put me into a great state of worry and sorrow. After

Maghrib salaah, contrary to my habit, I went to sit down by the side of the patient. She asked: "Why do you take the trouble? Go and do your work."

I replied:,"This is no trouble. I will go after a short while."

Perhaps it was because of my extraordinary visit to her that she must have become suspicious. She said: "Arrange for my kafan."

With a smile I said: "That will only come afterwards. Not before."

She said: "Tell me, why did you arrange the marriages of our daughters of your own accord without even telling me?"

(She was refering to the marriages of our daughters to Maulana Yusuf Saheb and Maulana Inamul Hasan, which will be explained later Inshallah).

She asked me that question saying: "At the time of sending them off, please do give them some jewellery and clothing. Do not let them go off empty-handed."

I replied: "La howla wala qoowata..."

Thrice I recited this loudly and said to her: "O bondsmaid of Allah, do not worry about such trivialities at the time of ill-ness. Tobah, tobah."

She replied: "Alright, recite something for me to hear."

I said: "That surely is something useful."

Because I feared that she may have been affected by some jinns, I recited first Surah Jinn and as I afterwards read

Surah Yaseen, her breath became less and less and before I could finish Yaseen she was gone.

Her funeral preparations were made that same night. After Fajr salaah Hazrat Raipuri, who was present at the time performed the janaza salaah and within an hour she was buried. Hazrat Raipuri accompanied the janaza to the graveyard. I can still clearly see the scene at the graveyard and thereafter.

Many guests had gathered. I told Maulana Naseer: "Living and dying is a daily thing. Look, Hazrat did not drink tea. Prepare tea for about twenty five or thirty people. Quickly. And keep water boiling for as long as the guests keep coming."

I also sent a note to the kitchen asking them to prepare two pots of puloa. Hazrat Raipuri said: "Here by Hazrat's place the door of sorrow and sadness never opens. It seems even this misfortune has become a festival."

As soon as my wife died, I sent an urgent telegram by night to her father in Muzaffarnagar — Maulana Ra-uful Hasan — asking him to come immediately. He became very worried and arrived before Fajr salaah. I can still remember how I envied him and I gave him lots of duahs then and afterwards. On the way back from the graveyard he told my late uncle Maulana Ilyas: "Zakariya is still a young man. Do not delay in arranging his second marriage as soon as possible. Make arrangements soon and let me know. I myself will make an effort to get him married where you decide."

After the death of my wife I had decided that, in view of my academic involvement, not remarry as that could cause interference. There were offers of marriage from twenty five or thirty places of high respect. Offers were also made from areas of deeply religious as well as worldly connections. Some people even persuaded my two Sheikhs, Maulana Madani and Maulana Raipuri to use their good influences with me.

Once Hazrat Raipuri arrived at the time of Fajr and said to me: "I have been forced to come here by a certain person. I did explain to this person that you have no intention of getting married again. But he practically touched my feet in trying to force me to offer his daughter in marriage to you. The father is an owner of many properties. And if you should accept, he will transfer all that to you, if you so wish, or to the name of the daughter."

I said: "Hazrat you are aware of the fact that I have no intention of remarriage."

He replied: "Yes, I have been aware of that. For this reason I have declined the offer. But the man was very persistant and for this reason I have now come to you."

The engagement of my cousin, Talha's mother, had already been fixed and arrangements were being made for the marriage. Hafiz Muhammad Hussain of Ujrara, who is one of Hazrat Gangohi's special attendants and my Hazrat's listener to his Quran in Ramadan, was a close friend of my uncle Maulana Mohammad Ilyas and he often used to go to Delhi and stay there for months. My uncle told him at some time in the past that he was looking for a religious minded husband for his daughter, the sister of Maulana Yusuf. After the death of my wife Hazif Saheb sent him a message from Ujrara: "The religious minded pious one you seek is

now not married. Go and let him get married to Yusuf's sister."

Prior to that my uncle had no intention of doing that as the daughter had already been engaged to someone somewhere else. On receiving this message my uncle went straight from Delhi to Kandhla and visited the father of the indended bridegroom asking him: "I had already agreed to give my daughter in marriage to your son. But the misfortune that befell my nephew, Zakariya, has made me come to you with this request to allow me to let my daughter be married to him, rather than to your son. If you should agree to this you would have done me a great favour. After all he is your child too."

When this man heard my uncle's plea he became emotional and said: "It has always been my desire that through marriage my family should also become connected with the family and off-spring of Maulana Ismail (my grandfather) but the necessity which you had mentioned, is also my responsibility and even more so. I agree."

Thereafter my uncle came to me and informed me of his desire. I told him: "Hazrat you are aware of the fact that I am not interested in getting married again. But if that should be your command, then I do not refuse. Proceed and perform the nikah."

Uncle answered: "No, not now. I have some work to do. It can be done a couple of days later."

I asked: "How long does it take to perform a nikah? Three or four minutes only. Furthermore, the girl is present here. Perform the nikah."

Uncle replied: "No not now. I have not asked the girl yet.

She does not even know of the alteration of her husband to be. I have intended to first of all settle the matter between the intended father-in-law and yourself before talking to Yusuf's mother and sister.

I agreed with that. The interesting story about this marriage will come up again in the discussion on marriages. At this stage I was discussing taziat.

Out of this marriage one boy Talha's elder brother was born. He was born in Nizamuddin and died there a few months later. I did not even have the chance of seeing him. (I just had to write about his death at this stage. I received the news of his death from a card sent by my uncle. The mail arrived at 9 o'clock and I was busy with the writing of Bazal while Hazrat was dictating. At that time Hazrat was just having a quick look through the mail to find out if there was not perhaps an urgent letter that needed immediate attention. I placed the card which came from my uncle on one side. When he had finished I put uncle's card in front of him on his desk and continued writing.

He read it and in a stuttering voice dictated one or two sentences which he could not complete. Then, standing up to leave he said: "I do not want to dictate anymore."

At that time I used to continue my work in the library after Hazrat left. I would busy myself in writing the 'Shazaraat' about which I spoke previously. From there I used to hurry to eat either before Zuhr or afterwards and then go to the classroom to teach or attended to Hazrat's mail.

After Zuhr I sent a card home. I did not know the sex of the child, whether it cried or not. The next day a letter arrived from Maulana Yusuf Saheb, full of sorrow, sadness and anguish and wherein he expressed his extreme sorrow. I

answered it in a very light hearted manner. At that time m time for replying letters started from twelve o'clock at nigh so that whatever time went into it could be cut off fro sleeping time, and so that the writing of letters do not le working time get lost. I wrote a long light hearted letter o admonition to Maulana Yusuf. I still remember that i started with this couplet:

ابتدا عشق ہے روتا ہے کیا ۔ آگے آگے دیکھ تو ہوتا ہے کیا

"At first there's love so why this wailing?
Look ahead and see what happens next."

I do not remember the first part of the second couplet. M uncle read the letter and sent me a stern reply. He sai among other things: "Never write such letters in the face o misfortunes, from which the impression is given of courage against calamities and lack of feeling."

He scolded me quite severely but I have always been guilty of indiscretions against my Elders. I wrote back to uncle telling him that Imam Bukhary had started two chapters in his Book. The first one:

باب جلس عند المصيبة يعرف فيه الحزن

"Chapter: Regarding him who sits at a time of misfortune from which is seen his sorrow."

The second one:

باب من لم يظهر حزنه عند المصيبة

"Chapter: Regarding him whose sorrow is not shown at times of misfortune."

In this second chapter he quoted a hadeeth of Hazrat Anas Radiallahu Aṇhu's mother whose small child was very ill. When the child died, the father asked how the child was. The mother replied: "The child is comfortable." She prepared the clothing and food for eating and applied fragrant scents (according to various reports). The husband believed she was telling the truth, ate his food and even had intercourse with her. When the husband went to perform Fajr salaah, the wife said to him that the child had died and should be buried after salaah. That morning after salaah the husband told the story to Rasulullah Sallallahu Alayhi Wasallam.

Rasulullah Sallallahu Alayhi Wasallam asked: "Did she also have sexual intercourse with you?"

The man answered in the affirmative. Then Rasulullah Sallallahu Alayhi Wasallam said: "Allah will grant you blessings in this night."

Rasulullah Sallallahu Alayhi Wasallam prayed for barakat for him. From that night's union, a son, Abdallah, was born from whom nine sons were born, all of whom became Hafiz of the Quran.

This is the gist of what I wrote to my uncle. He wrote back: "The first chapter deals with Rasulullah Sallallahu Alayhi Wasallam's own action and the second one deals with the act of a Sahabi."

I replied: "In the first hadeeth Rasulullah Sallallahu Alayhi Wasallam's action was for the sake of sympathy with the Ummat."

THis is what my Sheikh had acted upon because he rose up after reading the letter and said: "I do not want to dictate anymore..."

And in the second hadeeth Rasulullah Sallallahu Alayhi Wasallam made a duah for blessings. Thereafter uncle again wrote me a letter of reprimand. (May Allah grant him a high place in the hereafter). After the death of my father he alone took charge of my tarbiat. I desired to answer it in another card, but I feared that may again displease him. Very often, for the sake of my tarbiat he became angry at simple or minor things. In such cases no one had the guts or courage to cross question him. However, occasionally Hazrat Raipuri, used to ask him when they were alone: "But Hazrat, why do you become so enraged? That was not something over which you should become so enraged."

Then he would answer: "But after all is said and done, am I not his uncle?"

From my first wife twelve children were born. Four sons died while still drinking mild and there were eight girls of whom three died in childhood and two after marriage.

The misfortunes concerned with my Elders are many indeed, for example the death of Hazrat Gangohi and his most prominent Khalifas. But at this stage I am writing about misfortunes in our family.

When my uncle, Maulana Mohammad Ilyas passed away on Thursday 21st Rajab 1363 Hijri (13th July 1944) at the time of the azaan for Fajr salaah, I was present in Nizamuddin.

At the time of uncle's death I wrote a letter to Hazrat Nazim Saheb, Maulana Abdur Rahman Saheb and Maulana Asadullah Saheb in which I exhorted them not to burden themselves by coming to Delhi. I myself would return to Saharanpur the day after. I purposely wrote this last sentence because if they knew that I was returning none of them would come and so it happened.

I had my famous letter placed on the madressa board advising all not to come to Delhi for 'taziat' etc. Letters (short notes and detailed letters) were sent to various people all over the Islamic world telling them that to come to Nizamuddin for 'taziat' would be mere convention. "The actual 'taziat' would be to continue uncle's work and to assist in it." From this note, Alhamdulillah, much beneficial results were received. So many jamaats started setting forth as never set forth in Hazrat's lifetime.

5. Of the two daughters who passed away after marriage, one was my eldest daughter, the mother of Haroon. I have refered to her death previously in several risalas written by me. For quite a few years she was suffering from chronic fever and died on 29th Showaal 1366 Hijri corresponding to 15th September 1947, while she was performing her Maghrib salaah by sign movements. She died in sujood.

6. The other daughter Shakira died on Monday 14th Rajab 1369 Hijri (1st May 1950). She also suffered from chronic fever after much sorrow. But Allah gave her such ability to suffer with patience that not once did she ever tell any sister of her sorrow and heartsore. At all times did she praise and thank Allah and she was worth her name — Shakira.

During the misfortune that befell her and led to her demise, she started to teach children to recite the Quran and remained busy with it throughout the day. Even while she was sick, she use to lie down and teach the children with great care.

It was a mere coincidence that Maulana Yusuf came to Saharanpur and I went with him to the house. She requested that Surah Yaseen be recited. Maulana Yusuf recited. When he reached the verse:

"Peace, a word from the Merciful Lord...." it seemed as if ecstatic emotion overtook Maulana Yusuf. He repeated the verse three times and as he recited it the third time, my daughter's soul left her body.

I did not give much importance to the death of this daughter of mine. She was still very young, and she was not really known very well. But I was greatly surprised when within two weeks over two hundred postcards reached me. Although the words were different, the theme and topic was one: "We have come to know of the death of your daughter from so and so. My heart is very restless to be there with you. But because of knowing your wishes on such occasions, instead of spending so much on trainfare to come there for two days, we have managed to recite so much tilawat. We write this letter to inform you of our having made sadaqa and eesaale sawaab on her behalf."

How great is Allah's favour! I was so pleased at the actions of these consolers that the great sorrow at the loss of my child was greatly lessened.

It had been my practice since the death of my father and thereafter on the death of my mother, wife and uncle to write letters to many friends, relatives and well wishers. Hence this had become well known. Maulana Izaz Ali Saheb was travelling from Deoband to Shahjehanpur to an ijtima. When he arrived at Saharanpur station he came to know of this daughter's death. He wasted the ticket, sent a telegram from the station to the ijtima organisers that he could not attend the gathering and came to me. It was afternoon. I was lying on the verandah without any covering sheet or matress. (Between the two of us there was such informality and friendship. Later we became so close that he would come here train every Friday morning at 9, join us for lunch and return to Deoband by the four o'clock train).

While he was still coming towards me I asked him: "Maulana, where are you coming from?"

He replied: "I was going to Shahjehanpur and at the station I came to know of your misfortune."

I said: "Maulana, you have done something great. You should have gone to the jalsa and should have asked the people to make du'aa for her forgiveness. And you could have granted the reward of your attending the jalsa to the deceased. Then imagine how joyful my heart would have been!"

Saying this I told him to lie down. Up to then we were talking while he was standing. He layed down. Then I told him in detail of my practice at times of bereavements and my own law in this regard, which had been in practice since the death of my father.

He said: "That law is very valuable and precious but if only people would carry it out! Then there would be a great treasure for the departing one as well as a treasure for those who remain behind."

I said to him: "But it is especially necessary that at least people like yourself should propagate these things. And in future, please do not make any effort to come. Please act upon this principle of mine."

Thereafter I sent him off to Shahjehanpur by force. He left with the twelve o'clock train.

At the death of this daughter I was very sad because she had to suffer so much. But there was also joy through the

large number of letters informing me of sadaqah and eesaal-e-sawaab on her behalf. Leaving aside the death of Elders, I did not receive any such amount of letters on the occasion of the death of any other family member. This must have been from Allah's side.

The third day thereafter Hazrat Madani and his wife arrived early in the morning. In a voice feigning ignorance. I asked "Hazrat, what brings you here today?"

In a voice almost scolding me Hazrat said: "And you did not even inform me?"

I replied: "Hazrat, it was not such an important thing. These things continue to happen."

Hazrat Madani said: "I came to know at twelve o'clock at night. And I wanted to come immediately with the first train. My wife insisted that she also wanted to come. At another time that would have been difficult. Therefore, we decided to come first thing in the morning."

I said: "Hazrat if you had remained there and made dua for her soul and made eesaale sawaab it would have been of more value. Or you could have organised a Bukhary khatam for today for the eesaale sawaab of the deceased."

I do not remember his exact reply but these words I do remember "My coming did not eliminate that. This will happen and that will happen."

The marriage of this daughter was also a nice story. If I remember, I will tell it somewhere.

The next important event among the misfortunes which befell me is the death of Maulana Yusuf Saheb (may Allah

enlighten his grave and raise his rank). The details of his death have already been told in detail in books and newspapers. I only wish to mention some of these details which were connected with me.

On Friday the 29th Zil Qada 1384 Hijri (2nd April 1965) we received news of the intended arrival of Maulana Yusuf Saheb in Saharanpur. But that very same morning a telegram arrived telling of his illness. I became very angry at my Pakistani brothers because this is what they continuously do in the case of Maulana Yusuf and especially Hazrat Raipuri. Just at the time when they are expected to arrive, a telegram would arrive to tell us of their illness. This would mean that his return is again postponed and delayed for another week or ten days. And it was nothing for them to delay Hazrat Raipuri for up to eight months.

I did not believe that Maulana Yusuf was indeed sick. Having performed my Jumua salaah I took my lunch and went to lie down with the intention of sleeping. Af four o'clock Talha came to wake me up with the news that a man sent by Sabri Saheb had brought the news that a telephone call was received from Lahore. Maulana Yusuf had passed away!

For death there is no specefic time and for it to occur is not a surprising thing. I got up, made wudoo and went to sit in the madressa masjid. I started performing salaah. As soon as Talha's news reached me, a large crowd started gathering around, because I was always terrified of having to answer useless questions like: "What happened?" "What sickness did he have?" When did it happen?" "Who brought the news?" etc. I resented having to be asked such questions as this time was a very precious time when a person becomes cut off from this world and joined in communion with Allah. To perform tilawat, zikr and to meditate at such moments is of great value.

The crowd became bigger and the masjid, madressa and the whole streed were filling with people. I did not terminate my salaah right up to the takbeer for the commencement of Asr Salaah. Then I went home, but by that time the news had already reached there. (May Allah reward all my children very well. May He guide them to all that pleases Him and protect them against all that displeases). They had all become accustomed to a line of action for such times. At such moments they all get busy with tilawat or tasbeeh. And when anyone arrived they would either put an extra tasbeeh in front of that person or hand over the one in hand and continue making tasbeeh without it.

From the door I said in a stuttering voice: "You have all heard of this great bereavement. Remain busy with your good works. I will come to you after Esha. Up to then remain busy with whatever ibadat you are making."

As I went out of the house towards the madressa the crowd was very dense. In a crying voice I said to them: "I have to go and sit down to recite something which is very necessary. You people can sit down here in the masjid. Sit here, sit in the madressa, and have a nice conversation! When are you to get such free time again?"

They heard and understood my meaning and dispersed. I went to sit down in the masjid, but even the voices of those talking outside reached me. About half an hour after Asr Talha came along with another man from Sabri Saheb and came to inform me of another telephone call. They said there is a very big argument over where Maulana Yusuf was to be buried. Hafiz Siddeeq, the Indian brothers and the Mewatis were adamant that Hazratji's body should be brought to Delhi for burial. On the other hand the local brothers (in Lahore) wanted him to be buried there. The final verdict was left to me to decide. I did not have any idea

as to how his corpse and coffin were to reach Delhi. At the time of the death of Maulana Raipuri in Pakistan, I had been made to believe that there was no way of bringing the corpse to Raipur. And yet Hazrat had expressed his desire to be buried in Raipur, and had taken a promise to that effect from his attendants, especially from his nephew, Maulana Abdul Jaleel. He had said in front of all that his burial in Raipur should not be prevented.

Later when I asked those attendants and mureeds why Hazrat's request was not carried out, and why he was buried in Pakistan, they told me that there was no way of bringing the body back.

In very clear terms and with much conviction they wrote back to me that for the following reasons, it was not possible:

a. It would be necessary to acquire the permission of the relevant authorities (of both India and Pakistan);
b. It would require the permission of doctors and health authorities;
c. It would be necessary before transporting the body, to inject a special chemical substance into the brain, the shoulders, the two sides of the neck, the breast and thighs, after making the necessary openings.
d. In spite of all these precautions it will not be possible for the body to reach Raipur without giving of a smell.

At that time I considered all these reports to be true. I knew that among Hazrat's attendants there were numerous men of influence, counsellers, officers and doctors who would know the situation. Moreover they all knew of Hazrat's desire of where he wanted to be buried. And yet his janaza could not be transported! I had no idea of its being possible and in the case of Maulana Yusuf too I had no idea that it could be done.

I thereupon sent a message to Hafiz Siddeeq, against my own opinion, that: "If there is any possibility of the corpse being brought to Nizamuddin, then by all means that will be preferable, otherwise bury him in the madressa at Raiwind."

Great indeed was my surprise when at eight o'clock that evening a third telephone call came through informing us that the funeral bier was ready to be transported to Delhi by air. It would leave Lahore at 11 p.m. and arrive in Delhi at 1 a.m. At that time I stopped thinking about Maulana Yusuf and was immersed in pondering over Maulana Raipuri's affair, that in spite of his intense desire, in spite of his attendants love and devotion, they still failed to do the same for him.

As promised I went home after Esha and found Haroon and Babu Ayaz having arrived by car. In Nizamuddin they had only received scanty news of the death with no further details at Asr time.

I asked Haroon: "What are you doing here? The corpse will be arriving in Delhi soon."

But I understood this was Allah's way of sending a car for me to go to Delhi, othewise there would have been no way in which I could have reached Delhi. I asked Haroon to have something to eat, but he said he had already eaten after Jumua. I told them to first perform Esha salaah and in the meantime tea will be ready. They performed Esha hastily and tea was quickly prepared. We left Saharanpur at 11 o'clock and reached Nizamuddin at 3 a.m. The road was quite empty and we enjoyed the roar of the car's engine as we sped along. At three places we found the booms over railway lines closed. At the first one at Rurky they closed it off well in advance of the train's crossing. We begged the attendant to let us cross as the train was still a long way off

but to no avail, with the result that we had to wait almost half an hour.

When we arrived in Delhi we came to know that the arrival of the corpse had also been delayed somewhat and that it arrived at home in Nizamuddin a little before us. The rest of the details have already been published in booklets and in the newspapers. But what I must state is that in spite of the persistant request for people not to come for taziat, a special plea was made by the Markaz people and myself for people to come, that my previous principle in this regard went overboard. But this calling of people for taziat was even more effective and beneficial than my previous principle, because thousands came along daily and they were made into jamaats, and sent out in the path of Allah for the eesaale sawaab of Maulana Yusuf Saheb.

During that day there was such a lot of activity that there was hardly any time for talking. On the second day Maulana Inamul Hasan said to me: "It was through your advice that the body was brought here. During the argument over Hazrat Raipuri's janaza, as to where he should be buried, Maulana Yusuf Saheb always used to tell me on various occasions: Do not remove my corpse to any place. If I should die on the train, then take me off at the next station and bury me there. Do not even move me to the place to where I had purchased a ticket."

I said to him: "My dear man, when the deceased had given you this 'wasiyat' why did you not act upon it. Why did you not carry it out?"

Maulana Inamul Hasan replied: "The situation was so fraught with excitement and riot and the possibility was such that a tremendous disturbance could be caused. But when your name was mentioned all became quiet. The peo-

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But I understood this was Allah's way of sending a car for me to go to Delhi, othewise there would have been no way in which I could have reached Delhi. I asked Haroon to have something to eat, but he said he had already eaten after Jumua. I told them to first perform Esha salaah and in the meantime tea will be ready. They performed Esha hastily and tea was quickly prepared. We left Saharanpur at 11 o'clock and reached Nizamuddin at 3 a.m. The road was quite empty and we enjoyed the roar of the car's engine as we sped along. At three places we found the booms over railway lines closed. At the first one at Rurky they closed it off well in advance of the train's crossing. We begged the attendant to let us cross as the train was still a long way off

but to no avail, with the result that we had to wait almost half an hour.

When we arrived in Delhi we came to know that the arrival of the corpse had also been delayed somewhat and that it arrived at home in Nizamuddin a little before us. The rest of the details have already been published in booklets and in the newspapers. But what I must state is that in spite of the persistant request for people not to come for taziat, a special plea was made by the Markaz people and myself for people to come, that my previous principle in this regard went overboard. But this calling of people for taziat was even more effective and beneficial than my previous principle, because thousands came along daily and they were made into jamaats, and sent out in the path of Allah for the eesaale sawaab of Maulana Yusuf Saheb.

During that day there was such a lot of activity that there was hardly any time for talking. On the second day Maulana Inamul Hasan said to me: "It was through your advice that the body was brought here. During the argument over Hazrat Raipuri's janaza, as to where he should be buried, Maulana Yusuf Saheb always used to tell me on various occasions: Do not remove my corpse to any place. If I should die on the train, then take me off at the next station and bury me there. Do not even move me to the place to where I had purchased a ticket."

I said to him: "My dear man, when the deceased had given you this 'wasiyat' why did you not act upon it. Why did you not carry it out?"

Maulana Inamul Hasan replied: "The situation was so fraught with excitement and riot and the possibility was such that a tremendous disturbance could be caused. But when your name was mentioned all became quiet. The peo-

ple of Lahore were adament that Maulana should be buried in the graveyard of Maulana Ahmad Ali. The tableegh brothers wanted him buried in Raiwind. And the Mewati and Indian brothers insisted that he should be brought back to Delhi, because they felt if that was not done we would have a riot here in Delhi. When your name was mentioned all three parties remained silent. Hafiz Siddeeq said that they would never be able to act contrary to your order."

I said: "But then, the least you should have done was to inform me of Maulana Yusuf's 'wasiyat' by phone. I did not know of that. Had I known I would never have called for the janaza to be brought here."

In these seventy four years of mine, I have seen a lot, heard a lot. A long story can still be told with lots of warning and lessons.

It set me thinking deeply about the wonders created by Allah.

In the previous pages I have refered to those misfortunes in our family circle concerning people with whom I had close connections. In the misfortunes of the demise of Elders too, there are wonderful signs of Allah's qudrat.

The Elders

1. In this regard the first death of one of the Akabir I have witnessed was the death of Hazrat Gangohi (may Allah fill his resting place with noor and raise his rank). He died on the 8th (or 9th) of Jamadul Thani 1323 Hijri (11th August 1905). It was on Friday around the time of Chaasht.

The scene is still fresh in my memory. He was buried after

Jumua. From the time of his death till the burial, there was so much weeping and wailing but without exaggeration, it was in such silence that one could not hear another person nor even the voice of an animal could be heard. Such silence was there that even those who recited the Quran did so without voice. Even those who read by heart and sat in the mosque reading, did so in utter silence. It seemed as if voices were down. Even if one asked someone else a question, he would after one minute receive a reply by sign language. My father, who used to perform the salaah during Hazrat's illness performed the Jumua salaah. Sheikhul Hind Maulana Mahmoodul Hasan on request by Hazrat's son performed the janaza salaah in a breaking voice filled with emotion.

All Hazrat's most prominent Khalifas were present. Hazrat's son was asked who was to perform the salatul janaza. He said: "Maulana Mahmood will perform it." I was a mere child at the time and quietly went along to the graveyard but everywhere I was sent away. All along the way some devoted ones would say to me: "Go away, go back."

I could not reach the graveyard as so many were the mourners that for a mile on all sides the graveyard was encircled. I can still remember that scene, even to this day.

2. Thereafter on the 26th Rabee-al-Thani 1337 Hijri I saw the janaza of Hazrat Shah Abdul Raheem Raipuri in Pelwan. One night before Hazrat Maulana Khalil Ahmad Saheb had a dream wherein he saw the moon being eclipsed. In a very restless state he got up from his bed.

His wife asked: "What is the matter?"

He replied that he had seen this dream: "Maulana

Mahmood is presently in Malta and Maulana Abdul Raheem has been sick for quite a time. May Allah protect..."

Early in the morning Hazrat decided to go to Pelwan. The dream as I remember it is as quoted above. In 'Tazkira-e-Khaleel page 267 it is given with slight difference.

The village of Pelwan was one which Shah Zahid had purchased. It was situated in a very beautiful surrounding and there were a few cottages built by the English from whom he had bought it and it had a wonderful atmosphere.

Due to an invitation from Shah Zahid, Hazrat Raipuri came here for a few months for a change of weather during his illness. Here he passed away and from there the janaza was brought to Raipur. Hazrat Saharanpuri arrived early in the morning after the death had occured the previous night. The news only reached Saharanpur the evening of the next day.

At that time we were having the half yearly examinations. In those days examination time was such a strict and stringent affair that not a single student or employee of the madressa could get permission to absent himself, not even the office staff or fund collectors. If any of the collectors were not far away they too had to return to the madressa. Even the library and the finances office were closed during the mornings.

I asked Maulana Inayat Ilahi the mohtamim of the madressa for permission to go to Pelwan. May Allah grant Mohtamim Saheb very high rank in the hereafter. He gave permission. He was always very kind to me and allowed me to go, telling me to leave quietly, and to see that Maulana Thabit Ali does not see me leave. I got up quietly but I do

not know from where Maulana Thabit Ali saw me. By then he had also heard the news of Hazrat's death. Maybe it was because he knew of me and my father's connections with Hazrat that he had an idea, that I may be leaving for Pelwan.

He started shouting: "Where is he going?"

I walked fast up to the steps leading to the old Darul Talaba, but from there I ran full speed out of the madressa for fear that he may send someone after me to bring me back by force.

Mohtamim Saheb turned his face in another direction. This was the first day of the examinations. The examination papers were being placed in piles. He purposely turned his attention to that and got involved while Maulana Thabit Ali was making noise.

I did not have any money on me but I purposely avoided going home for fear that Maulana would send someone to intercept me. I hoped meeting some acquaintance from whom I could borrow a few paises for the tanga up to Bahut. No buses were going in those days and the tangas only went up to Bahut. Arriving at the tanga stand I met a person from whom I borrowed four annas and for fear of Maulana Thabit Ali sat down in the tanga to reach the outskirts of Saharanpur. All the while I was reading: "Ya Rabbi Sallim, Rabbi Sallim." (Lord, keep me safe).

Later when I left Bahut in the direction of Pelwan, I saw the janaza coming along, and I followed the janaza up to Raipur. Hazrat Maulana Khalil performed the janaza salaah. After the salaah, I immediately started back towards Bahut on foot in fear of Maulana Thabit Ali. There I met many friends whom I knew and borrowed some money

from them and finally arrived back home that night. Hazrat arrived the next day.

3. Then I saw the funeral of Hazrat Sheikhul Hind. Look at Allah's ways. I have only had a few chances of being present in Hazrat Sheikhul Hind's presence and yet I was privileged to have joined in his funeral preparations, kafan and burial. Then there is my great benefactor, Sheikhul Islam Maulana Madani who had been Hazrat's companion everywhere, on travel, at home, in Malta's jail and never left him. Maulana Madani leaves his side for one day and could not be present at his funeral and burial!! What a lesson!

A debate had been organised in Amroha between the Sunnis and the Shias. Posters had been put up everywhere and newspapers had already given it a lot of prominence. From Luckhnow Maulana Abdul Shakoor came and from Saharanpur my Hazrat. Both were well known for their debating skills on this topic. When the Shias knew of the arrival of these two stalwarts, they tried their utmost to avoid the debate, hoping that it would be put off on request by the Sunnis. Hence they sent a person to Delhi to call Maulana Mohammad Ali Jowhar who for 24 hours gave lectures in various gatherings against the holding of the debate, stressing the need for mutual understanding and co-operation.

This was the first time in my life that I had seen Maulana Mohammad Ali Jowhar. I do not remember seeing him again thereafter. I told him: "For a long time I have been longing to meet you."

I hoped that even though he did not know me, he would give me a minute or two of his time. But he was very angry at what Maulana Abdul Shakoor and I had organised. Hence in an angry tone he said: "Call off this thing and we shall meet."

For a whole day the argument continued about the debate. On the second day 14th Rabee-ul-Owal 1339 Hijri my Hazrat sent me with a note to Hazrat Sheikhul Hind in which was written:. "The situation over here is like this..... For the Sunnis it is on no account advisable to postpone the debate or to put it off. Please send me an urgent note saying that the debate must go on and not be postponed."

With this short note I left Amroha for Delhi when I reached the station, I met a few persons who greeted me. I asked them for the reason of their coming to the station and they replied: "Hazrat Sheikhul-Islam is coming by train enroute to Calcutta. We have come to meet him here at Amroha station."

I had no pencil nor paper with me. I picked up a piece of paper from the station and a piece of coal and wrote a note to my Hazrat: "Maulana Madani is arriving enroute to Calcutta. Make him get off there (in Amroha)."

I gave the note to those persons to give to Hazrat Maulana Khaleel and I left for Delhi. Hazrat sent a man to the station requesting Maulana Madani to get off the train. Although Maulana Madani had a ticket for Calcutta, and his luggage with him, he immediately alighted at Amroha. The manner in which I have seen Maulana Madani answering the requests of Elders, I have not seen in anyone else. No matter how much it was against his own opinions, he always bent his head in front of their orders. In those lectures he advised both parties that this was not a time for inflaming the emotions of people and for polarisation. At this time it is of the utmost necessity even to have reconciliation and mutual understanding between Muslims and non-Muslims, instead of getting involved in arguments and fights.

I reached Hazrat Sheikhul Hind's residence in Delhi near

Maghrib time. At that time Hazrat Sheikhul Hind was seriously ill, so ill that there was no time to present the note to him. He passed away the next morning. Telephone calls were made to all places.

Telegrams addressed to Maulana Madani were sent to various stations around Calcutta, to places where according to the opinion of people the train must have reached. I told them to send a telegram to Amroha as well. All of them looked upon me as being a fool, for this suggestion. They thought I wanted to send a telegram to Hazrat Saharanpur care of Maulana Madani. They wanted to know what connection there was between Maulana Madani and Amroha. I said: "Just send a telegram in case he may be there."

Maulana Mufti Kifayatullah, the president of the Jamiatul Ulema (may Allah grant him very high rank), although I was in opposition to his politics, was very kind to me. He used to treat my views and suggestions with a lot of respect and dignity. In many religious and political questions he used to qoute my views with respect although they differed from his. He would say:. "Some sincere scholars are of this opinion. I believe..." Such kind of words were even used in his pamphlets. There are many occasions when he quoted my views respectfully although they opposed his views.

On this occasion, seeing my insistance on a telegram to Amroha and the other people's refusal, he said: "When this man repeatedly asked for a telegram to Amroha as well, what objection have you got against one more telegram?"

The telegram was sent. I think it was not sent 'urgent' because the senders were against it. The telegram arrived the next day. Hazrat Madani arrived at Sheikhul Hind's house the morning of the third day.
The time of his arrival will always remain indelibly im-

printed in my mind. He stepped forward in complete silence, his feet hardly lifting from the ground. He came forward as if at every step he was going to fall down. One or two people came forward to shake his hand. Everyone stood quietly in their places. He went to sit down on the stoep in front of Sheikhul Hind's house, silent. A few of those who were in the house came to sit down with him.

I stood there thinking of Allah's ways. The man who had been the companion of Sheikhul Hind at all times even on travel and in exile, has to come to his grave one day after his burial. And, the man who had never had the opportunity of being present has the opportunity of accompanying the deceased from Delhi right up to the burial.

عجب نقش قدرت نمودار تیرا

"Lord, How wonderful the exhibition of Your Qudrah."

The salatul janaza for Sheikhul Hind was performed in Delhi by my uncle Maulana Mohammad Ilyas. Hazrat's own brother, Maulana Muhammad Hussain did not join in the funeral prayers so that the salaah may again be performed with him as the 'wali'. He performed the janaza salaah after arrival in Deoband.

Strange also is the fact that in spite of my close contact with Hazrat Raipuri, I could not join in his funeral prayers. Then there is Munshi Rahmat Ali Julundri whose janaza salaah I could join without ever having to meet him. There was also my inability to be present at the janaza of my Hazrat because I had left Medina a few months earlier to return to Mazahirul Uloom (as will be explained in volume 4). Then there is the janaza of Haji Hafiz Fakhruddin Saheb which Maulana Yusuf could not attend because of the Saharanpur Ijtima, even though Hafiz Saheb used to be a very regular visitor to Nizamuddin.

Then there is Hazrat Maulana Abdul Qadir Raipuri, who on return from Pakistan always used to come to Saharanpur first. For once he came via Delhi and finds himself on time to join in the janaza salaah in the Fatehpuri Masjid in Delhi on the 25th Shawaal.

We now come to the demise of my Ustad and mentor Maulana Khalil Ahmad Saheb. This is also an example of those mentioned above under number 3. Since 1335 Hijri I was always by his side in travel and at home but at the time of his death I was far removed from him.

In Zil Qada 1345 Hijri I left Medina. Hazrat died in Medina on Wednesday 16 Rabee-ul-Thaani 1346 (in India it was 15th).

Maulana Tabeeb Maghribi performed the janaza salaah on the musallal-janaa-iz of the Masjid-el-Nabawi in Medina.

Hazrat Maulana Ashraf Ali Thanwy died on Tuesday 16 Rajab 1362 Hijri early in the morning. During his illness I went to visit him a few times. I was in my room when Bhai Ikram came up to give me the news. As soon as I heard, I jumped up and ran to the station. When I came to the station I found that the time for the train to leave was very near. In fact I had to jump into a moving train with my ticket.

The other madressa colleagues could not come in time for this train. I heard afterwards that because of the efforts of the towns people the station-master agreed to add two special trains on the narrow-guage line up to Thanabavan. The first train arrived two hours later but the second one arrived after the janaza and burial.

Maulana Zafar Ahmad Saheb performed the janaza salaah at the Eidghah.

The extreme silence which I had initially observed in Gangoh and to a certain extent in Raipur, was once again prevalent. Never again did I observe it after that. Complete control over one's emotions even while in distress, so much so that not even the voice of an animal was heard.

لله ماأخذ وله ماأعطى

"To Allah belongs that which He takes and to Him that which He gives.

During Hazrat Thanwy's illness I visited him a few times. A few days before his death I happened to visit him at the house of his younger wife. He died at 10.40 p.m. on the evening between Monday and Tuesday (may Allah fill his grave with noor and may He raise his rank).

A couple of days prior to his demise Hazrat had already grown weary of the life of this world of trials and sorrows and repeatedly asked: "Ya Allah for how long more do I have to remain in this troubled world?"

Among these misfortunes of the death of my Elders is the death of Hazrat Meeruty which I explained already in the introduction to my book: 'Irshadul Mulook'. He died on Monday 1st Shabaan 1360 Hijri (25th August 1941), at 2 o'clock in the morning and was buried in the family graveyard near the house.

Another incident took place at the time of his death. Hazrat Maulana Abdul Qadir Saheb Raipuri arrived from somewhere, came to me and said: "I have heard of the sickness of Hazrat Meeruty. I am thinking of going to visit him first before going back to Raipur, on condition that you accompany me."

I accepted. We agreed to first visit Deoband and stay ove there for the evening. On the Monday morning we woul leave for Meerut and return that same evening. On Tuesda he would return to Raipur. And so on Sunday zuhr time we arrived in Deoband. The Monday morning we sought per mission from Maulana Madani to leave for Meerut. As is his habit Hazrat Madani hesitated in giving permission.

Of all the deaths of my Elders the most important one with which I was connected was the death of Hazrat Maulana Hussain Ahmad Madani. Hazrat became ill during the latter part of Ramadan in 1374 Hijri in Banskandy (Cachar), where he spent that Ramadan and the one before.

On the evening of the 4th of Ramadan he fell ill with fever but still he did not give up fasting. He was set to return on the 26th Shawaal but his health was still critical. On the 22nd he had diarrhoea twenty times and the journey was put off at the last moment. The people from Deoband who had come as far as Saharanpur to welcome him back had to go back disappointed.

On the 2nd of Zil Qada Hazrat returned and I, as is my habit, was at the station to meet him. Because Hazrat was ill and we had heard of his weakness, I stood in the door of the station mosque with a stick in my hand and said: "I will strike the hand of everyone who stretches forth his hand to shake hands with Hazrat."

I have had to do this every time Hazrat Raipuri came from somewhere. This time too the whole mosque was filled with people. Because of his extreme weakness Hazrat came walking very slowly to the mosque, When he arrived the crowd made a path for him to move through. Hazrat stretched forth his hand to shake mine, but I pulled my hands back. This was because I had threatened everybody

and they would be wondering why I was doing that which I stopped them from doing. But Hazrat grabbed my hands and shook it, and said: "Todays Moulvies are like this; they prohibit others and they do it themselves."

Thereafter Hazrat left by bus for Deoband and in spite of his long travels during his illness he came to visit me with his eldest daughter on hearing of the illness of my daugher (wife of Hakeem Ilyas).

The next day 15th Zil Haj he went on a long journey to Madras, Mangalore, Mysore. He left by car for Delhi and from there by air. He arrived back at Delhi by air on 4th Muharram 1377 Hijri and back to Deoband by car the next day. The journey was to be a long one but had to be cut short because of his illness. Even when he walked a few strides or if he gave a short talk anywhere, his breath went away. Hakeem Ismail treated him for 'bulgham' and prescribed medicine, but there was no noticable benefit.

The doctor in Deoband diagnosed a heart ailment and suggested that Hazrat should immediately see a specialist civil surgeon in Saharanpur. It was decided that on 11 Muharram 1377 Hazrat should go to Raipur and it was thus decided that to avoid having to come to Saharanpur again, he should see the specialst at this time. He arrived in Saharanpur at four o'clock. At the hospital the civil surgeon took some X-rays and examined him. He agreed that what the doctor in Deobnd has suspected was true — heart ailment. Then he went to Raipur. They arrived there at half past ten when Hazrat Raipuri had already gone to sleep, but someone informed him. In the morning right at the time of leaving, on the request by Bhai Altaf Saheb, Hazrat agreed to remain.

Hazrat told me: "I am sorry at the delay in the writing of the foreword of 'Laami-ud-dáry'."

(The introduction to Laami, Owjaz and Kowkab had been written by Hazrat Madani. The Muqaddama had been in Hazrat's possession for a few months, but he could not yet find the time to write).

He said further: "I had come from Deoband with the strong intention of writing it at Bahut or at Saharanpur."

He sat writing in the room of Azad Saheb until eleven o'clock. Then Hazrat performed Jumua in the Orchard Masjid and continued writing till Asr time. But because of his weakness he could not complete it. We left after Maghrib and spent the night at Bahut. Then on Saturday morning we left from there for Saharanpur to be examined by Dr Barakat Ali. That evening at 5 p.m. he left for Deoband. Dr Barakat Ali then used to go to Deoband every second or third day. The doctor made sure that every time he went, he took me with him. And at that time messages from Maulana Asad Saheb also often reached me asking me to bring the doctor with me.

On 19th of Safar it became clear that Hazrat was affected by 'nazr' and he developed indigestion from almost everything he ate. He had already been affected by 'sihr' for more than a year. Plans were made to combat these but because of the repetition of the heart palpitations, Dr Barakat Ali suggested that Hazrat should be admitted to the special heart clinic in Delhi for treatment by a heart specialist.

Maulana Asad made all the arrangements by telephone through the office of the Jamiat in Delhi and the journey by car was fixed for Sunday, but Friday evening Hakeem Abdul Jaleel prevailed upon Maulana Asad to postpone the journey as he felt Hazrat was not strong enough for the journey. Dr Barakat Ali had already given the medicines for

the journey and for before the departure. However, because of Hazrat's weakness and because of the advice of well-wishers it was decided to restart treatment by Hakeem Abdul Jaleel. Telegrams were sent to Hakeem Abdul Hameed from Delhi and Hakeem Muhammad Siddeeq from Bareilly. But Hakeem Abdul Hameed Saheb had gone to Pakistan. Hakeem Siddeeq arrived. During the last week of Rabee-ul-Thaani Hazrat had heavy breathing problems. Although he was very tired and sleepy, no matter on which side he lay, he was troubled by this problem. On the 1st of Jamadul Oolaa he started vomiting everything, medicine or food, he took in, was vomited out.

Then on the 2nd Jamadal Oolaa I again took Dr Barakat Ali with me to Deoband. The doctor told me that he had no hope, but prescribed some medicine.

In privacy I told Hazrat Madani: "Maulana Hameeduddin had written from Calcutta that the initial effect of 'sihr' had passed off but the person responsible had now worked a more stronger form of 'sihr'."

On the 7th Jamadul Oolaa after performing one raka'at of Fajr salaah he had a dizzy spell and fell down in the ladies section of the house. Hazrat said: "Throughout my life I have never once experienced dizziness."

That Sunday I went to Deoband again with Dr Barakat Ali. By then his health had improved considerably. He said to me: "A letter has arrived from Mahmood in which he says: If you agree I will come from Delhi with a plane and take you with your whole family to Delhi. I myself will get the matter settled with both 'governments'."

Hazrat told me: "For a day I have awaited your arrival so that after consulting you I will write a reply. But because of

Mahmood's awaiting my answer I wrote back that the deep and academic (ilmi) services that can be rendered here cannot be done anywhere else."

I replied: "Hazrat had said the right thing."

Up to Thursday the news always reached me about an improvement in Hazrat's health. It was on Thursday 12th of Jamadul Oolaa 1377 Hijri (5th December 1957) while I was teaching Bukhary when the Muezzin called out that Maulana Madani had passed away. A telephone call had been received at the home of Mahmood Ali Khan.

I went straight to the station. It was very near the time for the train to leave. Afterwards the car sent by Maulana Asad also arrived but I had already left.

Hazrat had on the morning of Thursday called Maulana Asad and Maulana Arshad to advise them to have love and devotion for each other. Soon thereafter without any help he came out into the courtyard to have his meal there. He also advised his wife to exercise patience in the face of (museebat) calamities and misfortunes. At a quarter to one he went to lie down to rest and then by half past two, contrary to his habit, he did not get up for salaah, his wife went to see him. She found him already gone cold, whereupon she sent someone to call Maulana Asad. This was the day when everybody was quite contented that his health was getting better! The doctor came and announced that Hazrat Madani was no more....

The janaza salaah was fixed for nine o'clock that evening but a telegram arrived from Maulana Hifzur Rahman from Moradabad, saying that he had already set forth for Deoband. A car was sent to fetch him so that he could come straight to Deoband. After waiting up to half past twelve

the janaza salaah started. All those other people came after the salaah. The burial took place at 3 o'clock that night. It is said that over thirty thousand people had joined in the funeral. (May Allah grant him the highest rank and fill his grave with noor).

Of all my Elders the death of the one that was hardest upon me was the death of Hazrat Maulana Abdul Qadir Raipuri. After the Partition of India, which will be dealt with in a special chapter, it was Hazrat's habit to visit Pakistan from time to time. The basic reason for this was that those, who were connected spiritually with him and Hazrat Abdul Raheem Raipuri, were mostly resident there. Hazrat's own house was also in Pakistan. For this reason he went there on numerous occasions. (Ali Mia has dealt with this in detail in Hazrat's biography).

The last journey was a very important one and a cause for much resentment. Hazrat's final sickness had already begun. It started on 18th Showaal 1374 Hijri (10th June 1955) at Mansoori.

He suddenly became very ill. That morning he ate fish and afterwards started feeling feverish and had a pain in his chest. On the Saturday he sent a man to call me, but because of some necessity I could not go on that day. On Monday morning a letter came from Jaleel requesting my presence and later two telegrams calling me.

On Tuesday morning the late Qari Saeed, the late Meer Saheb, Khan Saheb and I left for Mansoori. When we arrived at four o'clock we found him quite comfortable. Because it was the beginning of the academic year, I returned with Hazrat's permission the next day - Wednesday. On the 2nd Zil Qada Hafiz Abdul Aziz and Jaleel returned from Mansoori and went to Lahore. On the 12th Zil Qada

Soofi Abdul Hameed took Hazrat by car and brought him to the Kangron Wali Coti in Bahut, so that it would be easy for the doctor to visit him there.

For the morning of Sunday 19th Zil Qada an appointment was made for X-rays to be taken in Saharanpur, but before the Fajr azaan a man came to me by car, saying that at 1 a.m. Hazrat had had a heart attack. "Bring Dr Barakat Ali quickly."

After salaah I immediately took Dr Barakat Ali and went off. Because of his patients Doctor Saheb had to return by bus at 8a.m.

At that time it was my daily routine after teaching Abu Dawood in the afternoon to go straight to Bahut by bus and return from there to resume my academic work and teach.

On Sunday 26th Zil Qada Hazrat went for X-rays and took up residence in the room which was Qari Saeed's Darul Ifta of the old madressa which today has become the guest-room. This was suggested by Dr Barakat Ali. On Tuesday I started writing the 'Aayat-e-Shifaa' for Hazrat to drink.

Then on the 5th Zil Haj the doctor stopped prescribing any medicine because there was no major sign of any illness, but he insisted that it was very important that precautions be taken, and Hazrat should take things very easy. Hazrat performed the Eid salaah in the madressa masjid at half past six. In the Darul Talaba Masjid it was performed at half past eight.

The number of guests coming to visit him were increasing daily. On Sunday the 26th Zil Haj Hazrat left Saharanpur in Shah Saheb's car for Raipur and it appeared that he was fully recovered, apart from some minor complaints, which

necessitated a visit by the doctor from time to time. But as for the heart ailment, of that there was no sign.

On Wednesday evening 1st Shabaan 1375, Soofi Abdul Hameed, Dr Mohammad Meer Saheb, Bhai Afzal, Hafiz Abdul Azees Saheb etc., - eight of them all together arrived in Saharanpur and in the morning after drinking tea, they travelled to Raipur with a request for Hazrat to come and spend Ramadan in Pakistan. They came back on Friday and left that night for Lahore. For three days they had begged Hazrat trying to persuade him to spend Ramadan in Pakistan, but for that year Hazat had already decided that Ramadan was to be spent in Raipur. Before that he had already spent several Ramadans in Ghora Gully near Rawalpindi. This year Hazart spent Ramadan in Raipur and Maulana Madani spent it in Banskandy.

On the 12th of Safar 1376 Hijri Soofi Abdul Hameed and Dr Mohammad Meer etc., once again came with the request for Hazrat to spend Ramadan in Pakistan, but because of Hazrat's weakness and illness they could not take him away.

Then on the 21st of Rabee-ul-Owal 1376 Hijri Soofiji, Bhai Aslam, Akram Afzal, all came with their own cars from Lahore and arrived in Saharanpur. The next day they left with me, Ali Mia, Maulana Yusuf and Maulana Inamul Hasan for Raipur. Then on the morning of Monday we performed Fajr salaah with Hazrat and left, arriving in Saharanpur at such a time when Fajr salaah jamaat was being performed.

Immediately the procession left for Ludhiana. They arrived at Ludhiana near 10 o'clock. That night a telegram from Moulvy Abdul Mannaan arrived: "Arrived Ludhiana safely." From there they left the next day for Lahore arriving at 10

o'clock. A telegram from Jaleel arrived to tell of the safe arrival.

After staying in Lahore for three months Hazrat left for Lyalpur on the 2nd of February 1957. A telegram from Soofiji sent on 3rd of Showaal 1376 informed us that, that day they had returned from Lyalpur and arrived back in Lahore. From then onwards we daily had telegrams and telephone calls of Hazrat's return to Saharanpur only to be cancelled by a later call. On the 11th of Shawaal Hazrat arrived by car at Ludhiana and according to a telephone call from there they were to be back the next day in the morning. The next day they arrived and I left with them for Raipur arriving there at 12 noon.

Hazrat was not well when Maulana Yusuf etc., heard of Hazrat's ill-health, they came along on Saturday and I went with them to Raipur, returning on Wednesday and they went back to Delhi. On 20th Zil Haj Hazrat again had a heart attack and for an hour he had difficulty breathing.

On the 3rd of Muharram Ali Mia on hearing of Hazrat's 2nd heart attack came from Lucknow. Early in the morning he left for Raipur and stayed there for five days before returning.

On the 14th of Rabee-ul-Owal 1377 a message came to me from Raipur saying: "With your barakat today for the first time in thirty two years I have started eating chillies in my food. I have developed a natural liking for chillies."

This must have been because of the effect of some illness, because Hazrat would never have eaten chillies. This effect lasted only a few days and then disappeared.

On Friday the 8th of Rabee-ul-Owal 1377 Hijri, Chaudry Abdul Hameed and the brother of Bhai Afzal, Bhai Aslam arrived, so that they could again invite Hazrat to Pakistan once more and fix the time for his journey. The next day Bhai Ikram went to Raipur and Hazrat told him: "I have no desire for travel but these people are very persistant in their request. This ability to decline an offer or invitation and to remain steadfast on your decision, is something Allah had given to Sheikhul Hadeeth. Please talk to these two and get them to agree that this time they should excuse me..."

Thus as a result of the pressure from all, the journey was put off for a few months. Hazrat said to one person: "If only we people could make half as much effort as these Pakistanis are making, then why should I roam around so much."

On Monday the telegram telling of the postponement was sent to Lahore, but on Tuesday Maulana Abdul Mannaan's passport arrived from Delhi. The journey was fixed for Wednesday. These things always happened in Hazrat's travel arrangements, whether from India to Pakistan or from Pakistan to India. Telegrams of fixed schedules and cancellations upon postponements always went on for months on end.

On Thursday the 28th of Rabee-ul-Owal 1377 Hijri in the morning Soofiji arrived by car and I accompanied him to Raipur. Then after Jumua on Friday I went with Hazrat to Saharanpur. We delayed there for half an hour and then went to Deoband to visit Maulana Madani during his illness. We remained in Deoband for about two hours and returned in the evening to Saharanpur. The next day they left at Zuhr time for Ludhiana. They arrived in Lahore on the 3rd of Rabee-ul-Thaani 1377 (24th November 1957). Hazrat remained in Lahore till 24th February 1958 and on the 24th February he left for Lyalpur. They returned to Lahore on 1st March 1958 in order to leave for India immediately. But on

arriving back to Lahore there were again requests for a longer stay. Then started the normal delays and postponements inspite of an agreement having been made with the Pakistanis in November that it had been fixed without any doubt, that Hazrat would return to spend Ramadan in Raipur. But because of these postponements and delays it so happened that Hazrat spent Ramadan 1377 Hijri in Pakistan, at the home of Soofiji. i.e. Soofi Abdul Hameed.

After trying hard to get through by telephone, we finally got a call from there. Bhai Abdul Wahab Kamtholwy told us Jaleel had gone to Lyalpur. A certain cardiac specialist Dr Yusuf had examined Hazrat and ordered that for a period of six weeks Hazrat must get complete rest and not be allowed to undertake any form of travel. His heart condition was very serious.

On the 11th of Zil Qada the Naib Mohtamim, Maulana Abdul Majeed who had gone to Pakistan for some work of the madressa came away from there and brougth a very earnest plea from Hazrat Raipuri to me asking me to send Ata-ur-Rahman and Shah Masood urgently to fetch him from Lahore. A few days later Shah Masood left for Lahore. On the 25th of Zil Qada brothers Ikram and Mahmood returned from Lahore. We learned that Hazrat had stopped Shah Saheb from leaving saying: "If you leave from here, then there will be a very long delay in my return."

On the 14th of Zil Haj (2nd July 1958), Meer Aal Ali Saheb received a telephone call which said that Hazrat's health was slowly improving, but no arrangements had been made for his return. Thereafter some dates were fixed only to be cancelled later. Finally on the 23rd of Rabee-ul-Owal 1378 (8th October 1958) was fixed. They would leave by Frontier Mail to arrive in Saharanpur at 3 a.m. He was to stay at

Shah Saheb's house, and his residence was at Bahut. I had a routine of teaching my last class and leaving straight for Bahut House. I used to remain there and only returned to the madressa after Esha. Because Hazrat also spent Ramadan at Bahut House, it meant that my after Asr majlis could not be held. I used to go to Hazrat before Asr, perform taraweeh behind Shah Masood and return at 10 o'clock.

Hazrat used to sit up during the first two days but the doctor prohibited that and he lay down. A few days later he also lay down to listen to the Quran being recited in taraweeh. Dr Barakat Ali kept up his treatment with great care. He advised against Hazrat fasting. That year Hazrat also performed the Eidul Adhaa salaah at Bahut House.

The Pakistanis came on visits in large numbers. Once again they came with a request for Hazrat to come to Pakistan. Finally after getting Hazrat to agree, Ibrahim Pehlwan of Lyalpur bought the ticket. Hazrat together with his attendants left on 28th of Rabee-ul-Owal 1379 (3rd October 1959). They left with the Frontier Mail at 2 a.m. and the following day we received a telegram from Soofiji about the safe arrival in Lahore. At about this time there was a heavy argument and dispute between the people of Lahore and those of Lyalpur. Some strong words were spoken which is mentioned by Ali Mia in Hazrat's biography.

Anyway Ramadan was spent in Lyalpur and on the 4th of Showaal according to the previous agreements, Soofiji went there by car. The luggage was loaded and over five hundred persons had already shook hands in farewell but the Lyalpur people came along with a letter from the civil surgeon, stating that for three months Hazrat should not travel. This made them postpone the journey. Because these Pakistanis always did this kind of thing and knew

arriving back to Lahore there were again requests for a longer stay. Then started the normal delays and postponements inspite of an agreement having been made with the Pakistanis in November that it had been fixed without any doubt, that Hazrat would return to spend Ramadan in Raipur. But because of these postponements and delays it so happened that Hazrat spent Ramadan 1377 Hijri in Pakistan, at the home of Soofiji. i.e. Soofi Abdul Hameed.

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each other's plans and plotting, they understood. Finally after one year and seventeen days Hazrat arrived on Monday the 25th of Rabee-ul-Thaani 1380 (17th October 1960). He arrived by Frontier Mail at night. Again he stayed at Bahut House.

Now there was a strong appeal for Hazrat's return to Raipur but Moulvy Abdul Mannaan opposed this as his stay in Bahut facilitated his treatment. But alas! Dr Barakat Ali who in spite of himself having heart trouble, had treated Hazrat with great diligence and came to see him daily, also had a severe heart attack on the 9th of Shabaan 1380 and died on Friday at half past eleven at night. Because of Hazrat's presence at Bahut House, the janaza salaah was performed at Bahut House. He was buried at Haji Shah graveyard. After his death, Hazrat's treatment was undertaken by Dr Farhat Ali, the substitute of Dr Barakat Ali. Finally on the 25th of Shabaan 1380 Hijri Hazrat returned to Raipur. I also went with.

The Ramadan of 1380 was spent at Raipur. Then in Rabee-ul-Thaani 1381 Soofiji's telegram started coming for Hazrat to come to Pakistan and because Hazrat did not have the courage and strength for travel, telegrams went back telling of a postponement in plans. The Pakistanis considered these telegrams to be from the attendants and not from Hazrat's side. Therefore on 9th Jamadul Oolaa, Soofiji and his brother Ikram came by car to Saharanpur and left for Raipur on Saturday. I went with. They repeatedly requested Hazrat to come with them, but he continued to put forth excuses. They then decided that when I had left they would again speak to Hazrat. I sought Hazrat's persmission and left on Wednesday.

He said to me: "It was because of these demands and difficulties that I called you and refused permission."

Finally by my insisting that much of Bukhary was still left to be covered, he gave permission, but with a heavy heart. I used to come to Raipur every Friday, staying until Sunday morning. After the khatam of Bukhary on 14th Rajab I left for Raipur with the niyyat of staying there for a week. Hazrat was very happy. When I was about to leave on Thursday, Hazrat said: "What kind of Sheikhul Hadeeth are you, deceiving us like this? This is not a week."

Because of some necessary work I returned on Friday. Thereafter I continued to visit him on Friday till Sunday. For the month of Ramadan, it was decided that I would spend half of the month in Saharanpur and the other half in Raipur. It was fixed that on 15th Ramadan I was to leave for Raipur.

I waited for Maulana Yusuf who only came on the 17th just before Asr. We left from there in his car, arriving in Raipur at iftar time. Maulana Yusuf returned the next day and I remained, except for two days when I had to go back for some necessary task. Then on 1st Shawaal 1381 Thursday at half past seven I performed Eid salaah in Hazrat's company in the Orchard Masjid led by Azad Saheb and left for Saharanpur. By that time the salaah had not yet been performed here.

Hazrat's visit to Pakistan was fixed and for this reason I continued to go to Raipur weekly. Every time I returned it became more and more difficult to come away. On 5th Shawaal on another visit and after consultation with Hazrat, and a long discussion with Hafiz Abdul Aziz Saheb, I made the announcement that Hafiz Saheb had agreed and had been appointed to remain permanently in Raipur after Hazrat. Maulana Ali Mia also wrote this story in short on page 204 of his biography of Hazrat.

When on 30th Shawaal I sought permission to return, I saw tears in the eyes of Hazrat and subsequently delayed my return. I came away on 3rd Zil Qada because this was the beginning of the year, the time of drawing up the time-tables, the division of lectures and therefore my presence was required in the madressa.

Thereafter it had been fixed that Hazrat was going to leave in General Shah Nawaz's special car. Because telegrams had been sent to various places, a massive crowd gathered there which was innumerable. The result was that Hazrat's blood pressure became very high - over 200. Dr Farhat Ali strongly advised against Hazrat travelling anywhere, with the result that the travel was postponed and telegrams had to be sent everywhere to advise thereof.

Then General Shah Nawaz came to Raipur and said that whenever Hazrat was able to travel again, all they had to do was send a telegram three days in advance. But again Hazrat's departure was postponed time and again. Finally he left on the 25th of Zil Qada 1381 (1st May 1962) by Frontier Mail on his last journey to Pakistan. He never returned.

In a majlis before his departure he told the gathering that should he pass away in Pakistan, his body should not be kept there, but be sent back to Raipur. Hazrat said this in a very pleading tone filled with emotion. I was present in that majlis, which was also attended by Soofi Abdul Hameed and some close friends from Pakistan, Haji Maulana Abdul Aziz, Moulvy Abdul Jaleel and Moulvy Abdul Wahid etc. He emphasised: "I would like to be buried near the feet of my Sheikh and Ustad. It is for this reason that I do not like to travel anywhere now. But you brothers have been adamant and very insistant in your request."

He continued: "My Hazrat said: 'During a lifetime we have been together. My desire is that we shall be together even after death.' But only that will happen which Allah wants."

Hazrat had quoted this saying of his Sheikh Hazrat Maulana Abdur Raheem Raipuri many times. He said this many times during the days of good health as well as during his illness. Once I even raised a question against it and Hazrat merely remained silent.

Anyway, two days before his departure he gathered all these persons and gave this 'wasiyat'. He especially adressed Bhai Abdul Jaleel Saheb to promise that he would not oppose that wish of his. He made Maulana Hafiz Abdul Aziz the responsible person to see that his body was fetched. He also made Soofi Abdul Hameed Saheb responsible for sending him back. Repeatedly he made everyone promise. And when in Pakistan his health deteriorated he sent repeated requests by letter asking for Rao Ata-ur-Rahman and Shah Masood to come and fetch him. About thirty or forty notes reached through me alone, in which was stated: "If you wish to come and take me away, come soon, this is the last time for me."

Every time a letter came, I told Shah Saheb about it. He resided here in Saharanpur. I continued to send the messages to Roa Ata-ur-Rahman Saheb in Raipur, but these people were so sure that Hazrat was well, that they had no idea of the seriousness of the matter. They did not realise that the end was quickly coming nearer.

Haji Najmuddin the Madras Boat House owner went to Pakistan to fetch Hazrat and bring him back. Hazrat told him: "My heart also desires to go back, but my intentions is to leave on the arrival of Shah Masood and Rao Ata-ur-Rahman."

Haji Najmuddin then came back from Lahore, straight to Saharanpur and then to Raipur, but to quote Hazrat: "But only that will happen which Allah wants."

Shah Masood was all the time making intentions. I informed Rao Ata-ur-Rahman that the seriousness of Hazrat illness has now made his condition critical and practically hopeless. Daily telegrams reached us from various people giving various bulletins of Hazrat's health. One said: "Hazrat is conscious." Then: "Dangerously ill" and later: "Condition critical", or "Hazrat in a coma." etc.

Finally a telephone call was received by Maulana Yusuf Saheb on Thursday 14th of Rabee-ul-Owal 1382 Hijri (16th August 1962) that Hazrat had passed away at 9 p.m. in the evening. The janaza salaah was to be performed at 9.

Maulana Yusuf sent someone to me to inquire about whether we should go to Lahore or not. I refused saying: "If, as the news was, the salaah was to be at 9 o'clock and the funeral and burial rites were to be performed in Lahore, there was no chance of joining in the salaah. And if the janaza was to be sent back, then it is possible you would go there while the janaza is here."

That night I received no telegram. We even made inquiries at the telegram office, but to no avail. Telephone contact was finally made with Lahore. Sabry Saheb's eldest son, Haji Ifdaal Saheb came to tell us that he had received the news from Lahore. From Radio Pakistan too the news of Hazrat's death was broadcast and it stated that the janaza was to be transported via Lyalpur to Saharanpur. I immediately did not believe this news from Radio Pakistan because how could one go from Lahore via Lyalpur to Saharanpur. Clearly something was wrong in this? The janaza could either go to Saharanpur or to Lyalpur.

Finally at six o'clock in the evening a detailed telegram arrives from Bhai Afzal which stated that Hazrat had passed away at twenty minutes past eleven and after that many telegrams came to corroborate the news. Hafiz Abdul Aziz had gone one day earlier to Sarghoda to fetch his passport. On hearing of the news he rushed back, reaching near Asr time and immediately after Asr the janaza was loaded onto a truck for transport to Dhudiyan. He was in a very distressed state and asked for a chance just to see the face for the last time, but due to the exceedingly large milling crowd and the haste to take the janaza to Dhudiyan no one paid any attention to his plea.

Because we had the hope that the janaza was coming to Saharanpur and we had been led to believe something like that from Radio Pakistan's news bulletin we were eagerly waiting for further news, but no news about the funeral arrangements reached us. On Saturday Meer Aal Ali and Rao Yakoob Ali Khan, who were in Lahore, but did not proceed to Dhudiyan, came back from Lahore. From them we came to hear the story of the janaza's transport to Dhudiyan.

I wrote a very strong letter to Moulvy Jaleel telling him that to honour Hazrat's request (regarding his desire to be buried in Raipur) was most important. He replied giving (what appeared to be genuine) forced circumstances, valid excuses and the imminent danger of the body becoming decomposed before burial as well as legal implication s and formalities. It seemed as if there was no need to doubt the truth of his statements. But on the occasion of Maulana Yusuf's death in Pakistan and the transport of his janaza to Delhi on the 29th of Zil Qada 1384 Hijri, we discoverd that there was absolutely no legal problems and no time problems. It was then that my sorrow knew no bounds.

It would have been a case of good fortune for all if they had considered Hazrat's wishes above their own desires and emotions. Hafiz Abdul Aziz tried his utmost, (may Allah reward him well), but his efforts because of the thronging crowd at the end was of no avail. But I was very much surprised at the brothers from Saharanpur, who were present in Lahore at the time, and will always be surprised and disappointed. They were men of such influence, high connections and good planners and organisers, but in spite of that they could not match Hafiz Siddeeq Nooh and his group.

I am wondering about those people, Indian and Pakistani who trampled Hazrat's wishes under their feet. How are they going to face Hazrat on the day of Qiyamat? And those who tried to bring his janaza back and in spite of their efforts, were still unsuccessful. How are they going to face him? Surely will they too feel guilty and blamed? In my own mind I too will always remain of this group. But as for exhumation of the body for reburial at Raipur, I accepted that which the Muftis had stated. Here I was bound by the rules. I put the question of exhumation directly to them, especialy those known for their proficiency in fatwa, whether in India or Pakistan. They all considered exhumation as prohibited and as such I had to abide by their ruling. But whenever anyone asked my own personal opinion, I gave it without consideration for any of the two parties with clarity. I always feel this extreme regret over what happened especially when I think that on the occasion of my two daughters leaving for haj, I also had intentions of joining them. But Hazrat stopped me saying : "If I should die, then who woudl lead my janaza salaah?" But only that happens which Allah had predestined. Anyway, this being so far removed from where he should have been, is only an outer form of distance. In the 'barzakh' there is no distance, no matter who lies where.

The people of our mohallah are a group who are so emphatic and particular about where their Elders are buried, that occasionally heavy arguments take place. Hence on the occasion of my father's demise the two Hakeem Saheb's desired him to be buried in their orchard, but the mohalla people put so much pressure as was already mentioned. But when other connections of ours or students die, they are buried in the common graveyard. Up to now this is the custom. Once I even complained to my Hazrat Saharanpuri about this and he replied: "These are all things happening on the face of the earth. Under the earth in the 'barzakh' there is no distance at all."

Anyway, the predestined things remain as they are. The sorrow I feel that Hazrat's wish could not be fulfilled will always be there. And in letters which I wrote to friends after his burial I told them of this sorrow, but unfortunately to remove the body from the earth after burial, is not permissible to us. In observing the rules there is no place for personal emotions. There we have to make 'Durr Mukh-tar' and 'Shaami' our Imams and the verdicts of those people are supreme, who are all the time involved with fatwa-giving.

From one thing we have gone to another. I have seen much regarding the death of the Elders, and also about the deaths of my relatives and children.

Now three incidents come to mind - two of which had already been mentioned. One is the death of my eldest daughter - Haroon's mother. She had much difficulty and developed chronic fever. She died while performing her salaah of Maghrib by sign movements and while she was in the sujood of the third raka'ah. There was such a noor of happiness on her face, which I remember to this day. The second one has also been mentioned previously - the one who passed away while Maulana Yusuf was reciting and repeating the verse:

I do not say this in exaggeration, but the beauty of her countenance as she lay dressed in her white kafan with her hair on her breast! She looked even more beautiful than when she looked as a radiant bride on her wedding day! I can still see her as she lay there. I have seen many near relatives after death, but such a beautiful scene have I never seen.

The third incident is one which concerns my aunt. Of the occasions on which I went to Kandhla, one was on the occasion of the death of my aunt (phupi). I stayed there two or three nights. The signs of death had been evident a few days before. Every night Bhai Ikram, Muhsin and I sat by her one after the other. On the morning of her death just before Fajr, she suddenly tried to sit up. She looked at the door and said to me: "Quickly lift me up, let me sit up. Rasulullah Sallallahu Alayhi Wasallam has arrived."

The time for Fajr was very near. I did not know how long that would keep me and I would possibly miss the jamaat. I told Haji Muhsin to come and sit there. My aunt said in a stuttering voice: "Sit down." And she passed away.

May Allah cover them all with His Mercies. Ameen.

PART TWO

Marriage and Marriage Celebrations

Countless indeed have been the favours of Allah upon this humble and sinful servant and like rain descending from the heavens it has always continued to pour down upon me in spite of my sins and iniquities. When in 1328 Hijri I first came here, I had a dream that the Mohtamim of the madressa Maulana Inayat Ali Saheb embraced and clung

to me. I asked Hazrat the meaning and he interpreted it thus: "The 'Inayat' (grace) of Allah will cling to you."

This interpretation had proven to be completely true because at every step this grace of Allah has been with me like rain out from the sky. As much as I had committed disobedience, His Kindness to me increased. Allah forbid that this is a postponement of punishment (istidraaj).

Among these favours has been the matter of marriages. I have married twice and organised the marriages of my sister, my sister's daughter, my daughters, my sons and grandchildren - altogether sixteen or seventeen marriages. And on every occasion Allah was kind that in the end it seemed as though two raka'ahs nafal salaah were performed - not a marriage.

Nikah is a for, of ibaadat, but people have made it into a museebat. The Ulema say: There are two ibadaats, which started with Nabi Adam Alayhis Salaam and will remain alive till the day of Qiyaamat; the first is Iman and the second is marriage. Rasulullah Sallallahu Alayhi Wasallam considered nikah as one of his sunnats and said: "Nikah is of my sunnat. So whoever turns away from my sunnat, is not of me."

But what have we done? We have added so many nonsensical things to it and made it into a great burden and calamity upon ourselves. During the time of Rasulullah Sallallahu Alayhi Wasallam and the Sahaba Radiallahu anhum after him, it had the label of sunnat thoroughly attached to it. These nonsensical customary things which we had attached to it were not even thought of in those days.

The love which the Sahaba Radiallahu Anhum had for

Rasulullah Sallallahu Alayhi Wasallam were such that n one can deny it. A few examples of this have been quoted 'Stories of the Sahaba'.

Hazrat Abdur Rahman bin Owf Radiallahu Anhu was a ver well known Sahabi, and is one of the ten promised entrant into paradise. He was a very faithful follower of Rasulull Sallallahu Alayhi Wasallam, but in spite of all that, not onl did he not invite Rasulullah Sallallahu Alayhi Wasallam t his wedding, but also did not even inform him thereof When Rasulullah Sallallahu Alayhi Wasallam saw some yellow mark on his clothing which denoted a kind of scen used at weddings, he asked him: "What is this, O Abdu Rahman? Did you get married?"

He replied that he had indeed married a girl from among the Ansaris.

I had written a risala on the marriages of the Holy Wives of Rasulullah Sallallahu Alayhi Wasallam and the Rasul Sallallahu Alayhi Wasallam's youngest daugher, Fatima Radiallahu Anha. I also mentioned this under the chapter dealing with my writings. Unfortunately this book could not be published.

Rasulullah Sallallahu Alayhi Wasallam also said: "That nikah has more blessings in it, in which least expenditure is incurred." It is a pity that we have through our customs made it the most difficult thing. No one knows how many salaahs are left unperformed because of it. Some times a greater museebat is this that the bride's party is sent off just at a time when salaah is to be performed, as a result of which the bride, bridegroom and the whole party miss the salaah. When that is the beginning of the union, is it any wonder that the end of it is arguments, disputes and corruption?

Ulema have written that the child that is conceived out of conjugal relations at a time of salaah (which is not performed) will tend to be disobedient to parents and troublesome to them. May Allah guide us and set us aright!

A worse museebat is this that as a result of our customs, girls remain unmarried till late in life, the reason being that financial arrangements cannot be made. Even worse than this - often, money has to be borrowed on interest, about which the Quran has passed a verdict that it is tantamount to a declaration of war from Allah and His Rasul Sallallahu Alayhi Wasallam.

Who is there that can survive in a battle against Allah and His Rasul Sallallahu Alayhi Wasallam? Often the excuse is brought that if all these things are not done, then our honour and dignity will be lost. I have seen many Elders have their marriages and the marriages of their loved ones performed according to the sunnat in utmost simplicity, without all this nonsencical rigmarole but without any dishonour at all!! I wish to relate some incidents from Aap Beti.

1. My first marriage was performed on 29th Safar 1335 Hijri. when my father died, my mother started suffering from fever and this fever was finally the cause of her leaving this world to join my father in the hereafter. A few days after my father's death on 10 Zil Qada 1334 Hijri, my mother sent someone to Hazrat with this message: "I am not feeling well. There is no guarantee of my recovery to sound health. It is my wish that Zakariya should get married as soon as possible so that the home affairs can go on."

At that time my sister was still very young and alone at home. Hazrat immediately wrote a letter to Kandhla. Hazrat's relationship with the Elders of Kandhla and theirs

with him was like that of an elder brother with his younger relatives. He also had the right of passing judgements and enforcing rules among them just like the Elder of a family does. They on the other hand looked upon his orders as being compulsory to obey without asking questions. There are many incidents in this regard.

Almost as soon as his letter arrived, a reply was sent back: "It will be as you command. Whenever you wish you may come and fix the date."

The marriage of Zaheerul Hasan was also fixed for the same time. The marriage was fixed for the time when Hazrat arrives.

Hazrat, my uncle, myself and two of Hazrat's attendants went to Kandhla. This was the bridegroom's party. Hazrat performed the nikah. At that time the family 'mahr' in our Kandhla circles was eighty thousand rupees, which was supposed to be the equivalent of two red gold dinars. At the beginning of the ceremony Hazrat asked about the mahr. When this (two red dinars) was said to him, Hazrat said: "La Howla wal Qowata... Put it into rupees."

All the family elders were present. In the meantime Hazrat had recited the khutbah and someone hastily said: "One thousand five hundred." Hazrat performed the nikah for one thousand and five hundred rupees.

When the nikah of Zaheerul Hasan was to be performed, all of them said: "Hazrat not one and a half thousand, two and a half thousand." From that day onwards the mahr in our families is fixed for two and a half thousand. This lasted till the time of the marriages of my own daughters. The same is the case up to now, but for my daughters Hazrat Madani fixed the Fatimi Mahr.

Anyway my marriage was performed. I sent a message to the family: "Kandhla is my home town. It is not in me to argue over taking the bride away from here. I will remain here for two or three days and return to Saharanpur."

Hazrat asked: "Who will dispute that? I have come here as a father. The bride will accompany me to Saharanpur tomorrow. But there will be difficulty in coming here quickly and going back. After staying there for ten or fifteen days, Bhai Shamsul Hasan will come to fetch her."

He is my mother's uncle, the most hot-tempered person in the village and very sensitive soul. (I mentioned him in the 1st part of Aap Beti in connection with the offer of employment in Aligarh. He was a mureed of Hazrat and may Allah reward him well and my Hazrat too).

Thereafter I never had any trouble in sending my wife, (the first one and also the present one) home or calling them back or for sending or calling any of my daughters. This remained the duty of Bhai Maulana Shamsul Hasan for two or three years. A letter from Hazrat would go to him asking him to bring my wife to me. Or a letter would go to tell him to come and fetch her. This went on for quite a number of years.

Thereafter the children from Kandhla started to study in Mazahirul Uloom. First there was Maulana Ihtishamul Haq, then Maulana Qamanul Hasan, then Maulana Misbaah. For quite some time he used to bring these boys (may Allah reward him) and after that Maulana Yusuf Saheb and Maulana Inamul Hasan Saheb. This programme is still continuous till this day.

2. The second marriage for which I was responsible was that of my late sister, the maternal grandmother of Moulvy Salman. At the time of my mother's death my sister's

engagement, according to the system and custom of Kandhla had already been fixed in her childhood. However, the grandfather of Salman always was somewhere away from here. His father was working at Montgomery and that was where he resided. He almost never came to visit.

Hakeem Ayoob's father Hakeem Yakoob once indicated to my father that he would like the marriage of my sister to take place with his son. Hakeem Ayoob was one of my father's best loved students. My father answered: "That is my wish also. But this is no individual decision to be made by me. It is a family matter. Moreover, she has already been promised to someone else. Should I break the engagement, it will lead to serious family quarrels. For this reason I am sorry that it cannot be."

After the death of my father Hakeem Yakoob put the matter before me and I gave him the same answer: "Hakeem Ayoob, as far as I am concerned is the best person. But think for yourself, if my father could not do it, how can I?"

At that time Hakeem Ayoob was a friend to me and later I became even more involved in his sight. I mean that when initially I came to Saharanpur in 1328 Hakeem Saheb once having completed salaah, while leaving the mosque aksed me a mas-ala about the Sajida-e-Sahwi. Answering in an unmindful manner, I left the mosque. Hakeem Ayoob told me: "I know that mas-ala but for months I have been trying to speak to you, but could never think about what to talk to you. That is why I asked this mas-ala."

I started laughing and continued to talk to him for a few minutes. He asked who I was, where I came from, where I stayed etc., etc. In the end he became a 'Mahboob' to me. It meant that up to the time of my father's death Hakeem Saheb used to mostly stay at our house. He only used to go

home late at night after Esha and in the morning at Fajr he was back. My father also had a great liking for him. Thus when my father died he stood at the door of the female section of the house and fell down unconscious out of sorrow. We had great difficulty in picking him up, laying him down on the bed and getting him to his home. It caused a lot of worry for his father and grandfather.

After my father's death he left me and became a close friend and student of Maulana Thaabit Ali Saheb. This caused me quite a bit of sadness. At that time I was not yet a teacher, while he had already reached up to hadeeth. Deu to the fact that during my father's lifetime he had studied by me too, this avoidance caused me hurt. Later his attentions and friendship returned. It will become clear from what I write in this risala, that everyone who takes interest and gives importance to madressa affairs becomes more and more beloved to me. And every employee of the madressa, who is negligent of madressa interest is more and more resented in my sight, even though I may have had a lot of love for him initially. Hakeemji was not an employee of the madressa but since he became a Guardian (Sarparast) of the madressa, did all the tasks concerned with the madressa exactly as I preferred and with such devotion as if it was his own work he was doing, particularly in the fields of building and construction. As well as soliciting funds, administration, giving advice in all affairs. My love for him increased He never considered that the work was not his. May Allah reward him well, and grant him health and strength, because his health has been failing.

And now once again I have digressed. It was not destined that he should marry my sister and he did not.

The chosen husband - grandfather of Salman - stayed permanently in Montgomery in the Punjab and for two years he

went to Basra for work from where he only returned on 30th Muharram 1337 (5th November 1918). Due to the war he could not come to Kandhla, some of my relatives put pressure on me that I should marry my sister off to someone else from the family. People began to make such complaints in Kandhla and Punjab regarding Salman's grandfather that I became afraid. Therefore I went to Ala Hazrat Maulana Abdul Raheem Raipuri, and explained the situation to him. Hazrat went into 'Muraqaba' (deep meditation) for about ten minutes. Then he lifted up his head and said: "Go ahead in the name of Allah. Allah will bless your deed."

When I came back from Raipur, I wrote to Kandhla. Soon my maternal grandfather Muhammad Yusuf's younger brother, Hafiz Muhammad Yunus Saheb came with his father to Saharanpur. There was no wedding party, nor any other men. Hazrat Saharanpuri was at that time suffering from pains in his thigh and could not come to the madressa and I used to go to Hazrat to perform salaah with jamaat with him. When I arrived at his place at Maghrib time, I told him: "Hazrat, my sister's chosen husband has arrived. If you perform the nikah now, I will be able to take her to Kandhla tomorrow."

Hazrat performed the nikah while lying on the bed, in the presence of myself, my uncle and another four or five persons. The next morning I sent my sister with her husband to Kandhla. My uncle went with. She did not take anything with her, no clothes, no pots nor luggage. Everyone knew she was a child, a mere orphan and no one even paid attention to such trivial things. However, my mother did prepare some utensils and clothing but at that time she did not send anything with her. Later these things were taken to her as was needed. Before she left I told her: "Take anything from this house which you may wish to take, whether it be food, cooking utensils and whether used or new."

At that time it was the general custom in the family that at the time of leaving home, the sister would voluntarily give all her share of the property to her brothers. She made this offer but I refused to take it. She practically begged me to take it, but I refused. She even cried saying: "After all I will remain your responsibility. Where will I go? I will have no father, no mother."

I replied: "Of course you will remain my responsibility. And, Inshallah, I will remain a good substitute for both mother and father. But still your share will be kept seperate. I have told the divider of estates Haji Muhsin to divide our estate into two parts for myself and one for you. He has told me that he had divided in such a way that the area where the well is will fall to my side after drawing lots."

I did not even know what it meant to be the owner of a well and did not even understand the importance of a well. Hence I told him: "No, the well should fall to my sister's share."

They were trying to do me a great favour and my refusal to accept, made him angry with me. I said to him: "Please do not interfere in my decision. What help can I get from the income of my land? Please transfer the whole piece of land to my sister?"

Initially, he considered it a joke. But when I told the Elders that I would never be able to get much comfort from a mere ten or twelve 'mund' of grain, that my sister was a mere child for whom the grain will be of benefit, he transfered the land as I suggested.

3.&4. Among my children the most important nikahs were those of my two daughters, Haroon's mother and Zubayr's mother to Maulana Yusuf Saheb and Maulana Inamul Hasan respectively.

1. It is the custom in our family, which is like a hard and fast rule that when a girl is born, it is fixed that she should be married to the nearest non-Mahrim male. This is that customary law which some historians after Maulana Yusuf's death misunderstood and quoted wrongly.

What happened was that when Haroon's mother was born, the grandmother, in giving the news of the birth, said to my aunt: "Sister, I come to give you good news. Allah has given a bride to your Yusuf." Thus the engagement was fixed.

At the birth of Zubayr's mother, according to the family law, the marriage was also fixed, but after about a year or two a postcard from Bhai Ikram reached me: "I am writing on orders from my father. He has asked me to finalise officially the proposed marriage of your second daughter for Bhai Inamul Hasan."

I wrote back: "Uncle (Phupa) is my elder. His is to command. Why should he ask me?"

This then was the engagement of Maulana Inamul Hasan. My uncle Maulana Muhammad Ilyas used to come to the madressa's annual jalsa. In one of his regular visits he came here on 2nd Muharram 1354 Hijri and said to me: "There by us in Mewat it has become the custom to perform nikah at the jalsa. Shall I let Maulana Madani peform the nikahs of Maulana Yusuf and Maulana Inamul Hasan to your daughters in tomorrows jalsa?"

I replied: "Yes, do so by all means. Why ask me?"

After the Esha salaah, I told my wife and the girls that my uncle's intention is to have the nikah of the two girls performed.

I still remember what my wife said: "If you had told me a couple of days in advance I could at least have sewn a suit of clothes for them."

I also remember my reply and her immediate silence. I said to her: "Okay, I did not know that they are going about naked. I thought they are going about fully dressed."

She fell silent. When I went to the Jamia Masjid, I said to Hazrat Madani: "My uncle says Hazrat should perform the nikah of Yusuf and Inam." Hazrat was very pleased and said: "I will gladly perform it."

After reaching the mosque, as soon as we sat down Hazrat asked: "What is the mahr?"

I replied: "In our family the customary mahr is two and a half thousand rupees."

Hazrat Madani became angry: "I will never perform the nikah for more than the mahr-Fatimi."

I said: "That is Sharia guidance. The jurists have indicated that for less than the customary family mahr, silence is not acceptable. In such cases there will have to be verbal agreement and approval from the bride."

For a short while Hazrat and I were debating the issue. My uncle was on my side but for fear of Hazrat's anger he remained quiet. I continued receiving his admonishment. My father-in-law Maulana Ra-uful-Hasan Saheb was sitting nearby. He heard everything and said to me: "Accept that which Hazrat says."

I replied: "But this is a Sharia matter!"

My uncle said: "Who of the girls, do you think, will ever object and complain? The nikah will remain suspended and be completely contracted once the full amount is agreed upon or paid."

Hazrat Madani went to sit on the mimbar and started to deliver a long lecture on the virtues of marriage. As is Hazrat's habit, his most famous topic, the iniquities of the British Government was not left out. Even in this nikah lecture too it was mentioned time and again.

Maulana Jameeluddin Naginawy who is a student of Maulana Gangohi was also in this jalsa and not feeling well. He told me that he would have to leave with the half past ten train and if before that Hazrat could perform the nikah, he would like to be present. I sent a note to Hazrat on the mimbar saying that some of the guests have to leave by the half past ten train. Their wish is that the nikah should be performed first.

Hazrat got the impression that some supporters of the League did not like to hear him speak. He became angry and said: "The first mistake was to have called me to the mimbar, whoever wishes to listen, let them listen and whoever does not wish to do so may depart."

He then called both Yusuf and Inam to the mimbar, recited the Khutba and peformed the nikah. Thereafter he continued his lecture. After the jalsa Hazrat said to me: "I suppose that a certain League supporter did not like my lecture."

I replied: "No, the fact is that Hakeem Jameeluddin had to leave. But you were busy attacking the League."

Hazrat replied: "Then why did you not say in your note to

me that Hakeem Jameeluddin wanted to depart?"

The nikah was performed but thereafter I had to bear the brunt of all the attacks. People did not know the boys and an announcement had been made that it was my daughters getting married. The two bridegrooms were both handsome young men, still without beards with the Madani turbans around their heads, which I myself had put on for them, while going to the mosque. Here are some of the taunts I received:

a. "What kind of people are those Molvies. They see two young handsome boys and give their daughters away to them."

b. "Two young men from among the rich ones of Bombay arrived at the jalsa. Seeing two rich ones, they gave their daughters away."

c. "They must have known them from before because they would not just see two boys walking along and then give their daughters away to them. These Molvies are no good."

d. One of the pious, wealthy men from our mohalla went home and very happily told his wife about the marriage of my daughters. The wife became quite angry (may Allah pardon them both). She said: "The poor mice are jumping all over their house because they cannot find anything to eat. Everyday they send people to our door to beg and borrow. If they did not marry them off, then what else would they have done? You tell me: Allah had given you great riches, and lots of wealth. Allah forbid that I have to let my daughters get married like paupers."

Thereafter because this nikah was against the custom of our people and because in the history of Kandhla it had never been performed like this ever, there was a lot of talk this way and that. One person's reaction reached me as having said: "Zakariya has cut his own nose and thereby he has brought dishonour to all of us. Is this the way to have a nikah performed?"

I replied: "I have not been dishonoured. My nose has not been cut off."

I told the messenger: "Even you can feel with your hand that my nose is still in place, so that you may go and tell themwhat you have seen. No, my nose has not been cut off and no one else has been dishonoured."

Taya Saeed Keranwy, the previous Nazim of Madressa Solatya in Mecca, with whom our family has had close contact for many years (and was already mentioned in the nikah of Yamin), heard the news of the marriages and commented: "He has initiated a very bad example. Is this the way that weddings are held? Weddings are the times for the show of happiness among the honoured ones. For the sake of sharing in the happiness, news should be given before hand. Zakariya should be punished."

In a reply to Taya Saheb I wrote: "Taya Saheb is right. Zakariya should be punished. But punishment should match the crime committed. For this reason I suggest that seeing that I did not invite any of my relatives to our wedding, you people should not invite me to any of your wedding celebrations."

Taya Saheb replied: "That will not be punishment. That will be just what you desire should happen. The punishment should be this that every one should invite you twice; once for the celebrations and the second time as punishment."

I also heard many stories of the extreme disappointment of the other menfolk, but only Taya Saheb was inclined towards punishing me. However, the messages of expressions of happiness and duas from the women folk were overwhelmingly favourable. They said: "May Allah reward you well. You have opened an easy way. May Allah let this

custom continue. Weddings have become a tremendous burden and people do not even avoid taking money on interest concerning which people have become generally ignorant About these things people have become generally . Bhai Zakariya, the truth is this, that because of the customs attached to marriage, the curse of interest have entered into our homes. May Allah reward you well. Try to organise the nikah of others in similar fashion."

2. At the time of their marriage both Moulvy Yusuf and Moulvy Inamul Hasan were studying in Mazahirul Uloom. My uncle, Maulana Ilyas was one of the Guardians (sarparasts) of the madressa. Hazrat Raipuri was also one and both of them used to visit the madressa often.

During Rabee-ul-Owal 1355 Hijri there was a meeting of all these trustees. Hazrat Raipuri and all the rest came here. Hazrat told me: "It is my wish to take both Yusuf and Inamul Hasan's wives with me tomorrow."

I said: "It will be as you wish. But both boys are studying here. Hazrat Ayesha Radiallahu anha's house was set up in her own home. It is my wish that the homes of both these boys should be set up here."

There is one well known saying of my uncle about me, which he must have said many times. He said: "You seem to remember the hadeeth which are in your favour very well. Okay I agree."

On the 12th of Rabee-ul-Owal 1355 Hijri (3rd June 1936) at the time of Asr, I told my daughters: "Let your two sisters put on nice clothes. Tonight they will be sent to their husbands."

I allowed Maulana Yusuf to reside in my room and chose a house for Maulana Inamul Hasan. It so happened that it

was raining heavily and in the room on top Maulana Yusu became quite wet as he was under the balcony.

It was always the habit to feed the guest and trustees arriving at the madressa when they came. Many guests used to come and go. After Esha I told Moulvy Ansari Rampuri, who was a devoted student of mine studying in the madressa "If any pulao is left over, then call all the ten or twelve boys from Kandhla studying in the madressa and tell them they are invited to eat on the occasion of the sending off of my daughters."

They had already eaten after Asr. When the news was given to them one of them said: "Is this the way to invite one to a feast when all had already eaten. I will not go."

Apart from this Kandhlawy none of the others hesitated. They all arrived happily as if I had done them a great favour. Maulana Amir Saheb replied to this gentleman, who is still alive and staying in Pakistan: "You are insane. It is not Bhai Zakariya who invites you. It is Sheikhul Hadeeth Saheb who invites you. You can make these foolish statements when Bhai Zakariya calls you to a feast in Kandhla. And he will never invite you there. Of that you can be sure."

Embarrased and ashamed, he also came along. This remark of Bhai Amir I have quoted many times during the course of my lecturing of the Daura classes.

"Love itself teaches you the ethics of true love."

Because Moulvy Yusuf and Maulana Inamul Hasan were studying here in Saharanpur, there was no question of the daughters being sent off to Nizamuddin. They were both made to sleep in my house every Thursday night in various parts of the house. At the end of the academic year the two

of them travelled with their wives together with my uncle to Nizamuddin.

5. The marriage of my sister's daughter, the mother of Salman, was also a disputed one. According to the customary law of our village and family, her engagement had been organised, but there were one or two other places from where proposals had come.

The proposed husband was staying in the Punjab. His father, Mamu Shuaib who was also staying in the Punjab, wrote a very serious letter to me saying: "You are not aware of the real situation. You should let the marriage be performed with someone from the most religious minded circles. Choose one from among the most pious students in your madressa."

I wrote back: "There is indeed one very pious and suitable, namely Mufti Yahya, but unfortunately the engagement of the lady concerned has already been fixed with someone else. This is a question of the most eligibilty, the family relations will be in jeopardy. And after all there is no complaints of irreligiousness in the person chosen."

Mamu Shuaib wrote back saying: "The chosen one shaves his beard off. You people are not aware of this."

I truly did not know. I was under the impression that his beard had not yet started growing. I consulted my uncle who said: "What answer can there be for what Mamu Shuaib had said?"

Therefore my uncle performed the nikah of my niece in the Qadeem Masjid after Asr. As an introductory remark he said: "May Allah reward Bhai Shuaib well. He has said that which Sheikhul Hadeeth and I should have said, namely,

that in the face of piousness, there should be no respector of persons. And we both have said what he should have said, namely that it is necessary that notice should be taken of family relationships."

May Allah reward Mamu Shuaib well. Due to his deeni consciousness the nikah was performed, but the fury that broke over my head was terrible. All of them retorted that Bhai Shuaib does not know anyone. My uncle was on my side and they felt he merely followed my lead. They said that I had initiated the terrible 'bidat' of giving a daughter from the family to someone out of the family. During this fury even such ones became angry with me, from whom I had never expected such behaviour. One of my close relatives, Bhai Shuaib's brother was so angry with me that for two years he would not speak to me. He wrote me a letter expressing such anger, which was indescribable. I merely wrote back to him in very soft terms that this thing was the result of Bhai Shuiab's love for the deen. However I could not persuade him to accept that this was not my way of being deliberately anti-society.

There are many other incidents connected with this story, but the majority of the persons involved in it are now dead. All I can say at this stage is that may Allah forgive and pardon all those who abused, degraded and swore at me. This was the first time that a daughter from this family was married outside the family circle. But still, thereafter the Elders surrounded and blockaded me and one by one they chose my daughters in marriage and took them off.

6.&7. Thereafter we come to the nikah of my other two daughters, Shakira (about whom I have already written in connection with death and misfortunes) and her younger sister who is presently the widow of Maulana Yusuf Saheb. They got married together. The one to whom Shakira got

married - Hasan - was studying in Deoband, and the chosen husband for the younger sister, Saeedur Rahman, was studying in Saharanpur. He was a very fortunate person, truly worthy of his name. To enumerate all his good qualities will need a special book. As his mother had passed away, he and his wife were staying with me, but I have never ever seen him doing anything naughty even in his childhood. May Allah grant him very high place in the hereafter, and grant him a covering of His mercy. He passed away on the night between the 18th and the 19th of Showaal 1366 Hijri (5th Auguts 1947). That was the time of the riots and disturbances and one could not even send a letter anywhere. The news only reached Nizamuddin some months later when I was practically kept a prisoner in Delhi during the riots together with all my daughters.

As far as Hasan was concerned his father had told me that because of some very necessary tasks he would not be able to be present at the time of Hasan's nikah. He said: "It will be very hard for me to be informed of the nikah and still not be present. In order to make the matter easy for you it would be better if you did not inform me. If you perform the nikah without my knowledge, you would have done me a great favour."

I told him: "Your excuses are not acceptable but if it is in your interest, then I have no objection."

I sent a letter by Hasan's hand to Hazrat Madani, wherein I informed him that I intended having the marriage of my two daughters performed by him at a time which suited him. Should he ever come to Saharanpur, then he should inform the bearer of the note, and bring him with.

Hazrat Madani looked into his diary and said: "I am going to Lucknow tomorrow. At first I intended to leave with the

evening train. Now I shall leave with the afternoon train and perform the nikah after Asr."

The nikahs were performed on the 19th of Rabee-ul-Owal 1365 Hijri (22nd April 1946). Hasan came with Hazrat while Saeedur Rahman had already been present. After Maghrib the wedding feast was held. I do not remember having invited anybody but because of Hazrat Madani's presence the people gathered from all sides. Saeedur Rahman was studying in Saharanpur and stayed in my house and on that same day he set up home in my own house. The next day I sent Hasan off to Kandhla together with Bhai Ikram, telling them to remain in Kandhla until Friday. On Friday he should leave Shakira with me, and go off to Deoband alone. Thereafter he could come to Saharanpur every Thursday evening.

8. My own second marriage was also one over which there was much difference of opinion. As already stated, after the death of my first wife I had no intention of getting married a second time. I refused many offers. I do not exaggerate if I say that I received offers from about twenty or twenty five different places, some of which Maulana Madani recommended. For one of them even Hazrat Maulana Raipuri interceded with me, but I declined the offer, saying that I would not be able to deliver the rights that will become due upon me.

But then my uncle offered the hand of Maulana Yusuf's sister in marriage to me and I had no objection. I told him to perform the nikah immediately. He refused saying that because there was a change in the proposed husband, he would first have to get the lady's permission. He would reply by letter in a few days time and on arrival of the letter I should come to Delhi.

During that time Hazrat Raipuri used to come here quite often. He did not know of my conversation with my uncle, and I do not know from where the news reached him. He insisted that he was going with me to Delhi. I said that I would not take him with, but he insisted. I said to him: "Hazrat we people should be very cautious about taking a baraat (wedding party) with us, because in their over elaboration people have exceeded all limits and are wasting a lot of money."

Hazrat replied: "Do not ever think that I am going as part of a wedding party. I am going as one of your attendants."

I still refused to agree to his request. But Hazrat called one of his nephews, Maulana Abdur Rahman Shah who was staying with me, gave him some money and said to him: "Keep a close watch for a letter from Hazrat Dehlawy and the moment a letter from him comes, come and tell me in Raipur immediately. If you do not get hold of any transport, then take a tanga to Bahut and come and tell me."

The day uncle's letter arrived I decided to leave the following morning by the ten o'clock train without any wedding group, nor friends nor attendants with me. But early in the morning of the 7th of Rabee-ul-Thaani 1357 (17th June 1937), Hazrat Raipuri arrived. I said to him: "Shall I cancel my going to Delhi?"

Hazrat said: "I have no intention of going back. I do not suppose you have any objection to my staying here for a couple of days?"

However my uncle had distinctly said that I should come with the 10 o'clock train and I would find a tanga at the station. I went with Hazrat Raipuri and a few of his attendants, among them Hafiz Abdul Aziz, to the station. As we sat

down we discovered that Hazrat Madani after having returned from Tanda, was on the same train. Maulana Madani was of the opinion that I had come to know of his arrival and that I had come to meet him as was my habit and also knew that when Maulana Raipuri visited Saharanpur, he always came to pay a visit. Hazrat on seeing us on the station asked us: "Tell me, how did you come to know that I was arriving now? I did not send any telegram because there was no time."

He was a man who was very particular about sending telegrams. Before I could say anything, Hazrat Raipuri said: "No, we did not get information about your coming. This Hazrat is getting married."

In a scolding voice Hazrat Madani said: "And he did not even inform me?"

Hazrat Raipuri said: "Hazrat he did not even inform me. I am forcing my way with him. In fact he refused point blank to take me with. I had to put a spy in his place to inform me of when Hazrat Dehlawy's letter arrives. Last night I received the report from my spy and early this morning I arrived."

Hazrat Madani gave Hazrat Raipuri a message to give to Maulana Ilyas: "Tell Maulana Ilyas that this nikah will be performed by me. Without me there will be no nikah. I would have travelled with you on this train, but the ladies are with me as well as some luggage. I shall put them off at home and come to Delhi with the very next train."

Initially I declined the offer: "Hazrat, do not take this trouble."

He immediately answered in a threatening voice: "I am not

talking to you. I am sending a message to Maulana Ilyas that I am going to perform this nikah."

I answered: "In that case, Hazrat should not cast yourself into such difficulty. Come along when it suits you. Hazrat Raipuri will experience no hardship in waiting for you. I will also await your arrival."

Hazrat said: "There will be no need for that. I will come later in the afternoon."

This is how I remember this incident. In my diary the story is told with a bit of difference... but about this there is no difference that up to Deoband we travelled in the company of Maulana Madani. Hazrat got off there and the two of us continued straight to Delhi. My diary also says that from Meerut Maulana Meeruty also boarded the train to Delhi.

From Saharanpur to Delhi Maulana Madani conversed with us in a very happy and carefree manner. He took a small bottle of atar from the pocket of his waistcoat and spread the contents on his palm and applied it to my dirty khaddar kurta. During his life out of fear for him I always wore khaddar kurtas. It was his kindness over me that whenever he saw a kurta other than khaddar on me, he used to tear it off my body.

I asked him: "Why waste such precious atar on my dirty kurta?"

He replied: "Atar smells nice on khaddar."

I said: "Just like the pearls were wasted on the neck of Khálisa?"

He laughed and continued to apply atar to his hands and from there onto my clothes saying: "The barber also gets the smell from the clothes of the bridegroom."

He used the whole bottle on me. Hazrat arrived in Delhi by the evening train. Due to some misunderstanding all of us went to stay in the Masjid Abdul Rab and from there we all went to Nizamuddin the next day which was Friday. Hazrat performed the nikah for a mahr amounting to the Fatimi mahr.

I said: "Hazrat the Fatimi mahr is an ambiguous term - not clear and there is difference of opinion on it. It should be fixed to current measure and value."

Hazrat smiled and said loudly: "The bridegroom is normally very shy and embarrassed. Keep quiet."

I said: "In matters of deen there is no permission for shyness. This is a matter of mas-ala."

Hazrat said: "Five hundred dirham."

I said: "This is also a disputed term - not clearly defined. What will that be in present currency."

He said: "Approximately one hundred and thirty three rupees."

This question and answer series was related by Khwaja Nizami in one of his periodicals which appeared in those days and gave the full details.

Immediately after the nikah Hazrat Madani returned to Deoband with the 5 p.m. train together with Hazrat Meeruty. Maulana Madani was served with a notice at Delhi station

that for six months thereafter he was banned from entering Delhi.

I returned with my new wife (Talha's mother), Maulana Raipuri, his attendants, Maulana Yusuf and Maulana Inamul Hasan. We were twelve people altogether. Hazrat Raipuri paid all our fares and Hazrat also made an announcement from his side about the walima feast, which was organised by Rao Yakoob Ali Khan, without Maulana Meeruty being invited to join in the walima feast.

9.&10. Now we come to Maulana Yusuf's second marriage. His first wife, Haroon's mother passed away. I told him not to get married again because of the tremendous amount of duties he had to perform. I told him: "You don't have the time for a nikah. But if in spite of that you wish to remarry, whether to someone here or in Kandhla, then I am prepared to propose on your behalf."

He replied: "Your advice seems to be the appropriate thing to do. But if I should wish to remarry it will be one of your daughters. No one else."

I named many girls from whose families I had been asked to put in a good word for them after the death of his wife. He remained adamant: "If I do have to marry it will be into your house - nowhere else."

A couple of days later he told me: "There is a need for me to get married and it must be in your family."

I said: "At the moment there are two daughters in my house. One is a widow and the other a virgin."

The widow was the wife of the late Saeedur Rahman.

He said: "To me both will be the same."

I replied: "No, tell me for which of the two you have any sort of preference and I will agree. But if you really and truly consider both to be the same for you, then I will prefer the widow for you, because she was struck by sorrow as her husband passed away very soon after marriage."

He said: "That is most suitable."

On the other hand there was Hakeem Ayoob's son Hakeem Ilyas about whom Hakeem had spoken to me quite a few times before. Everytime I told him: "The love that Hakeem Ilyas for me is more than all your other children."

May Allah reward him well. He used to be very devoted to me since his childhood. I used to go to Delhi quite often and whenever he had any news of my arrival, he would come to the station. I often prohibited him, asking him not to come to the station merely on hearing of my arrival.

The nikah of Maulana Yusuf was fixed. By mere chance Hazrat Raipur came to Saharanpur and had to travel to Lucknow. On the arrival of Maulana Yusuf, Hazrat expressed the desire to be present at the nikah, but he had already informed Lucknow that he was arriving and thus had to leave. I said to him that a wedding in my family was no big affair. After Hazrat's return from Lucknow, it will be performed.

Maulana Yusuf went back. When Hazrat returned from Lucknow, the news was transmitted to him and he came back from Delhi. At the time of Zuhr, I sent a message to Hakeem Ayoob: "Maulana Yusuf's nikah is being performed after Asr. You have asked me about the nikah of your son Hakeem Ilyas and now I also agree. Tell Hakeem Ilyas

that he should perform Asr salaah in the Qadeem Masjid. The choice is yours. Do not tell anyone else about it."

I do not how Hakeem Ayoob's elder brother Hakeem Yameen came to know. He came by car to Deoband and told Hazrat Madani that my two daughters were getting married after Asr. He further told Hazrat Madani: "He did not even tell me but one of the bridegrooms is my brother's son. My wish is that Hazrat too should be present."

May Allah reward Hazrat well. He said: "For the nikah of the daughters of Sheikhul Hadeeth there need not be any demand or invitation to attend."

At that time Hazrat Madani had fever. Qari Asghar Saheb scolded Hakeem Yameen, saying: "You people, for your own desires, do not care anything for Hazrat's health or comfort."

But Hazrat said: "No, I am definitely going."

In spite of a high fever he arrived here on Thursday 19th Rabee-ul-Thaani 1369 Hijri, peformed the nikahs and then left with the same car. Together with these two marriages Hazrat also performed the nikah of Zubayda, the daughter of Moulvy Naseeruddin, whereupon Moulvy Naseeruddin presented Hazrat with a hundred rupee note. Hazrat point blank refused to accept. I came forward and said: "No sir, do accept it." I took the note from Maulana's hand and put it in Hazrat's pocket, whereupon Hazrat started laughing.

Maulana Yusuf Saheb left with his wife the next day for Nizamuddin. The mothers of Talha and Salman left with them. The sending off of Zubayda, daughter of Moulvy Naseeruddin took place on the 27th Shabaan. Then one month after nikah on Sunday 8th Jamadul Oolaa, when

everyone had gone to lie down, I told my children to give tea etc., to Hakeem Ilyas's wife as I had the idea of taking her to her husband's home at azaan time. I sent a message to Hakeem Ayoob, who also had gone to lie down to sleep.

It was winter and already past eleven o'clock. I sent Moulvy Abdul Majeed to tell the gatekeeper that I was coming along with the wife of Hakeem Ilyas. He had to open the door at the azaan of Fajr when someone was going to knock on the gate or shake the chain.

Hakeem Saheb sent a message back: "I have no objection, but to come at that time would be causing you much inconvenience. If you please, Ilyas and I will come by ricksha and fetch her so that no one will know."

And so it happened. At the time of the azaan for Fajr on Monday morning Hakeem Ayoob and Ilyas came by ricksha together with one or two ladies from our house and took the bride away. Even their own family only came to know after Fajr salaah that the begum had arrived.

My one friend Haji Noor Ilahi Urf Sheikh pestered me or ten, fifteen days that his household ladies were insisting to know when the bride was going to her new home. He begged me to let them know even if I did not inform anyone else. In those days he used to drink his early morning tea with me. That morning at tea time I told him: "She has gone to her husband. I did not have a chance to tell you earlier."

I could see he was very disappointed.

He went back to his wife and said: "The girl has gone to her home. Now you may make as much noise as you wish."

11. Up to now all the weddings have been those of the

children from my first wife. My second wife had two daughters and one son, Talha. As far as the first daughter is concerned, Hakeem Ayoob had time and again asked for her hand in marriage to his son Aqil. I told him the same thing that my uncle told me at the time of talks about marriage with Maulana Yusuf's sister. "She is not suitable for marriage with your son."

repeatedly told him this. Then one day someone asked me to intercede on his behalf for his sister's marriage to Aqil. I took the proposal to Hakeem Saheb. I even strongly recommended the match. Hakeem Saheb replied: "As long as you do not marry this daughter off to someone, I will not let Aqil get married to anyone. When you have given her in marriage, then only will I look for someone for him."

Maulana Yusuf had made a programme of going for Umrah. He wrote me about this: "It is my wish that Haroon and Talha should be married before I leave."

I wrote back: "Whenever you wish, you may come here."

Because Hazrat Raipuri's health was not good, it was decided that we will all get in his car and go to Raipur to visit and the two boys marriage will take place there. At Zuhr time I told Hakeemji that the marriage of Haroon and Talha had been organised that we were going to Raipur in that regard. It is my suggestion that Aqil should aslo come along.

I said to him: "If you should wish, Aqil's nikah can also take place. We are going at this very moment, before Asr, and would like to take Aqil with us. For you to stay over for the night will be difficult, so why should you also take the trouble to come? But if you do wish to be present you may come in the morning with Meer Saheb's car, and bring Aqil

with you. In that case instead of tonight the nikah will be performed tomorrow morning at 9 o'clock."

Hakeem Saheb arrived the next morning and at nine o'clock in the morning Maulana Yusuf performed all three nikahs in the presense of Hazrat Raipuri. Maulana Haroon's father-in-law, Moulvy Izhar Saheb had insisted that the mahr should be five thousand rupees. Talha's father-in-law, Soofi Iftikhaa said that in his family the mahr is two and a half thousand. I said: "The mahr for my daughters was fixed by Hazrat Madani as the Fatimi mahr." And so in one majlis three nikahs were performed at three different mahrs.

Hakeem Ayoob returned immediately after the nikahs. I told Aqil to wait and come back with me. The next day we all returned. And on the 18th Zil Haj 1381 Hijri on Wednesday Hafiz Abdul Aziz Dehlawy went back to Delhi with Haroon's wife. Talha's wife went to her husband in 1383 Hijri.
When our haj journey had been fixed. I wrote to Maulana Yusuf: "When you come to Saharanpur, please pick up Talha's wife."

Moulvy Yusuf and Moulvy Inamul Hasan went to Kandhla on Saturday 8th Shawaal in the car of Haji Shafee to fetch Talha's wife. Haji Ghulam Rasool and fifteen men from Calcutta were coming to Delhi with the intention of getting the date for the Tableeghi Ijtima in Pandwa. When they learned that Maulana Yusuf will on that day be in Saharanpur, they came straight to Saharanpur. On arrival here they heard that he was in Kandhla, and went to Kandhla in Sabry's car.

A few months later on Wednesday the 11th of Rajab 1381 Hijri Maulana Yusuf came to a Tableeghi Ijtima at Saykri,

and then came to Saharanpur via Raipur. Hakeem Ayoob came to tell me: "If you should send Aqil's wife to us today, then tomorrow Maulana Yusuf will be able to participate in the Walima feast."

I replied: "There will be no harm in that."

I said to Maulana Yusuf: "Hakeem Saheb would like you to attend the walima of his son Aqil tomorrow, after your return from Saykri. Do not allow it to interfere with your work. But do tell the people there that you had promised to attend the walima. Do come when you have some free time. I will wait for you and whoever wishes may also wait or not."
He came the next day the 12th on Thursday and we had the feast. One day prior to that Hakeem Ayoob Saheb came as was his habit at Asr time. Instead of sitting he remained standing.

I said to him: "Sit down or go away."

He left and a short while later Aqil came. I talked to him also in a light hearted way. When I left for Maghrib salaah, I told Haroon and Talha: "I will delay after Maghrib. When you have performed Maghrib, take your sister in a cart and leave her at the house of Hakeem Saheb."

Haroon and Talha took the bride away. On the 12th Hakeemji gave a small walima feast.

12. The next nikah is that of my last daughter from my second wife. She was married to my sister's grandson Salman. The engagement took place long before that, but I do not even remember if anyone ever asked me for her. I think perhaps it was fixed at the time of her birth, because he was, according to the family tradition, the nearest mar-

riagable male relative. On the 2nd Zil Qada 1386 (13 February 1967) on the arrival of Maulana Inamul Hasan I made an announcement in the Qadeem Masjid that a nikah was going to be performed and for all to remain behind for a short while. Maulana Inamul Hasan performed the nikah after Asr for the mahr Fatimi. After Maghrib while I was in the masjid, Talha, Haroon and Babuji took the bride to Hakeemji's house. Thereafter on the following day Maulana Inamul Hasan after participating in the walima feast left for Nizamuddin via Kandhla.

13.&14. By now all my daughters were married. Now the time came for the marriage of my grandchildren. The marriage of one of the grandchildren, Haroon, had already taken place in Shawaal 1388. According to the Tableeghi system Maulana Haroon and Maulana Inamul Hasan used to go for haj every three years. Their haj journeys are fixed. As for me, my going for haj is always built upon hope. Through the Grace and Mercy of Allah as well as the requests from relatives in the Haramain, there is always the desire to visit the Holy Places, but my iniquities and sins always kept me away. This time I also had hopes. Maulana Inamul Hasan wrote from Delhi: "If you should wish to go for haj, you should come and perform the nikah of Zubayr and Shahid. Do not delay it in order to be present. Your presence will be the best substitute in my absence."

However, by that time my going for haj was no certain affair. Thereafter Maulana Inamul Hasan postponed my departure for the sake of performing some necessary tasks. Maulana Ali Mia also agreed with Maulana Inam regarding the postponement of my departure for haj in view of the needs over here. After my departure had been postponed, Maulana Inamul Hasan came to greet me. Hearing of his arrival Hakeem Ayoob felt it would be a suitable time for the inauguration of the New Darul

adeeth hall. Maulana Yunus had already taken over the ty of teaching Bukhary before that. He insisted that at e inauguration I should give the first lecture. Thus on 25th awaal 1388 I gave the first lesson on Bukhary Shareef.

hereafter Maulana Inamul Hasan performed the nikah of th grandsons to two of my grand-daughters for mahr atimi. It was my intention that the brides would be sent off the same time, but as both grooms were students here, aulana Inam felt that, that would interfere with their udies. I reminded him that his and Maulana Yusuf's marages had also taken place in their students days and they t up homes during those very times, but he still felt that ngs had changed since then. That was true.

major reason why there was such haste in performing ese nikahs was the fact that because of my ill-health, ere was fear that I may not return from Hejaz again. ese nikah's went off with such ease and simplicity that I ay Allah will grant similar simplicity to all friends as well. here was never any problem over dowry. I told Hakeem Ilas some days after the nikah that at our place plates and ups very quickly got lost and as these utensils are very uch needed for the continuous stream of visitors, we ave to buy and acquire new ones but soon these are also ost. Therefore I suggested to him to buy ten or fifteen and keep these by him. It will be the property of the wife but ill be of use when visitors arrive. Hence since his marage these utensils have been kept at his place. They were f a very cheap kind and were mostly used by me. Most of e time Hakeem Ilyas himself used to present it at eating mes. When my food came from anywhere, he himself used to take it or I would send a person.

But there are some goods which I gave as wedding gifts to all my daughters about which I am very proud - the eider-

down and spread. Here I gave them something precious and beautiful. This was firstly due to Allah's grace and secondly due to Hazrat Raipuri's kindness. Almost annually or biannually Hazrat used to send me a beautiful high quality eiderdown (lihaaf) as a present, with the expressed desire that I make use thereof. But because it was such high quality I felt it was not for me to use. I generally bound it and left it hanging in my room. When any of my daughters got married. I gave it to them - not at the time of marriage but about a month or so before or afterwards.

Hazrat often used to tell of his students days. In it we see Allah's Hand at work. He said that once in his student days he felt exceptionally cold because of not having a 'lihaaf', beadspread or blanket. He felt too ashamed to mention it to anybody. He used to stay in a mosque. After Maghrib he used to go and sit near the water-heating fire of the mosque with his books. After Esha he again went to sit there. Some people thought that just like who are addicted to sitting in front of fires, he was also one of those. When all the musallees had departed he would lock the mosque, lay down on the grass mat and rolled himself with it. The mat became his bedspread and blanket. The cold air used to come in from the had and feet. In the latter part of the night he again unrolled himself and the mat was spread out again. Hazrat always used to say: "That winter passed off but thereafter no winter came along when from somewhere Allah did not send some good quality lihaafs." These were those lihaafs which being presented to him, he later gave to me. If they were beautiful he gave them to me and if they were of lesser quality, he gave them to someone else. They were often of velvet or satin, and I kept them and as 'jhez', gave them to all my daughters, from the first one to the last.

I am not opposed to supplying them with utensils as much as is needed on condition that those things are indeed necessary. It is a good thing to give them some jewellery, on condition that there is proper value in these jewellery without any depreciation, so that in the future in cases of emergency, they may be of use. But I am opposedto giving them a lot of expensive clothing which they will not be able to wear in the house, but will adorn the inside of chests and boxes and if one dies, it has to be given to some madressa where it will be auctioned and sold for a small price. If one or two expensive suits are made and given to them, I also have no objection if they can be worn for going somewhere. But making of a lot of expensive clothing is nothing else but a pure waste of money. In this regard in my discussions on Aap Beti 1 and 6 I also dealt with this matter. I have such a resentment of this that I would like to write a lot more.

During my childhood there used to be a thing called sarasari. It was such a nonsensical thing to which there was no limit. It comprised of a chador onto which numerous pearls - small ones and big ones the size of almonds and even bigger ones, were sewn. It also had gold and silver lace of various kinds in the middle so much so that the actual material was not visible. This was a real ordeal for the bride to wear. It must have weighed about five seer (one dhary). When it was wrapped around a child, the poor child broke out in a sweat so that even the material became wet.

When there was a girl getting married this sarasari was borrowed for five or six days, even though it was a real museebat for the girl. I always had the idea that if such precious expensive clothes are made and kept in the family to be borrowed by others for eight or ten days it is in order. I have this opinion that it can be substantiated from hadeeth because Imam Bukhary started a chapter titled: "Chapter

borrowing of clothes for the bride etc." By heading the chapter like this, he gave a hint of its permissibility. In this he quoted a report of Hazrat Ayesha Radiallahu Anha having borrowed her sister's pearl necklace. Later Imam Bukhary in his section on 'Presents' titled: "Chapter concerning the borrowing of clothing at the time of leaving for her home." In this he quoted Hazrat Ayesha Radiallahu Anha's story. She says: "Look at this bondsmaiden of mine. She refuses to wear this kurta of mine even in the house, whereas in Rasulullah Sallallahu Alayhi Wasallam's time I had such a kurta. When any lady got married in Medina, they sent a man to me to ask me to lend them this kurta for a couple of days."

Whenever I read this hadeeth in Bukhary, I enjoyed it. I used to think that even though there is no such communal clothing that can be borrowed at wedding time, but at least the sisters in the family could lend a new set of clothes to the sister getting married. In such a case there was no objection.

In a similar fashion they can lend her some jewellery for a couple of days. I already had some experience as concerns jewellery. When a daughter got married I merely had to mention it to the other sisters and they would go so far as to lend her their jewellery. Thereafter for months they did not ask about it. When they needed it, it was taken back.

When mutual relations are good, when there is love and sincerity, then the wedding becomes very easy. But our people have made it a great museebat. I also have great dislike for the issue of 'jhez' and these expensive wedding functions. People are aware of the fact that numerous guests visit me at all times. At times there are up to two hundred and fifty of them. Sometimes we even have to cook up to ten big pots (degs). But I do not remember ever having cooked one pot at the time of marriage.

A great problem regarding the invitations to wedding functions is this: "If you invite this one, then the other, if not invited would become angry. And if that one is not invited, a third one will become angry. In some places invitations are given in order to add lustre to one's name. Sometimes it is done for the sake of celebrations.

But those who from the beginning did not give such functions and (according to some) 'cut their noses off', their nose never became cut off. They have no reason to borrow money nor to pay interest. But whenever people told me I cut off my nose and dishonoured myself I say: "Mine was not cut off."

Commonly Used Name For The Illustrious Elders.

Hazrat Gangohi - Hazrat Maulana Rasheed Ahmed Gangohi (R.A.)
Hazrat Saharanpuri - Hazrat Maulana Khalil Ahmed Saheb (R.A.)
Hazrat Madani - Hazrat Maulana Hussein Ahmed Madani (R.A.)
Hazrat Sheikhul Hind - Hazrat Maulana Mufti Mahmoodul Hasan (R.A.)
Hazrat Thanwy - Hazrat Maulana Ashraf Ali Thanwy (R.A.)
Hazrat Raipuri (I) - Hazrat Maulana Abdul Qadir Raipuri (R.A.)
Hazrat Raipuri (II) - Hazrat Maulana Abdul Raheem Raipuri (R.A.) also known as Maulana Al Haj Shah.
Hazrat Nanotwi - Hazrat Maulana Qasim Saheb Nanotwi (R.A.)
Ra-eesul Ahraar - Refers to Maulana Habibur Rahman Saheb (R.A.)
Maulana Meeruty - Hazrat Maulana Aashiq Ilahi (R.A.)
Hazrat - Normally refers to Hazrat Maulana Khalil Ahmed Saheb (R.A.)
Ali Mia - Maulana Abul Hasan Ali Nadwi

GLOSSARY

Adaab - Ettiquettes.
Adab - Arabic literature.
Ahraar - Meaning free or freedom loving - A movement or party in India.
Amrits - Type of sweetmeats.
Amal - Cure through reading Quraanic Aayaat and wazifa.
Ameer - A leader, ruler.
Anna(s) - 25 paysa (like 25 cents).
Ansar-Ansaris - A group of Sahaba from Madina who helped Rasulullah Sallallahu Alayhi Wasallam and the Sahaba who had made hijrat (migrated).
Aramsheer -Resting place.
Bau'at, Beit - Pledge of assurance (particularly with a Khalifa or Ameer or Shaikh for guidance and advice in matters pertaining to Deen in strict accordance with Shariat).
Barakat - Blessings.
Barzakh - Life, either reward or punishment in grave prior to Qiyamat.
Basra - Name of city in Iraq.
Bayt-Bazi - Game (of words) when one starts of on sentence, word or poetical rhyme where previous player stopped.
Begum - Lady.
Bidat - New innovation which is contrary to Sunnat and Shariat.
Bulgham - Disease in which their is excess of phlegm.
Chador - Upper-covering or cloth, cloak, top overgarment.
Charpai - Couch-like bench, four legged bed covered with straps.
Cheraita - Type of herbal medicine.
Chilla(s) - A period of forty days..
Chronic fever - Continuous, unabated fever (with no particular cause).
Darul Talaba - Hostel.
Dastarbandi Jalsa - Final graduation - where turban is placed on head of the student to acknowledge his proficiency in Deeni knowledge and sciences.
Dastarkhan - Tablecloth or place to eat upon.
Daura - Final year (of studies) for Aalim course.

Dawat - Lit. Invitation: Could be to join one for meals or to invite someone towards Deen.
Diarrhoea - Disease where stomach works continuously.
Duhaa - Chaasht Namaaz - Nafl salaah performed when sun is out and shining brightly comprising of eight or twelve rakaats..
Eesaale Sawaab - Deed or action done so that reward may be for the deceased.
Falsafa - Philosophy.
Farsi - Persian language.
Fazaa'il - Virtues.
Fiqah - Jurisprudence, a knowledge or science expounding Islamic Law and Shariat.
Ghur - Sweet sugar-like crystals.
Hadeeth - Word or action or event said by, done or attributed towards Rasulullah Sallallahu Alayh Wasallam.
Hafiz (of hadeeth) - A specialist of hadeeth who has memorized a hundred thousand ahaadeeth with it's chain of narrators and who knows all the related sciences of hadeeth.
Haj - Pilgrimage - an ibadat of visiting Kaabah Sharief and performing distinctual rituals and ibadats, at a specific time: Zil Hijjah (8th-13) while visiting specific places (Kaabah, Mina, Arafat and Muzdalefa). It is a pillar of Islam and Farz (obligatory) on every Muslim male and female once in a lifetime.
Hakim - A 'Herbal' doctor.
Hazrat - The Honourable, Sir.
Hejaz - Land of Makkah, Madina and surrounding Arabic Lands.
Hijrat - Migration (of Rasulullah Sallallahu Alayi Wasallam to Madina). Marks beginning of Islamic calendar.
Ibaadat - Act of worship.
Ihsaan - Lit. A favour. Here it means a state wherein a person is conscious of Allah Ta'ala and His Commands all the time and at every moment.
Ijtima- Gathering where Deeni talks are given.
Imaam - A leader (particularly in religious affairs), also in salaah, also refers to a great learned scholar.
Imaan - Faith, belief and conviction (in the articles of Deen)..
Imaarah - Reign or sovereignity of Ameer.
Islam - Lit. Submission (to commands of Allah Ta'ala). Religion of Muslims.

Jamaat - Congregation, followers, a party (of people)..
Jamiatul Ulema - Council of Ulema (Theologians) - Organisation..
Janaza - Burial (service).
Jarah & Tadeel - Reference to science of Hadeeth where the character traits of the narrators, their names, teachers, students etc., is discussed.
Jehz - Custom where gifts are given (sometimes demanded) from girls side at time of marriage. This is a bad practice contrary to Shariah.
Jihad - Holy war. War waged to protect Imaan, Islam and Muslims. A very great ibadat and is a major portion of Imaan.
Kacha House - House made of unbaked bricks.
Kachori - Type of food dish.
Kafan - Shroud, burial covering clothes.
Kandhla - Town (Hazrat Sheikhul Hadeeth's birthplace).
Karamat - Supernatural deed done by pious servants of Allah.
Karha - Type of herbal medicine, very bitter in taste.
Kebab - Meatballs.
Khalifa - Lit. Successors. A ruler or leader of Muslims also a successor to a pious person.
Khanqah - Place where correction of niyyat (intentions), amaal (actions) and good morals and Deeni character is imbibed into oneself, through zikr (remembrance of Allah Ta'ala), shugl (engaging in Deeni work), abstinence and meditation.
Khutba - Lecture (where Arabic lecture before nikah ceremony and also Arabic lecture.
Kieryo- Indian spice.
Kitaab - Book (particularly those containing Islamic knowledge).
Korma - Food dish (very much like mutton curry).
Lihaaf - Upper covering, blanket.
Lungi - Lower cloth, worn to cover legs from navel or waist down.
Madressah - Place or institution where Deeni knowledge is taught.
Mahr - Dowry.
Mahboob - Beloved, close friend.
Maktab - Institution or place where basics in Islamic education is learned.
Mantiq - Logic
Markaz - Centre, headquarters.

Mazhab - Lit. a path, in Fiqh the particular school of thought of one of the four great Imaams.
Mazaahirul Uloom - Name of Madressah, Islamic University.
Meeraj - Ascension of Nabi Sallallahu Alayhi Wasallam to the Heavens upto the Sidratul Muntahaa (the highest point) in which he was given the salaah as a gift.
Mirch - Indian spice (very strong like chillies).
Misri - Coarse sugar
Mithai - Sweetmeats.
Mohalla - Locality (or people of it).
Mohtamim - Principal, Chancellor.
Moulvy Fazil - An Aalim of excellence.
Mufti - A specialist in Fiqh and jurisprudence. A jurist and Judge (of Islamic Shariah and Law).
Mujaahida - Striving and sacrificing for the sake of Deen.
Muraqaba - (State of) meditation concerning Islam.
Mureed - A disciple (of Shaikh).
Musalla - Prayer mat (or place) used to perform salaah.
Musallees - People who perform salaah.
Musalman - A Muslim (Urdu word).
Museebat - Difficulty, hardship, problem.
Nahwa/Nahu - Arabic grammar.
Naseehat - Good (Islamic) advice.
Nazim - Supervisor.
Nazr - Evil eye.
Neem Tree - Thorny type of tree - with bitter taste.
Neyat, Niyyat - Intention.
Nifaas - After child-birth, blood flow of woman
Nikah - Marriage ceremony.
Nisbat - Connection - In regard to people who have good connection with Allah Ta'ala and His Commands all the time and at every moment.
Noor - Divine light or brightness, illuminiscene.
Para - Portion or section.
Partition - (Time of) when Pakistan was separated from India and both with autonomous government.
Paysa - Money or a unit of currency (like one cent) 100 paysa = 1 rupee.
Puloa - Type of food dish (made with rice and chicken).

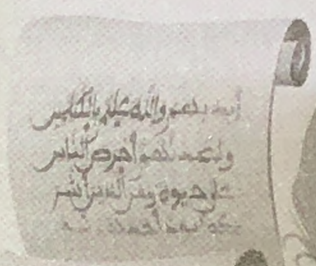
Qazi - Judge of Islamic Court.
Qibla - Direction of Kaaba. Faced when performing salaah.
Qiyaamat - Day of Judgement, Ressurection.
Raeesul Ahraar - Leader of the freedom loving. The leader of this 'Ahraar' party.
Rakaah - One unit of salaah.
Risala - Booklet.
Rupees - Currency of money used in India.
Sadaqah - Charity.
Sadr Mudaris - Dean of faculties.
Sahabah - Companions of and those people who saw Rasulullah Sallallahu Alayhi Wasallam with Imaan and died as Muslims. Also their status is highest after the Ambiya (Prophets of Allah) Alayhimus Salaam.
Sahebzadghi - Honour (regarding your son).
Salaah - Prayer in a specific manner including Qiyaam (standing), Ruku (bowing), Sajdah (prostrating) and Jalsa (sitting in a specific manner), each with it's own special Quraanic Ayaat, Duas and supplications. It is the most important pillar of Islam after Imaan (faith) and is obligatory (farz) five times daily.
Sallallahu Alayhi Wasallam - Peace and mercies be upon him.
Sarf - Arabic lexicology.
Sarparast - Head, director.
Sawaanih - Life story, Biography.
Shaheed - A martyr, person giving his life for the sake of Allah and Islam..
Shakira - One who is thankful and grateful, continuously thankful.
Shamaail - Discription of features, habits, manner etc., (particularly of Rasulullah Sallallahu Alayhi Wasallam).
Shariah - Islamic Law and its injunctions.
Sheikh - A person of knowledge, very learned person, or a spiritual mentor and guide.
Sifarish - Recommendations, intercession.
Sihr - Magic, black magic, used to attain evil. It is completely haraam and a major (Kaabira) sin.
Sikh - People of Sikh religion - who worship idols.
Subuh - Morning or earliest part of day at the time of Fajr salaah.
Suluk - Lit. a path. Here a person who treads on the path of

Tasawwuf to gain nearness to Allah Ta'ala.
Surma - Kohl, powder placed in eyes.
Taaweez - Amulet used to ward off evil (by means of ayaat and wazaaif).
Tafseer - Explanation and commentary of Quraan.
Takbeer Oola - First takbeer (Allahu Akbar) at beginning of salaah.
Tanga - Ricksha, tri-wheeled cycle used to transport people as taxis.
Taqdeer - Fate, predistination.
Tarbiat - Correct upbringing.
Tasawwuf - A knowledge which leads to inner and spiritual purification so that a person may gain closeness to Allah Ta'ala and follow the sunnat lifestyle of our beloved Rasulullah Sallallahu Alayhi Wasallam and live on Deen-e-Islam.
Taziat - To sympathise with person at his bereavement.
Toba, toba - I seek forgiveness from Allah.
Umrah - Visit of the Kaabah, a high form of ibadat in Islam also called in Shariah Haj-e-Sagheer (the small Haj).
Ustad - Teacher (particularly in Deeni knowledge).
Walima - Feast after marriage is consumated (from boys side). It is a Sunnah practice of Rasulullah Sallallahu Alayhi Wasallam.
Wudoo - Ablution, washing of hands, face, head and feet in particular way as prerequisite before performing worship.
Yad-Dasht - Reminiscences.
Zakaat - A levy of money to be given to the poor, one of the five pillars of Islam and a Farz (obligatory) ibadat annually..
Zarda - Type of sweetmeat dish, usually yellow in colour.

آپ بیتی

AAP BETI

Volume 4



Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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FOREWORD

We begin by praising Allah and sending choicest blessings and peace upon His last and beloved Messenger, Muhammad Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures, Hazrat Muhammadur Rasulullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of Reckoning.

Aap Beti consists of 7 volumes. This publication containing volumes 4 & 5, is the second in the series. It has been so divided for the sake of expediency, as it contains a great deal about Tasawwuf and the lives of the Elders. This is very relevant for all of us in our quest to be true and obedient servants of Allah and in following the mubarak Sunnat of Allah's beloved Rasul Sallallahu Alayhi Wasallam, but moreso for those treading the path of 'Sulook' or 'Tasawwuf' (i.e. in terms of advises on spiritual reformation of evils).

In the translation of this momentous kitab, we have at times sacrificed 'English' correctness and fluency to give a more true 'flavour and richness' of the respected authors intent and writings. This problem is further intensified by the incapacity of the English language to accommodate the richness of Urdu.

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. If you read with an open mind, searching for spiritual advices, you are sure to find within these pages countless gems of 'Naseehat' which will be a guide on your journey towards the Love of Allah.

Remember this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtaab, Hazrat Sheikhul Hadith, Maulana Muhammad Zakariyya Saheb Rahmatullah Alayh as described by himself. This is sufficient reason to gain spiritual benefit, blessings and Divine Light (Noor) from Allah Ta'ala, if the correct intention is made whenever reading this book.

We make dua to Allah Ta'ala to grant Hazrat Sheikhul Hadith (Rahmatullah Alayh) abundant reward for his life-long service to Islam. May Allah Ta'ala also accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. Ameen.

September, 1995
Lenasia
SOUTH AFRICA

AAP BETI
VOLUME 4

APPRECIATION OF ALLAH'S FAVOURS

In the second volume of this book, many of the favours of Allah Ta'ala during the early part of my life and His grace upon me have already been mentioned. I mentioned that when I was two and half years old we moved from Kandhla to Gangoh. This was in the era of Hazrat Gangohi (Rahmatullah Alayh).

Hazrat Gangohi (Rahmatullah Alayh) gave a lot spiritual attention (Tawajjuh) to my father, who was his special attendant, the writer of Hazrat's letters and also his room companion. All of Hazrat's attendants treated him with great respect.

Just outside the Khanqah there was a sweetmeat shop. The name of the owner was Abbu. He took me like his own son. Whenever I passed him seated on the shoulders of Sayed Ahmed Saheb, he used to come with a few pieces of mithai and calling me 'Beta, Beta' would place the mithai in my hands. My hands could hardly hold all the mithai. Maulana Sayed Ahmed Saheb would take it from me and feed me piece by piece over his shoulders as we walked along.

In Gangoh there used to be a weekly market-fair which is even held till now. Many shopkeepers from far and wide used to come with their goods to sell and would also visit Hazrat Gangohi. One of Hazrat's most devoted attendants from Burdat, Haji Maulana Baksh used to have a shoe stall. He used to come every week and always tried to persuade me to accept a pair of shoes from him. My shoes were in perfectly good condition, therefore my father would refuse to accept. The result was that I

used to cut my shoes with a knife and soak them in water just to be able to get a new pair.

This humble servant has seen five eras of Elders. All these Elders of all these eras in spite of noticing my sins and iniquities increased their favours upon me. The first era was the era of Hazrat Gangohi. The second era is that of his most prominent Khalifas, namely: Hazrat Saharanpuri, Hazrat Sheikhul Hind and Hazrat Raipuri. The third is the era of my uncle Maulana Muhammad Ilyaas and his contemporaries. The fourth is the era of Hazrat Maulana Yusuf Saheb and his contemporaries. The fifth is the era of Maulana Inaamul Hasan (may Allah increase his fruitful efforts - Aameen). As to the principal-ship and administration of the Madressa I also lived through four eras. The very first was the era when Hazrat Saharanpuri was in command. The second was the era of Maulana Abdul Lateef Saheb. The third was the era Maulana Asadullah Saheb and the fourth is the era of Maulana Qari Muzaffar Hussain Saheb.

I have also seen four eras as far as the Khanqah is concerned. The first was the era of Hazrat Gangohi (Rahmatullah Alayh), the pleasure and ecstasy of which is still felt by me even now, although I was only a child at that time. The second era is that of Ala Hazrat Abdur Raheem Raipuri. Then I also saw the Khanqah of Hazrat Thanwy, and lately I have seen the era of the Khanqah of Hazrat Abdul Qadir Raipuri (II).

The very first of these Khanqahs - the one of Hazrat Haji Imdadullah Saheb at Thanabavan, I have not seen. But the detailed description given of it by Al-Haj Hakeem Zia-uddin, the Khalifa of Hazrat Hafiz Muhammad Zaamin Saheb, was so vivid that one got the picture thereof in one's mind.

I am indeed sorry that all these Khanqahs are inactive and not functioning. May Allah cause these Khanqahs to become

bastions of light once more. This is not at all beyond His power. The Sheikhs of all Deeni activities, whether they were in Tasawwuf or in administration, have always been very kind to me. I shall now relate some incidents from the lives of these Sheikhs. But before I proceed to that, there is one very important fact to which I wish to draw attention.

When the Elders passed away many people desired to see those special qualities which were part of the Sheikh (in those who succeeded them). But it is clear that all those who follow the Elders and in their footsteps will be less gifted than the Sheikh except in some cases, as Allah pleases.

Those people who, because they do not see the qualities of the Elder in his followers, turn away from that Sheikh's line of Tasawwuf, are only doing themselves great harm. I began to see this very clearly since the time of Hazrat Gangohi. During the time of the most prominent Khalifas of Hazrat, I saw many of their contemporaries, who were also attached to Hazrat through Bay'at, saw that now some of the special qualities which Hazrat, had were no longer prevalent in the Khalifas. They then declined to return to these Khalifas for spiritual guidance. This caused me a lot of pain and sorrow because the Khalifas were near in relationship (with Allah Ta'ala) and men of 'Nisbat'. If indeed these people had become connected to one of the Khalifas, they would have progressed greatly.

Similarly I have seen many in the third generation of Khilafat who did the same thing. I did my utmost to explain to them the wrong of their actions. After the death of my uncle, Hazrat Maulana Ilyaas (Rahmatullah Alayh), I have heard many people say that this 'Hazratji' was not nearly in the same class as Hazrat Maulana Ilyaas Dehlawy.

To those people I replied: "You have spoken the truth. But in

Hazrat Dehlawy we did not see those special qualities which we saw in Hazrat Saharanpuri."

I have on many occasions said to these complainants and to those after Maulana Yusuf of the fifth era, which I believe is a very important aspect to ponder over: "You have spoken the truth. Maulana Yusuf does not have in him those high qualities which were in Maulana Ilyaas. But you will soon cast your eyes at his contemporaries and then you will not even find his qualities in any of them."

Now it is the era of Maulana Inaamul Hasan and very often we hear the complaint that it is not the same as in the time of Maulana Yusuf. Then I tell them: "My friends, after him you will not find even those qualities which are in him. That which had passed never returns."

To avoid taking advantage of those who are present because they do not equal those who had gone before, is only a case of doing harm to yourself. There is something else which I have heard from my father many times and which I myself have experienced. He used to say: "I do not understand what changes students undergo from one year end to the next, that there is the difference between the earth and the sky in the final year students of two consecutive years." In my fifty years of teaching I have experienced and witnessed this time and again.

In the beginning of my teaching career some of the Hadith students brought such interesting points up for discussions that one became very happy. But at a later stage it often happened that I have had to stop myself in mid-lecture because the students obviously did not understand.

At this stage I want to relate some of the favours of my Elders upon me.

(i) QUTBUL ARSHAAD HAZRAT RASHEED AHMED GANGOHI (RAHMATULLAH ALAYH)

From all the elders, the first era I have seen is that of Hazrat Maulana Gangohi. I was only two and a half years old when I went to Gangoh, and I was eight when he passed away. Even now I am not a man of great understanding and at that time I was in generally accepted terms devoid of understanding and perception, but there are some of my foolish moments which I still remember. Hazrat used to sit cross-legged on the ground. I would go and stand with my feet on his knees and cling to him with my hands around his neck. When I think about it now, I feel great fear of my foolishness and rudeness. How my stinking clothes must have caused Hazrat inconvenience!

I still remember how often I had the opportunity of having a meal with Hazrat. At that time he was suffering from 'nuzool' and as a result he used to eat very slowly. What foolish things I must have done at that time. His daughter, the mother of Haji Hafiz Muhammad Yakoob used to stand there. I was afraid of her stern face, but when she went somewhere I would grab what I could. Later this Sahebzadi was extremely kind to me when I became older. Perhaps I will write down one or two incidents about that somewhere.

I have already written before, in chapter two, that when I did not join Hazrat for the meal, Dr Abdur Rahman and his wife would leave some pulao aside for me. I also remember that Hazrat was very fond of guavas. Because Hazrat had no teeth Maulana Sayed Ahmed Madni used to cut it into very thin slices for him to eat. He was very good at that. Anything that was left on the tablecloth after Hazrat had eaten became mine. Under Hazrat's head there used to be baskets in which fruit was kept. I will not call it theft, but often I used to partake of those fruits without permission. I say this because whenever my father saw me

doing that, he scolded me severely, but as far as Maulana Sayed Ahmed Saheb, the organiser of these fruits was concerned, he gave me general permission. When he saw me taking any fruit, he either secretly gave it to me or openly in front of everyone.

I do not recall Hazrat's habit with regard to drinking tea. I do remember him sometimes taking a cup of tea consisting of 2 parts milk in 1 part tea. I do recall him having 2 or 3 half fried eggs. It was prepared in a special way. First of all, two or three eggs were beaten up in a bowl for a long time until it became frothy. Then it was poured into ghee in a pan for a very short while where it became like a 'naan'. On the outside it was fried while the inside it was still raw. Immediately as it was taken out it was folded. It was quite delicious to eat. Hazrat normally ate a few spoons of it and the rest was mine. When any of the other Elders were present, they too would have a few spoonfuls.

Hazrat was very fond of cold water. During summer after Zuhr, mango juice was kept cold with the use of saltpetre. Maulana Sayed Ahmed had a sealed tin with juice placed inside another tin with saltpetre and he used to shake it around for about ten or fifteen minutes till it became ice cold. Then he would pour the contents of the inner tin into a glass for Hazrat to drink. About a quarter would be left for me. He would take what was left in the tin, add it to what was left in the glass and give it to me.

Once I was naughty. Maulana Saheb went outside to give the juice to Hazrat. Before he could return, I, in my greed took the inner tin out of the saltpetre and put it to my mouth to drink. The juice from the inside took time to reach my mouth but the saltpetre on the outside entered my mouth, due to which my whole mouth started tasting so bitter and salty that I became tired from continuously spitting it out.

At that moment Maulana returned and seeing what I had done,

scolded me: "Why were you in such a hurry. I was just about to return. Could you not wait." He made me rinse my mouth many times and then gave me sherbet to drink.

This humble one enjoyed many material things and did not acquire any spiritual things. I can also still remember visiting the Eidghah with Ala Hazrat Gangohi with Hazrat sitting on the one side of the carriage and I sitting on the feet-side, while being carried by many eminent Sheikhs, Soofis and Scholars of Hadith. Ten or twelve of them were in front and about ten or twelve at the rear, with about two hundred of them on both sides. To liken it to a janaza is not appropriate, but that is exactly what it was like. They carried him with the carriers changing all the time, while from the top I watched the whole scene. Slowly the procession proceeded to the Eidghah, with everyone rushing to get the chance to put his shoulders to the carriage. Some of the youths got the chance of putting their shoulder once, while some of the weaker and older people hardly ever had a chance. This whole scene was one of extreme humility, with result that those who had their shoulders to the carriage, took no hesitation in moving out of the way for others to take over.

There is a bit of naughtiness which I will always remember. On the side of Hazrat Gangohi's house, there used to be an outbuilding, a large room with a thatched roof. It was my father's and my residential quarters as well as for the other attendants. There were some beds in it and in winter they had straw on the floor but in summer they had grass mats. This was also my sleeping quarters.

Whenever after having his lunch Hazrat Gangohi used to go to his home I used to greet him with a very loud: "Assalamu-Alaykum." Hazrat would then in a similar loud voice say: "Wa Alaykum Salaam", the sound of which still echoes in my ears.

That was my greeting and on the other hand when Hazrat's most prominent Khalifas used to sit around him in majlis, they sat with such respect and silence 'as if birds were seated on their heads'. When Hakeem Ismail Saheb visited Hazrat in Gangoh, he always had to have something to say. He is the same man who later became known in Bombay as Hakeem Ajmeri. The only other people who would dare to talk would be Hazrat's son Hakeem Masood, whose straw seat would be near Hazrat's bed or my father who would occasionally come to read Hazrat's letters. Apart from them the rest would sit silently and in whispering voices speak to each other, except if something important had to be said to Hazrat himself, in which case it would be done quickly and softly, while that person came close to his bed.

There is a saying of Hazrat which I had not heard myself but I have heard my father and my uncle say many times, which I will quote a bit later. Whenever Hazrat came from his house after having had his meal at home, his attendants walked behind him to the Khanqah. When Hazrat had reached his sehdari room, they went to their own sitting places. It was a general practice that when Hazrat went home to have his meals, a few of them would silently follow him to the house. No one took him by the hand. He always had a walking stick and he used to walk without leaning on it. Those attendants who accompanied him to his house, would wait outside, till he finished and came out again. Then they would again follow him to the Khanqah and then they went their own ways.

Once as Hazrat entered his sehdari room, they left. Standing at the door of the sehdari room of the Khanqah, Hazrat asked: "Is there anyone here?"

My father replied: "Hazrat, Yahya and Ilyaas are here."

zrat said: "No matter how unmindfully a person mentions ah's Name, it does not go without effect."

is saying of Hazrat is cornpletely true. This is the reason why e Sheik's of the Tasawwuf path have established 'Zikr' and er practices as compulsory, because they are never without found effect.

ere is another saying of Hazrat which I have seen in his letters d heard from my Elders. To those who always asked about the icacies of Tasawwuf or the why's and wherefore's or about ghly technical things, Hazrat used to give a certain reply which ke very much. He used to say: "This humble one is not quainted with the technical terms of Tasawwuf."

e already discussed Hazrat's spiritual stature and conditions my previous works - 'Irshaadul-Mulook' and also in the oduction to 'Owjazul-Masaalik'. The magnetic influence of zrat's countenance was such, that even today it attracts the arts of men.

HAZRAT KHALEEL AHMED SAHARANPURI (RAHMATULLAH AYH)

hat shall I write concerning the spiritual stature of the Elders the second era and how shall I write that. My first meeting th my Murshid, my Master and Guide, Hazrat Maulana haleel Ahmed Saheb was in Rajab 1328 Hijri. But up to the me of my father's death or up to 1333 Hijri, I had very little stance of being in his esteemed company. In spite of that, Hazrat's kindness to me was innumerable. His looking at me th love was something I experienced from the beginning. The sult was that which I had described under the section dealing th my studies. It was this which prompted him to advise

against my being sent to Maulana Abdul Majid for studying logic. He did not accept, that for a whole year, I should be separated from him.

My direct contact with Hazrat started after the death of my father, when Hazrat showed himself to be a father to me in the true sense of the word. In my description of my first marriage, I had related how I had declined the bringing of my wife from Kandhla, as Kandhla was my home-town. I said that I would stay for five or seven days. The taking away and bringing back of a wife with you was a delicate question. Hazrat understood this and said: "Who is there that will refuse. I have come as a father to perform this marriage."

Once on seeing Hazrat's kindness to me and my continuous presence with him, a person asked: "Is this your son."
Hazrat replied: "He is more than a son to me."

Through the blessings of my father's shoes, I had a great dislike for going out. I already wrote somewhere that once my shoes were stolen. As far as I can remember there was not a chance for a new pair of shoes to be purchased for up to six months. The reason for this was that even Jumua was performed in the old Madressa building and the new student's hostel had not been built at that time. Even for going to the toilet there were old shoes lying around. Hence for six months I never went out of the Madressa.

There was once an exhibition in Saharanpur. It was the very first one and was so well advertised that I wanted to see it. Haji Maqbool Ahmed Saheb, who had a close relationship with my late father, came to ask him to allow him to take me with him and his children to see the exhibition. My father gave him permission on condition that Haji Saheb keep me with him at all times. My father told me to go but before I left I asked him what

would be available to be seen there. He replied: "Shops and stalls."I said: "But there are shops and stalls from here right up to the station. What is so wonderful about that."

Out of kindness he tried to persuade me to go. I said that I did not feel like it. The result of this was that I never developed any liking for travelling and sightseeing.

During Safar 1343 Hijri (September 1924) there was such a rainstorm in U.P. and the other areas that the western canal of Saharanpur overflowed, and Mohalla Khala Par was completely cut off from the rest of the town. The water reached right up to the Madressa (which is on higher ground). Upon every bridge over the canal there were police stopping people from crossing over as there was danger of all bridges collapsing. All trains from Delhi to Ghaziabad were suspended for months because the Jumna River had washed the line away at many places.

Trains from Delhi to Saharanpur came via Ambala. The deluge caused much damage all over U.P. I heard a story that at Khader, men and snakes lived together in harmony in the trees. The one did not bother about the presence of the other.

Even at such a critical time those people who love sightseeing, did not take a lesson, but rather went to see the floods as though it were an outing. At Khala Lampura quite a few of the flooded rivers all met, consequently that area had become like a sea. People used to go especially to see it.

At one of Hazrat's Majlises it was mentioned that, that area had filled up with so much water that there was danger of it flooding the whole city. Hazrat asked about the situation there. Haji Maqbool Saheb said: "Moulvy Zakariyya also went to see it. Ask him about it."
Hazrat answered: "No, he did not go."

Haji Saheb became angry and said: "How can you be so sure about him. This is blind faith. He was sitting in front of me. Ask him."
I was sitting silently in front of Hazrat as Hazrat said: "No he did not go."
This time Haji Saheb said loudly: "But why do you not ask him?"
Hazrat said: "Well, Bhai, did you go and see ?"
I replied: "No, Hazrat, I did not go. I had heard that Haji Khaleel Ahmed's house had fallen in. I went to see his house."
Hazrat replied: "This is correct."
Haji Saheb said: "If one has much faith in a person, it should be like this."

The truth is that Pathanpura is one mohalla away from Khan Alampura and that was where one of my father's close friends, Haji Khaleel Ahmed lived, and whom my father often visited. That was why Hazrat said: "This is correct."

Once Hazrat decided upon the expulsion of a student from the Madressa. I opposed the expulsion and said: "In expelling him there is great danger."
Hazrat Nazim Saheb rejected my view and said: "No Hazrat there is no danger."
Hazrat expelled him. almost immediately the danger became a reality. Hazrat was very worried about it and Nazim Saheb himself was very sorry. Hazrat then said : "This soofi of ours opposed the expulsion, but we did not agree. We did not accept his word."
I said: "Hazrat do not worry about the danger. Make use of your spiritual attention and make dua and the danger will soon pass."

The pleasure that Hazrat showed at this reply of mine was such, that I was filled with ecstasy. Soon the feared danger passed, through the blessings and barakat of Hazrat's dua.

اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ لَكَ الشُّكْرُ كُلُّهُ

O Allah, all praise and thanks are only for you.

It was Hazrat's habit in Medina as well as in India that when he used to eat, he often used to take out pieces of meat from a kebab with his own hand and give it to me with great kindness. I never imagined that his loving kindness to me could be greater than that. In Medina I used to have both meals with Hazrat. Hazrat Raipuri also sometimes joined us for meals.

Hazrat Raipuri once said: "I envy you, indeed, because whenever Hazrat Saharanpuri gives you something to eat, he always casts a thorough gaze at it, and then gives it to you. If only he would do the same for me."

After that I took notice and Hazrat really did look at it thoroughly (as if casting his spiritual attention at it). If only that spiritual attention had, had beneficial effects upon this hard-hearted one! In Medina while writing 'Bazlul-Majhood', I used to spend almost six hours from after the early morning tea in Hazrat's company. One day while I was writing, I do not know what I was thinking of but I became lost in thought.

Hazrat while dictating, said, in a stern but calm voice: "I am busy with you and you are thinking of Amar and Zaid."

Whenever that scene appears before me I still feel a loud noise in my ears. But as Hazrat said that, I felt myself breaking out in a sweat. My kurta and pants became soaked with my perspiration. At that time, and later, I thought about it, but I just could not remember what I was thinking about.

If these attentions of Hazrat had fallen on some capable one, one wonders how far he would have progressed spiritually. But I have always acted very ill-manneredly towards my Elders. My

father spoke the truth when he said: "You are ill-mannered and if you should study Hadith by anyone other than Hazrat, your behaviour will be insulting and your knowledge concerning Hadith will come to nothing, which will be a great calamity."

I have already written about this in discussing my studies. But the truth of the matter is that I have not been able to act appropriately to either my father or to Hazrat.

While in Medina there was a long weekly letter from Moulvy Abdullah Jan Saheb. He started writing this letter on Fridays and then added in day by day, telling us all about Madressa affairs, himself and personal affairs, news about the town etc., and posted it next Thursday. It was always written on the same type of green paper as wide as this on which this book is printed and half as long. It was always written with a thin nibbed fountain pen with the dates of the daily notes in red ink. The letter used to be a daily round-up of the town's affairs. There must have been about three hundred such sheets which were bound together and lay in my bag for a long time. Some people tried to persuade me to have them printed and published as a service to Urdu readers. At that time my attention was diverted to more important academic matters. If it had been in these days I may have published them.

Moulvy Abdullah Jan Saheb was a very skilful advocate with degrees from London and other foreign places. Muhammad Ahmed Saheb, the late Manfa'at Ali and other Muslim and Hindu lawyers were students of his. His contact with my Hazrat commenced at a time when he came to see Hazrat in connection with a divorce matter.

On Hazrat's instructions, I read quite a number of books and literature by some of the prominent Urdu authors and whenever the word 'Jawab' was written, I had to make a mark, which

served to show in how many ways the word ' Jawab ' could be used in the Urdu language.

This Moulvy Saheb later developed a very close relationship with me too. After I returned from Hejaz in 1346 he regularly used to bring some Muslim and Hindu advocates to me and have tea with me after Asr.

He used to tell them: "What do you people know about tea-drinking? Come, I will show you a certain Moulvy Saheb who will give you such a cup of tea, the pleasure of which will take your breath away."

I was still quite a tea-lover in those days and not so many people - only about five or seven - would come to visit. If there were some special guests, they would normally only be about ten to fifteen. When there were so few persons around, very tasty tea could be prepared. But when there is a crowd of two hundred or so like nowadays, then the tea must of necessity be boiled in huge pots.

This Maulana Abdullah Saheb had a very close relationship with my father and with me, but for Hazrat his love was over-whelming. I took great enjoyment in reading his letters to Hazrat, as this was a news bulletin from home. Hazrat himself listened with great attention.

One day I told Hazrat: "This Maulana Abdullah has so much love for you and is so closely attached to you, but he is not involved in Zikr and spiritual exercises. Hazrat should instruct him to go in that direction and guide him."
Hazrat replied: "If he (Maulana Abdullah) asks me, then I will tell him."
I said: "Why should he first have to ask? When he has practically put himself in your hands and has love for Hazrat, what is the

need for that?"
Hazrat replied: "When he asks, then I will instruct him. Why should I tell him without his having asked me?"
I asked: "Shall I write and put it to him?"
Hazrat replied: "From your own side you may write what you wish, but nothing from my side."
I said: "But Hazrat, of what benefit will my writing be?"

At that time Hazrat Raipuri was also in Medina together with about ten or twelve attendants. Every day after Asr he himself used to attend Hazrat's majlis as an attendant, but his attendants never attended the majlis. One day he said to Hazrat: "This is a time of such unmindfulness. In the first place my attendants should have, of their own accord, realised that when I am attending here, they too should have come. But now, even if I encourage them to do so, they fail to come."

Hazrat replied: "Hazrat, do not worry about that at all. I feel very embarrassed that it is done. I never encouraged anyone to attend the majlis of my Sheikh, Hazrat Gangohi."

Then Hazrat related the story of his son's Bay'at and while pointing towards me he said: "This is merely the father - son relationship habit which makes him follow me. If someone merely bends a little in his direction. He begins to follow that person."

I on the other hand was very desirous that people should (for their own spiritual needs) attend Hazrat's majlis, and I felt that if they did not, then they should be brought by force. The 'father-son relationship habit' statement in Hazrat's speech was a reference to the Maulana Abdullah episode when I repeatedly tried to persuade Hazrat to tell him to become a mureed.

This same story was also told by Maulana Ashiq Ilahi in his

Tazkira-e-Khaleel (new edition) written by Hakeem Muhammad Yaas on page 434. The sincere friend mentioned there was Maulana Abdullah, but the difference in the versions quoted in Tazkira and my one is this that I remember the Bay'at story as being that of Hazrat's son Hafiz Muhammad Ibrahim while Tazkira says it concerns Hazrat's son-in-law Muhammad Ameen.

When in 1344 Hijri Hazrat had decided to emigrate to Hejaz (Saudi) permanently, he paid farewell visits to various places and I accompanied him. At Meerut I was again guilty of folly. When we sat down to eat, there were numerous things on the table and I said: "Through the 'tufail' (blessings) of Hazrat there are many delicious things before us today."

At that time my haj journey had not yet been decided upon. Hazrat replied immediately and spontaneously: "Up to now you have been eating through 'tufail', now you will eat through your own accord."

Once an amanat of someone was lost from Hazrat's room. I was the one responsible for opening the room, taking out the mail to be posted and putting the letters inside. I had already written numerous times that many people were quite jealous of the kindness and attention Hazrat showed to me, my uncle and my father. The result was that we were always under attack, and as a consequence of that some of these elements laid the blame of this theft upon me.
They said to Hazrat: "He comes and goes to your room a lot."
Hazrat answered very clearly and emphatically: "This theft is not his work."

I will never be able to thank Allah sufficiently for this great bounty. Later, on investigation it was discovered that the thief was someone else.

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During the Khilafat movement there was a very vigorous campaign of meetings, public gatherings, etc., and hardly a day passed without numerous meetings in various places in the town. Our lecturers were called upon to speak at various meetings, so much so, that our whole teaching programme was badly disrupted. There was a great demand for Maulana Quddoosi from all sides because his lectures were very well-received by the public, with the result that he was sometimes absent for up to a week with no classes being taught. Therefore, it was decided that he should not go to all the lectures, but that with Hazrat's permission he should only attend some special meetings.

Once there was a Khilafat Jalsa in Konahla. One of the leaders, Hafiz Shareef Saheb sent me a message to obtain Hazrat's permission for Maulana Quddoosi to be sent there. I told Hafiz Shareef: "I am a minor personality. Why don't you get one of the Elders like Maulana Abdul Lateef or Haji Maqbool Saheb to speak to Hazrat ?"

He understood my point and asked Maulana Abdul Lateef to intercede on his behalf. Maulana answered: "No, through his continued absence much class time has been lost. I do not have the courage to go and speak to Hazrat."
He then went to Haji Maqbool Saheb who replied thus: "Why don't you tell Hazrat's favourite son to speak to him ?"
Hafiz Saheb then quoted to him what I had said about my being a mere child in front of all the others. Thereupon Haji Maqbool became very angry and said: "What! Did he say he was a child? If he says that then Hazratji for his sake will say..."

Bhai Shareef came to me: "Since yesterday I have been shunted around and only now have I come to know that you hold the key to success."
I replied: "What you say is true. Kandhla is after all Kandhla. But

why do you think I will be successful where others have failed?"

He finally persuaded me to speak to Hazrat and I said to Hazrat: "Hazrat, Bhai Shareef from Kandhla has been around here for two days. The people of Kandhla want to organise a public Jalsa and are insisting upon the presence of Maulana Quddoosi, who has already been absent quite a lot and his classes have suffered. We await Hazrat's permission."
As was Hazrat's habit, he said: "What is your opinion?"
I said: "Hazrat, if he leaves from here on Friday morning and delivers the lecture after Jumua, he will be able to take the train back after Asr and be back here by Esha time. In that way it will not cause any harm or disruption to his teaching."
Hazrat replied: "Very well."

I told both Maulana Quddoosi and Bhai Shareef the news about being given permission for him to leave on Friday morning and to return by the evening. Maulana Quddoosi said: "This Friday is my day off. I will come next Friday. Make an announcement that the lecture will be held next Friday."

Another interesting incident happened between me and this same Bhai Shareef Saheb. Once he arrived right at mealtime. At that moment I had nothing to put before him and sent for some milk and jellabi from the market. I put the jellabi in the milk and put it before him. I used to like sour things and still like them even now. From somewhere I had received a bottle of mint-flavoured vinegar and as was my habit I added some cut onions and chilies in the vinegar, which was then put on the table-cloth. I used to eat that although some others did not show a liking for it. Bhai Shareef insisted that I also eat some jellabi but I told him that I enjoy eating onions in vinegar.

After I had said that all the eight or ten students who were with me plus the guests, all ate one onion each from the vinegar. Bhai

Shareef Saheb tried to persuade them also to eat jellabi but they all said they preferred onions in vinegar. Then Bhai Shareef Saheb asked: "Can I also have some onions in vinegar?"
I replied: "With pleasure, but you will have to repay me the price for that milk and jellabi."
I really appreciated what those students had done and I remember that afterwards, I secretly rewarded them. I also remember that this habit of eating onions was started by Abdul Jaleel, the nephew of Hazrat Raipuri, who at the time was resident here in Saharanpur and my companion at mealtimes.

I will never be able to mention and write about all of Hazrat's innumerable kindness to me. In this Risala many of these will be mentioned from time to time and many have already been mentioned.

In connection with the drawing up of the Madressa teaching programme and Hidaya, Hazrat said to me after I had merely taught 'Kanz' for one year: "Did you speak to me about Hiyada's first two volumes or the last two?"

He said it as if he was prepared to give me any of the two to teach. Then there is the scolding he gave me for not accepting to teach Bukhari while more senior teachers were around. That was a great favour. If I remain alive then Insha-Allah in the writing about the 1337 and 1344 Haj travels many other incidents will be related.

In spite of his very high rank and his magnificent stature, his favours towards me increased all the time, firstly because of the fact that I was an orphan and secondly as a result of the work on 'Bazlul-Majhood'. Hazrat was very devoted to his research on 'Bazl' and as a result thereof his love for me increased tremendously. Another very important fact is that the work done on 'Bazl' was a great favour to me, because as a result of it,

Hazrat never took notice of my iniquities and shortcomings.

(3) HAZRAT SHEIKHUL-HIND (RAHMATULLAH ALAYH)

I had very few chances of being in the company of Hazrat Sheikhul-Hind Maulana Al-Haaj Mahmoodul Hasan Saheb and Ala Hazrat Maulana Abdur Raheem Raipuri. As for Hazrat Sheikhul-Hind, I hardly found time to meet him, because during my father's lifetime, I hardly went anywhere, not even to Gangoh. Even in Saharanpur, I hardly went into town. When my father passed away in 1334 he had become an Exile in Malta. During the period when they were prisoners in Malta, some letters from Hazrat Madani used to arrive from Malta and there were always greetings from Hazrat Sheikhul-Hind.

During Jamadul Thaani 1338, Sheikhul-Hind left Malta and as a prisoner came to various towns until finally he was set free as the boat reached Bombay, and thus on 22nd Ramadan he reached Deoband. On the day after Eid I went with Hazrat Maulana Khaleel Ahmed Saharanpuri to Deoband. I can still remember how those two saintly personalities embraced each other and I remember Sheikhul-Hind in a very joyous mood saying: "Hussain Ahmed, make some green tea for Maulana."
Hazrat Madani said with great joy: "I am bringing it."
I still remember, as I shook Hazrat's hand how with great kindness, he passed his hand over my head.

Thereafter Hazrat Sheikhul-Hind in spite of his ill-health undertook many journeys and in the end settled in Delhi. I did visit Deoband and Delhi but for very short periods, but at the time when both of them had decided to go to Hejaz in 1333 Hijri, Hazrat came and stayed in our Madressa, Mazahirul Uloom for a whole week.

Hazrat Madani wrote in his autobiography that the details of the plan against the English were only disclosed to Hazrat Maulana Khaleel Ahmed in Medina where Sheikhul-Hind informed him and Maulana Madani. But it is my opinion that Hazrat Sheikhul-Hind must have given the details to Maulana Madani only in Medina, but because Maulana Khaleel Ahmed already knew the secret plans, he also included him in the discussion. I have a great sorrow that I could never discuss this matter with Hazrat Madani during his lifetime although the idea came to me quite often.

Hazrat Madani was already in Medina at that time while I was still in Saharanpur. Before Sheikhul-Hind's departure he stayed in Saharanpur as a guest of Maulana Saharanpuri for a full week. Furthermore Ala Hazrat Raipuri and Maulana Al-Haaj Ahmed Raampuri were also in Saharanpur at the time.

In the morning after Fajr Salaah, after drinking tea, the four of them used to go into the library. At that time the lectures had not yet begun and therefore no students came to fetch anything from the library. Then too, they locked the door leading into the library from the inside. No one was allowed to enter except these four persons. At about half past eleven Haji Maqbool Ahmed who was practically the manager of Hazrat's household, started organising their lunch, calling them to come to eat. Initially on his calling them, there would be no answer and only after about three or four calls, would Hakeem Ahmed open the door slightly and say: "We are coming."

They would only emerge shortly before Zuhr and quickly eat the food, which had often gone cold by then, while the Zuhr azaan was being given. They then performed wudhoo, performed Zuhr and its Sunnats and then again proceeded to the library to come down only at Asr time. They had their evening meal after Maghrib and at that time met the guests present.

This went on for three or four days. Those who were in any way acquainted with Hazrat Sheikhul-Hind's campaign knew that he was busy plotting something. I had at that time only heard of his campaign by name and knew no details.

At the same time there was also another movement to remove my father from the Madressa. I said to him: "I think these gentlemen are busy discussing your possible expulsion from the Madressa."

He loudly recited: "La Howla walaa Qoowata... my affair is not of such weight that people should remain closeted in private to discuss it."

At that time in the absence of Sheikhul-Hind, Ala Hazrat Raipuri was the patron of his movement. It was also resolved that Hazrat Saharanpuri should accompany him but in such manner that they both travelled separately, as the eyes of the British Government were on both of them. It was felt that if for some reason the one was arrested the other would reach Hejaz and continue the plan.

In the execution of this plan Hazrat Saharanpuri left Saharanpur in the middle of Shawwaal and reached Mecca on 22 Zil Qada 1333. Sheikhul-Hind only arrived after him in spite of wanting to be on the same boat.

I have already written in the section dealing with my studies that I had dreamed that Sheikhul-Hind told me to read Bukhari by him once more, and I have also written about how by strange coincidence I happened to be present at his janaza.

I can still remember how Sheikhul-Hind, Maulana Abdur Raheem Raipuri and Hazrat Thanwy used to visit Hazrat Saharanpuri at the time of the annual Jalsa of Mazahirul

Uloom. The crowd used to be very large but these four personalities were seated in special places with Sheikhul-Hind and Hazrat Saharanpuri in places of equal honour while Hazrat Thanwy and Hazrat Raipuri were in places equal to each other. Before his one-year journey to Hejaz, Sheikhul-Hind also visited Saharanpur occasionally other than at Jalsa times. I have also seen that when these Sheikhs visited one another there was such joy and pleasure, that it was truly worth looking at. In Hazrat Saharanpuri's temperament there was a great spirit of organised arrangement, whereas in the temperament of Sheikhul-Hind there was a lot of informality.

Once Hazrat Sheikhul-Hind came with two or three attendants to the Madressa. Hazrat Saharanpuri immediately sent for mithai from the market, spread a mat on the floor and laid a leather table-cloth on it. He went inside to fetch some plates on which to put the mithai. While he was gone, Sheikhul-Hind told Maulana Madani: "Moulvy Hussain Ahmed, as long as he is gone to fetch the plates, lets finish up the mithai."

When Hazrat returned, he found that Hazrat and his attendants had already eaten up all the mithai. Maulana Madani and Sheikhul-Hind perhaps ate only one piece each, but we greedy ones considered this an opportunity which we only get once in a while.

On this topic, I also remember another story involving Hazrat Madani. I have already mentioned that during the lifetime of Sahebzadi (the daughter of Hazrat Gangohi), Hazrat Madani, my late uncle and I used to visit Gangoh quite often. Maulana Madani would go there on many occasions and quite a few times I accompanied him. Because my uncle was far away, in spite of his desire to be there, he could only go there very rarely, but his wish was always that when Hazrat Madani and I went we should inform him. If Maulana Madani arrived suddenly,

…en there was nothing that could be done. But when it was …tten in my diary that such a journey was planned, I informed …r uncle before hand.

…ce the three of us went to Gangoh. No one knew of our …ming. As we arrived Sahebzadi and Chacha Yakoob were …remely happy to see us, as if Eid had arrived. Moreover all …ee of us were together! Soon curry was prepared. She had a …ecial gift of cooking something very delicious, very quickly. If …ere was only us, we ate in the ladies' section of the house and …here were many others with us, we ate in the men's section. …is time we ate in the ladies' section. She sent various foods …th Chacha Yakoob to place before us and then he went inside …fetch the roti. Hazrat Madani said: "While he is gone to bring …e roti, let us finish the curry." We did just that. That was the in …e of my youth.

…en he brought the roties, the curry plates were already …ned out. He went inside and told his mother: "Ammaji, they …e eaten the curry without the roties."

…en he went back inside and brought more curry. When he …me with the curry the roties were finished. This time …hebzadi herself came into the door and said: "They call you …ee Hazrats but it seems to me as if your childhood days have …t yet passed."

…ulana Madani said: "Haji Yakoob is playing the fool with us. …en he brings roti, there is no curry and when he brings curry, …ere is no roti. Is he feeding us or playing the fool with us?"

…said: "Whether they call us Hazrat or anything else, we will still …main your children and under you."

…en she said: "These childish pranks have really made me very

happy."

With Maulana Madani such incidents happened quite often from time to time.

(4) ALA HAZRAT MAULANA ABDUL RAHEEM RAIPURI.

I did not have much time to be in Ala Hazrat Maulana Abdul Raheem Raipuri's company much, but it was more than in the case of Hazrat Sheikhul-Hind. My personal visits to him started after my father's death and continued up to Hazrat's death on 22nd Rabi-uth-Thanee 1337. During my father's lifetime I had the opportunity to visit him with my father quite often up to Rajab 1328 Hijri.

My very first visit was during our period of residence in Gangoh, when I was merely ten or eleven years old. This was in my father's company. I do not remember having come to know Maulana Abdul Qadir (Hazrat Raipuri II) at that time. He was not a very well known person at that time. Ala Hazrat told one of his attendants: "Moulvy Saheb give the mithai which is inside to the Sahebzada (me)."

The person addressed then went inside to the room at the side of Hazrat's room on the western side. Today that room is a library. In those days there were quite a few bowls with all kinds of sweetmeats and salty things. He brought the mithai and gave it to me.I do, however, remember Hafiz Abdul Raheem who used to bring Hazrat's food and I built up an acquaintance and friendship with him. On the advice of Hazrat he took me to show me the source of the river in the Bohri Wala mountains. Because I was a child, I was also taken for quite a bit of sight-seeing. This was my first visit to Raipur. Ala Hazrat was fond of swimming

and taught me how to swim. I took some hollow gourds under my armpits and tried to swim but could not master the art.

After arriving in Saharanpur my visits to Raipur increased after 1328. My visits were at first, by accompanying others and later on, I went on my own. At that time Ala Hazrat used to say: "Moulvy Abdul Qadir, give the fruits and mithai to the Sahebzada." I used to feel like one enjoying the fatiha of my grandmother at the expense of the sweetmeat-seller. I used to eat to my fill as well as take some for the other boys in the Madressa.

The devotion with which Ramadan was celebrated in Raipur, I have not seen at any other Khanqah (place) of the Sheikhs. On the 29 Shabaan Ala Hazrat would shake hands with all those present and say to them: "Now we shall again meet on the day of Eid."

For those who went to spend Ramadan with him there was absolutely no time for meeting him. They could only see him from far off as he came and went to the Musjid. As far as meeting and conversation were concerned, this had to wait till after Eid. The only exception was Maulana Baksh Saheb, Munshi Rahmat Ali etc., who were allowed to come and meet Hazrat in the evening after taraweeh when Maulana Abdul Qadir brought him a cup of tea. Then these persons were allowed to remain with him.

Once I had a great urge to spend Ramadan with Ala Hazrat in Raipur while my father was still alive. My father gave permission from one year prior to my fathers death he had allowed me freedom to go where I wished. It was because of taking utmost care in my upbringing that my father himself could not go anywhere and the year prior to his death had also written a letter to Ala Raipuri, referring to it: "Upto now Zakariyya's chains had

tied my feet down and I could not go anywhere. Now all praise be to Allah, I have confidence in him. Therefore now whenever and wherever Hazrat desires, I will present myself."

Thus in answer to that Ala Hazrat and my father stayed at Bahut. I also wrote Ala Hazrat a letter that I would like to spend Ramadan in his company. Hazrat in great kindness and sympathy wrote back: "In Ramadan I do not go anywhere and I do not meet anybody. Remain where you are in solitude."

This unmannered one wrote another letter asking him to give me permission to spend only the last ten days with him. His reply came and by accident I discovered the letter :

"Dear Moulvy Zakariyya, your letter reached me and I acquainted myself with its contents. The reason for my refusing you the opportunity to spend Ramadan , still prevails at the time of the last ten days.It seems you and your father are trying to force me. What can we poor people do in the face of such force? It is this attitude of yours and your father that I have to write to you in Ramadan.

You should continue with the zikr and spiritual exercises which Hazrat Maulana had advised. Give my regards to Ayesha and my salaam to your mother and your father Maulana Yahya Saheb." Abdul Raheem Raipuri.

This letter was written by Hazrat's nephew the late Maulana Ashfaq Saheb. At the end of it was written: "And from Ashfaq Assalamu Alaykum..." The fact that I was forceful is true.

My father said: "If you go there you will interfere with Hazrat's solitude. He will have to worry about your eating and drinking. That will put him into difficulty."

n this my father was right. There are still many living who can stify to the manner in which Maulana Abdul Qadir used to fuss er me at the time of my visits. All these were a consequence of la Hazrat's relationship with me. Although Ala Hazrat did not ant me to come during Ramadan. On the other hand Hazrat ipuri II (Maulana Abdul Qadir) always desired that I should end Ramadan with him.

ut it is my ill-fortune that some prompting from my 'Nafs mmaara' and some excuses prevented me from ever spending ull Ramadan in his presence and company.

owever I managed to spend some time during the last madan of his life with him in such a manner that three days every week were spent in Raipur and four days in Saharanpur. at meant that half of Ramadan was spent in Raipur and half in aranpur. And yet this sinful one never gained anything from e Beloveds of Allah.

n the death of my father, (as I wrote under the section dealing th my studies) Ala Hazrat was one of those who recom- nded that I be appointed as a teacher but not at fifteen rupees r month, as that was too little. He said it should be at least enty-five. On the other hand he again told me that to accept a ary from the Madressa was a dangerous thing. He said: When Allah has granted His help, decline to accept it."

t was through his dua and spiritual attentions that Allah later ade it possible for me to decline the accepting of a salary for aching.

nce after my father's death there was an investigation into a atter concerning the treasury of the Madressa. There were efforts to find out what had happened regarding a certain matter nd everyone was very worried. Hazrat wrote to me, asking me

what had taken place. In my foolishness I wrote back: "Hazrat since the death of my father, I have known nothing about such matters."

May Allah grant Ala Hazrat a high rank. On my letter reaching him, he came from Raipur to Saharanpur, took me in private place and explained the whole situation to me. I am writing this without exaggeration or artificially that I started sweating heavily on thinking of my foolishness. Even now when I think of it I am filled with anguish.

After my father's death, I saw him many times in my dreams by night as well as by day . I always wrote to Ala Hazrat about it because I had some fear of telling Hazrat Saharanpuri. Furthermore Ala Hazrat Raipuri was very tolerant of my crudeness. Many of the dreams are still remembered by me and many of these letters are still stored away here by me.

Let me show you a few pictures
from the beautiful ones,
which from my storage,
after death, appeared.

Once I dreamt that my father gave me three books; 'Kaafia'; 'Shaafia' and 'Maquamaat'. At that time Hazrat Saharanpuri was imprisoned in the Nanital jail. Therefore I wrote to Ala Hazrat about it and I have his reply here in front of me:

"From Abdul Raheem to brother Moulvy Zakariyya:
Assalamu Alaykum.

Two letters from you to Maulana Abdul Qadir has reached me. The problem which I face and which is responsible for the delay in replying, is well known to you. I am answering your letter in brief. It is not necessary that every part of a dream should be

interpreted in detail. There may be only one sentence which will be the gist of the whole dream. The dream means that Allah had endowed you with three qualities in your inner-self viz.; (a) a self-sufficient livelihood, (b) a condition of satisfaction and (c) as well as the ability of keeping up the rules of tasawwuf and its system. All these gifts will in time become clear and evident. There is no need to interpret the other dream as well. That deals with this passing worldly life. And in comparison with the hereafter this world is nothing."

also wrote to Ala Hazrat that in my sleep I see my father very often in my dreams. The reply which came from Ala Hazrat is not before me now, but the card which Maulana Abdul Qadir wrote to me is here. He wrote:

Respected Maulana. This comes from Abdul Qadir.
Assalamu Alaykum.

was very pleased to receive your letter. It is truly surprising, who asks a person like me... You remember and think about us because of the special relationship that we had with your deceased father. This pleases us very much. And we look upon it as a means of happiness in both worlds. I have read the latter part of your letter to Hazrat and I have also reminded him about replying to it. But I do not know when he will dictate a reply. The interpretation of it will be the one given by Hazrat.

My own opinion is this: You have no reason to feel troubled . It means only this, that the spiritual attentions of the deceased is directed towards you, which is a very pleasing fact, because his soul is undoubtedly a pure one free from any evil. All these things which you feel are merely the reflections of your thoughts, just as in the case that a person cannot see himself and has to look into a mirror. I am unable to write the full contents of what is in my mind on this matter. This is my

opinion. The real interpretation will be supplied by Hazrat. Just look upon me as a simple incompetent servant, who looks for support from you people."

In this respect I remember something very important and I always warn my friends about it. In the Hadith we are warned against shaming a person for a sin committed and if one does that, he never dies until he himself becomes involved in that same sin. I have from experience found this to be very true and have warned my friends never to disgrace or shame people for sins committed by them. This is a very grave matter. It is a completely different aspect to warn them against such deeds or to advise against it or to preach to them to discard such acts.

I thought of this Hadith at this stage because of the following: In my childhood I noticed Hazrat had no teeth and that Hazrat used to take tobacco with his 'paan', which after four or five minutes he took out of his mouth to put into a spittoon. I used to think that if he takes it out again as he put it in, then what was the reason for putting it in his mouth in the first place. He has no need to eat paan! Since he did not have the habit of chewing paan, I thought this was foolish. But I pay the price myself. My teeth are gone, and I am still addicted to paan-eating. Now I have to cut the paan into small thin pieces before eating it and I blame myself for the habit.

This is merely something remembered from something else, and I feel like dictating such things to be written. After all I am merely dictating 'Aap Beti' to pass time. But in spite of everything, such stories can be very beneficial.

After my father's death a few strange incidents took place. For about six months I saw him in my dreams, day and night. In my dreams I was quite aware of the fact that he had passed away and that I was dreaming. Very often I would ask him to tell me

something quickly but my eyes would open.

At that time many people came here for ta'ziat (condolences), even some of those whom Allah had granted the gift of coming to know the condition of the inmates of the grave. One such person came to me and said to me that my father had sent me a few messages: (a) that I should not be unduly worried over his debts because these were not a burden on him; (b) that because of a certain person's actions, he had not been taken to task as that person because of his actions had harmed himself; and (c) that I should be careful of the words of pious persons as their opposite words also become correct.The first two were appropriate and what I had also experienced. I had been worried that the warnings in the Hadith regarding those whose death occurred while they were indebted to others, would perhaps affect my father adversely. For this reason on my uncle's advice I had written to all my father's creditors that his debts were now my responsibility.

As far as number two was concerned, there was a certain person who had great enmity towards my father. This man was closely connected to Hazrat but was very resentful of my uncle and me. He used to accuse my uncle and me of being C.I.D's - government spies and at the time of my teaching 'Sab'a Mu'allaqa' showed great opposition. Later I saw the same person being punished by Hazrat and banished from his circle. When I interceded with Hazrat on his behalf, Hazrat greatly surprised, told me: "Do you also come to speak on his behalf?" I said: "Yes Hazrat, I am, because it is possible that through your anger and displeasure his deen may become destroyed."

The third message I could not understand. What was meant by the advice that I should be wary of pious ones? Opposite words are after all opposite. On my return from Hejaz in 1346 I was with Hazrat Raipuri. Hazrat Saharanpuri sent a message with

Hazrat Raipuri to Hazrat Nazim Saheb that his treatment of a certain person was not appropriate. Hazrat Nazim Saheb said to Hazrat Raipuri: "That person sends untrue and baseless complaints to Hazrat. I am not persecuting him."

In my opinion this answer of Hazrat Nazim Saheb was completely correct. Because I was the one who read Hazrat's mail to him in Medina. I knew of the untrue allegations against Hazrat Nazim Saheb. I noticed that when Hazrat Nazim Saheb said this to Hazrat Raipuri, he became fearful and remained silent. Then I remembered my father's third message. I also related the message to Hazrat Raipuri and told him how I never understood its meaning.

I said: "Now when Hazrat Nazim answered you, I saw you become filled with fear and apprehension. Hazrat Nazim Saheb spoke the truth that this message from Hazrat was based upon the untrue allegations against Hazrat Nazim Saheb."

Hazrat Raipuri then said: "This is very true what you said that 'opposite' words will always be opposite words. But if in the pure hearts of the saintly ones, displeasure is created towards anyone, no matter how wrong the complaints against him, then because of this displeasure, it will surely bring about a mighty effect and that person will become involved in some calamity."

I now understood this message of my father and have myself seen it happen many times. For this reason I related it for the benefit of my friends, that they should be very careful of the saintly ones (the Ahlullah). Be careful that your acts do not cause displeasure and rancour in their hearts. May Allah protect me and my friends from this.

I have also written a section on this in "Al-Etidaal". If one does not have much faith and devotion towards any saintly person,

that is something else. But at all costs avoid saying or doing anything as a result of which displeasure is caused in their hearts.

I have diverted quite far from my topic of mentioning the favours of Ala Hazrat Raipuri on me. Although I had found a greater portion of Ala Hazrat Raipuri's life than that of Sheikhul-Hind, but after I started work on Bazl, I had very little opportunity to visit him. Still his favours on me were very great even in the little time I spent with him. I have stated in Aap Beti 1 how on the advice of Maulana Meeruty, Hazrat advised me to take my bookshop and go to Meerut. At that time when I replied: "That during the lifetime of Hazrat Saharanpuri I would not like to go anywhere else", Hazrat became extremely pleased. On top of that he made such duas for me, that I still feel the beneficial results thereof today.

Before partition it was my habit to do a lot of Qurbani on behalf of the living and the dead. Eight or ten cows were from my own side and whenever there was one share not taken up in someone else's animal, they would inform me and I would take it. Sometimes I did it on behalf of my blood-related Elders, my academic Elders or my Elders in the path of Tasawwuf or the Sahaba Radhiallahu Anhum, the Imams of Fiqh, the Imams of Hadith etc. Whenever there was a chance of taking up any Qurbani share I never refused and I always desired that I should have a share in the animals of the Elders and the saintly people.

In the animals sacrificed by Hazrat Saharanpuri, Hazrat Raipuri and even Hazrat Thanwy there always were shares allotted to me. I never worried about the meat and those persons could dispose thereof as they pleased. Hazrat Raipuri II even had a special animal slaughtered on my behalf, whether he was in Raipur or Pakistan. Hazrat Raipuri, when he was in Raipur would say that I should definitely come on the 12th and have

the Qurbani slaughtered in my presence. My eyes have fallen upon a card sent in the time of Ala Hazrat. It says:

"From Abdul Qadir to Maulana Zakariyya,
Assalamu Alaykum.

Your letter caused us great joy. Some of the contents were read to Hazrat and he was told the gist of your letter. Hazrat says that he had with pleasure accepted one share in the cow which you will send here through Shah Saheb. But Hazrat is not sure whether you are giving the one share to him or whether he must purchase it from you. You did not explain this in detail. This servant of yours, due to his weak-mind could not understand the full meaning. Do not forget us in your duas. After all I am yours no matter how I am. Hazrat sends his greetings. His health is as before but for three or four days he has had more fever at night."
The date on this letter is 6th September 1918 (Zii Hijja 1336).

There is another letter from Hazrat written about the same time. I just happened to lay my hands on a letter while handling the envelope containing the many letters from him. It says:
"From Abdul Qadir to Maulana Zakariyya Saheb.
Assalamu Alaykum Wa Rahmatullahi Wabarakatuh

Your letter brought great pleasure to us. May Allah grant you sound health soon. When I read your letter to Hazrat he laughed so much that I could not complete reading it. Only on the second reading did I with difficulty complete reading it to him. Hazrat said that no letter from Moulvy Zakariyya came to him, although he did receive one from Maulana Ilyaas, which he has replied. He says that he did not write to you as many people come to visit him continuously from whom he gets news about you regularly, and with whom he also sends messages to you from here. Just a short while ago Maulana Ashiq Ilahi left with a

message of greetings for you.

Hazrat has been having fever for the last few days and is quite weak. He has difficulty in standing in salaah. May Allah restore him to sound health soon. I am anxious to visit you and will see when I can come.

Nowadays the supervisor of the mail is Mullaji Saheb. You have asked correctly whether I have become too much of a buzroogh to answer letters. It would be better for anyone to come in person and say what has to be said in person. There is no need for shooting arrows from far off.

Give my regards to Hazrat Saharanpuri, Maulana Ilyaas and all my friends."

When the inauguration of the Orchard Musjid took place, Hazrat Raipuri invited my father and me and sent an earnest letter to us by hand. In it he urged us to come and also wrote that no excuses would be acceptable. My father in compliance with Ala Hazrat Raipuri's command left for Raipur and I also accompanied him. We went by tanga to Bahut and from there we went by foot. After having gone halfway we stopped to rest. We sent a message that should we be a few minutes late, they should wait for us. We arrived about two o'clock and performed ghusl. Ala Hazrat had a suit of clothing plus a turban ready. I put that on and performed the Jumua Salaah.

(While the above two letters were being read to me, Maulana Abdul Aziz Gumtholwi arrived here. He said: "I need those two letters." I handed them to him. Apart from those I have still many other letters from Ala Hazrat and if friends need to copy them, they may do so).

There is another letter from Ala Hazrat on the occasion of my

father's death:

"From Abdul Raheem to brother Moulvy Zakariyya Saheb."
Assalamu Alaykum Warahmatullah.

A telegram was brought to me from Bahut addressed to Shah Saheb and reached me at 20 minutes after eleven, at the hands of Haji Ghulam Muhammad Saheb. From it I came to know of the sudden demise of Maulana Yahya Saheb. It is such a shock and brought me such sorrow, which I am unable to describe in words.

In the Will of Allah no one has any say. He is the Master who does as He pleases in what is His. Kindly inform us quickly about his illness. We are all struck with grief and I would have come there immediately but because of my own condition I am unable to do so. What else is there that one can write at this moment?

Abdul Raheem from Raipur.
Saturday 11.20 a.m."

In this regard there is another letter:

"To Maulana Zakariyya from Abdul Raheem.
Assalamu Alaykum Wa Rahmatullah.

This calamity is such that it has deeply affected us. It was expected that I should most definitely feel the sorrow which I now feel, but here by us every single man or woman is struck with grief. My feelings are out of control and my heart desires to be there with you to share this sorrow, but because of extreme weakness I could not come immediately. I have become so weak that if I merely stand up I become dizzy and fear that I may fall down. Even going to the Musjid at Maghrib, Esha and Fajr, I

cannot go without someone helping me. Shah Saheb has also become incapable of walking or going anywhere. When he was well he use to organise transport for me quite easily and quickly.

At the moment there is no such form of transport with which I can come to Bahut. I shall soon organise some transport to come there to you in person, Insha-Allah. I become so dizzy when travelling by bullock-cart that I cannot bear it. Though this calamity is such that I do not think it appropriate that I merely write to you. But to have patience in the face of Allah's Will and to be pleased with His Doings are the signs of His true servants. I hope that this is your condition. Pass on my condolences to your respected mother and sister and as much as possible console them and relate to them the reward of patience and acceptance and submission to the Will of Allah Ta'ala.

Although this sorrow is for many reasons even greater, it is also clear that this same path is laid out for all of us. Allah does what He pleases. No one may object and the duty of His servants is merely to accept and submit. What else can we say? I do not know of what illness he was suffering or when exactly he passed away.

Give my duas to Ayesha and greetings to your mother.

On behalf of Abdul Qadir, Mullaji Saheb, Maulana Rustum Ali Saheb and Moulvy Sirajul Haq Saheb, all send the same message.

Abdul Raheem from Raipur,
Sunday."

Ala Hazrat always gave invitations to my father in the same way that Maulana Abdul Qadir always invited me. Many can still

bear me out. Ala Hazrat always insisted that my father should come to Raipur time and time again and stay for long periods. In this Hazrat Raipuri II followed in his footsteps in his invitations to me - even moreso. Due to the insistence of friends I now quote a letter from Ala Hazrat to my father:

"To respected Maulana Yahya Saheb from Abdul Raheem,
Assalamu Alaykum Wa Rahmatullah.

For the sake of meeting you I am very anxious to come to Bahut. But firstly I am not in control of the transport and secondly, if I go there, then Shah Saheb will have to empty the upper rooms, wherein he resides. Should you be able to come to Bahut with ease, then please inform us so that I may resolve to meet you there. Let it not be so that you arrive on Thursday and leave again on Friday because that will put me in difficulty in going and coming. If you are able to stay with ease then do come.

Abdul Raheem of Raipur,
5 Zil Qada 1334 A.H."

Ala Hazrat had so much love for my father that on his departure for Haj in 1328 Hijri, he was very keen to take my father with him. My father himself was keen and actually took the necessary injections but right at the last moment some problem arose as a result of which he had to postpone the journey.

Once Ala Hazrat told my father that he was undertaking a long tour of Punjab. His journeys unlike the quick and short-stop journeys of Maulana Madani were always taken in ease, taking his time over visits, just like those of Hazrat Raipuri II. Sometimes lasting weeks or even months. But this time because my father was with, Hazrat experienced difficulty. The journey was a long one and contrary to his habit it had to be fast. This caused me much sorrow.

Ala Hazrat told my father that he would like him to accompany him on a trip to Punjab as there were many longing to meet him but were unable to come here. There were mureeds of Hazrat Gangohi who lived in very far off places, who were very keen to meet my father. My father accepted on three conditions: Firstly, that all gifts presented to them in the form of cash will be my father's and all other presents in the form of eatables, clothing etc. will be Hazrat's. Secondly, that he would be free to sleep where and when he liked without being bound by Hazrat's personal preference and thirdly, that he would not be bound on the return journey by Hazrat's arrangements but that he be allowed to return whenever and from wherever he wanted. Hazrat accepted all three conditions. I also accompanied them in this journey.

The first stage was up to Ambala where we stayed at the house of Hafiz Muhammad Siddeeq. Thereafter we left for Khanpur, Ludhiana and Thagras. The journey went up to Raipur-Gujran. Whenever we stopped, Hazrat said: "Make Hazrat and his son's beds in separate places from ours."
They would first arrange my father's sleeping quarters and allow him to lie down, but I enthusiastically stayed with Hazrat.

At every stop crowds of thousands surrounded him. Thousands of people came along for shaking hands. As far as eating was concerned my father could not eat alone. He had to eat in Hazrat's company, but he never slept in as Hazrat (as this would disturb him). In fact Ala Hazrat sometimes had no chance of even lying down for days on end.

We travelled by bullock-carts from one village to another. Sometimes in twenty-four hours we finished three or four villages. I was a mere child and never got tired. Hazrat however became exceedingly tired. When after Fajr he set forth from one village, hundreds of the attendants would roam around the cart

running on both sides as the cart went ahead, till they reached the next village. When we reached the next village my father would go to lie down while Hazrat would sit amidst the adoring attendants. Sometimes lassi was given to drink or sometimes tea. Hazrat would only take one or two sips but the lassi or tea party would continue for a long time.

Hazrat then stayed there long enough for handshaking and Bay'at initiation and then again sat down in the ox-wagon. Sometimes I used to sit on Hazrat's wagon and sometimes on my father's.

On this journey at Raipur-Gujran, my father performed the nikah of Maulana Ahmeduddin Saheb. Near Raipur-Gujran there is a river which we had to cross by boat. The carts and wagons from this side had to be left there. From Raipur-Gujran thousands of people on foot and about fifty well decorated horses came along. Seeing these I felt a great urge to ride on one of those horses, although I did not really know how to ride a horse. One beautiful horse was brought and I was placed on it. As I sat down, I gave the horse a slap on its hind-quarter and immediately she started to run in the direction of the river. I laid flat on it filled with fear. But immediately twenty or so young men jumped on their horses after me to head us off and bring her to a stop. They grabbed the reins and brought her to a stop. Some of them, in order to cut me off even rode their horses right into the river.

Fortunately Allah had previously determined that I should live, otherwise I would surely have drowned. I later came to know that this horse was a pedigree type. People said to me that, that horse had never before had its buttocks slapped.

Anyway, the sight of those young men on horse-back will always be with me. They were real experts. They did not chase

y horse, otherwise she would have gone even faster. They ced on both sides of the horse, preventing it from going to the er. Then they came from both sides and closed in on her. They n grabbed the reins and brought her to a halt. I had done ctically all that was needed to die, but Allah saved me. Death s not to come to me there. It comes at its own fixed time.

the time of my initial arrival in Saharanpur during my dhood, my companions, Mahfooz and Mazhar, and I did ny naughty and dangerous things. We used to hang from the n rails of the canopies stretching over the windows of the ms on both sides of the library in the old Madressa. metimes we used to play on the balcony attached to the nt of the guest-house on the western side like circus- formers doing their tricks on the rails, while below in the et people would shout: "Hey, what's wrong with you? Do u want to die? And sometimes at the time of salaah we used play on the balcony stretching over the side of the library.

r a time it was a rule that the three of us should perform our laah in our own jamaat in the room and were not allowed to x with others or to go into the Musjid. During the hot days, I d not have the habit of climbing up and down the stairs from e top down. Just next to the door of the old Madressa there ed to be a pillar and in the afternoons when all were asleep or night, I developed the habit of climbing up and down the llar.

these were acts so dangerous that if ever I lost my foothold, it uld be the end of me. Now I shudder to think what could ve happened.

s far as my father's third condition (that he could leave the mpany of Ala Hazrat when, where and how he wished), this as also fulfilled. I do not know whether Hazrat himself

suggested that my father may go or whether my father himself sought permission to leave. But in order not to cause harm to his teaching, my father and I came back before Hazrat and the rest.

Ala Hazrat remained ill for a long time - about seven years and the illness increased day by day. Hakeem Jamaluddin Naginawy continued to remain in attendance to treat him. He often came and stayed for many days.

For the one afflicted with malady of Divine love,
His illness increases as medicine is applied.

All kinds of treatment were attempted and resorted to, but Ala Hazrat's condition deteriorated. At the time of Ala Hazrat's illness my father used to visit him repeatedly, at the request of Ala Hazrat himself. My father often used to say: "He has no real illness. I only presume that the time for his death is near. But there are none of the signs of those saintly ones, who knowing death is near, long for it." I (Maulana Yahya) used to go to him and first debate with him as to whether he has any knowledge of the unseen that death is near. Then I recited to him those Verses, Hadith and some lines from the Mathnawy wherein the Mercy of Allah is depicted. Then I brought comfort to Ala Hazrat by saying: "Fear not. When death does come, all those things for which you had been longing will come to pass." From this Ala Hazrat would become more cheerful for a few days. He would sit up and also eat something. But after a few days he would again fall into a depressive mood and request my presence. I would have liked to stay in his presence continuously for four months, but my work in the Madressa did not allow for that."

My father had many responsibilities in the Madressa. After Sheikhul-Hind and Hazrat Saharanpuri left for Hejaz in Shawwaal 1333 Hijri, he was also entrusted with the teaching of the Tirmizi and Bukhari classes of Hazrat Saharanpuri

together with his own classes of Abu Dawood and Nisai Shareef. In that year for the first time Maulana Abdul Lateef taught Muslim Shareef.

Due to my father's travels here and there, much teaching time was lost. He generally left on Thursdays and returned on Saturdays. There were no cars in those days and Shah Zaahid Hussain used to leave the best horse at my father's disposal and paid double the fee. In those days from Saharanpur to Bahut by tanga, cost about one and a half rupees, but Shah Saheb in spite of his frugal habits, used to offer the tangas three rupees and if they could reach in one or one and a half hours, my father offered them an additional prize.

Between Bahut and Mirzapur there was a village - Paylun, where previously the English had lived. Shah Saheb bought this village, with all its well constructed, airy houses. During Ala Hazrat's final illness, Shah Saheb brought him to stay here. The surroundings and atmosphere was very pleasant and because of the good condition of the road, it was easier for the doctors to come and go.

Hazrat resided there till his death. His body was taken from there to Raipur. During his illness I went to see him at Paylun on many occasions. I remember on one occasion how Shah Saheb said to me: "This orchard's mangoes are not sold. You may pick and eat as much as you like or make chutney to your heart's delight. It is mine." I was not fond of ripe mangoes but liked to eat unripe ones.

Ala Hazrat said to Maulana Abdul Qadir: "Give him some salt and grounded chilies."

Maulana Abdul Qadir gave me a clay bowl with salt and red chilies. I stayed for two days and I recall quite clearly that during that time, in spite of there being some very delicious things to

eat on the table, I did not eat any rice, roti or curry. I was continuously eating unripe Kalmi mangoes, even though Maulana Abdul Qadir tried hard to persuade me to eat of the other ripe fruits as well.

5. ALA - HAZRAT MAULANA ASHRAF ALI THANWY (RAHMATULLAH ALAYH)

My life coincided with a long period of the life of Hazrat Thanwy (Rahmatullah Alayh). His kindness to me was endless. He came to Saharanpur very often whenever he went on a journey on the Punjab or Eastern lines, or returned from there, he always visited the Madressa. Very few indeed, were the times during my youth when he did not stop over at the Madressa through lack of time. If that did happen, we used to go to the station to meet him.

Once I went to the station when there was a very big crowd and as I put forward my hands to shake his hands he said to me: "The ways of acquiring proper tarbiyat according to our Sheikhs are varied and strange. One of those ways is to use someone as a scribe."

That was the time when 'Bazlul-Majhood' was being written, in which I was involved. I had to go to Thanabhavan repeatedly because the book was being printed at the press of Maulana Shabbir Ali of Thanabhavan.

I used to write the manuscript and had to stay in Thanabhavan for upto fifteen to twenty days at a time and later similarly stayed for extended periods in Delhi when the printing was done there.

Through Allah's grace, wherever it was printed, the printer put aside all their other work and got busy with it. In Delhi in Dareeba Kalan there was a very big Hindustani press where

ere were eight or ten machines working simultaneously. The ner and all the employees were non-Muslims. The manager came so friendly with us that as soon as I arrived, he used to nounce loudly: "As long as this Maulana's work is not ished, no new work should be started on any machine." There re some very interesting stories attached to this printing of zul but at this time I am busy writing about the printing of t at Thanabhavan during the period from 1338 to 1339 Hijri.

enerally reached Thanabhavan early in the morning. In those s trains on the narrow-gauge line used to run night and day, ugh now this is no more so. From 1970 onwards it had been continued. According to some people this suspension is only porary and that it has been closed down because of the bus vices. From Saharanpur to Delhi there are numerous ernment and private buses as well as a large number of taxis.

uld arrive in Thanabhavan in the early hours of the morning d because of Hazrat, the press-master Maulana Shabbir Ali ays used to set my copies so that by Zuhr I received seven or ht proofs to check, which I had to finish by closing time, so t on the next morning their printing could commence. I used sit in the room on the south side of the Musjid in anabhavan. It was summer and in those days I used to eat so profusely, that on every trip one pair of trousers ctically melted away. Therefore I stopped wearing trousers. ere were two lungis set aside for my use. When after two or ee hours the one became soaked with sweat I used to put it t in the sun to dry, while I put on the other one. And so I went . I also had the habit of taking a shower seven times daily.

ring travel I could never sleep with a lungi because I had a oblem since my childhood days which is with me till now. hen I go to sleep with a lungi, I do not know how it happens, t when I wake up in the morning, I find that the lungi has

shifted up towards my stomach with the result my thighs are exposed. For this reason, when I am on travel, I always wear trousers when I go to sleep. But during the day I always wear lungis.

During my stay in Thanabhavan I was deeply engrossed in proof-reading from Zuhr till Asr, in the room attached to the Mosque. It was very hot. That was also the time for Hazrat Thanwy's majlis for the general public. I used to feel very disappointed that in spite of being in Thanabhavan, I could not attend his majlis and once mentioned it to him. Hazrat gave me such a reply that fills me with pleasure to this very day.

He said: "Moulvy Saheb, do not worry about that at all. Although you are not present in my majlis, I am present in your majlis from Zuhr to Asr. I look at you repeatedly and with great envy tell myself that this is the way work should be done, diligently and with devotion. I do not see you lifting your head up from the proofs - not even once."

Once I asked Hazrat: "What is the detrimental effect of acting contrary to the clear voice of your heart?"

He replied: "People who are involved in tasawwuf (Ahl-e-nisbat) should never act contrary to their convictions of the heart. This often causes great bodily harm. There was once a saintly man. He got the idea of visiting a certain Alim who was ill. He thought: 'That Alim is like this and like that and he is an Alim.' However his inner voice strongly advised against it, but then his mind again said: 'It is Sunnat to visit the sick. You are visiting him firstly in his capacity as a sick man and secondly in his capacity as an Alim.' Against his inner-self he went to visit him. He had only gone a couple of strides when he slipped and fell, breaking his leg. People picked him up and brought him home."

I was under the impression that, that type of thing happened only to the high ranking ones who are the personification of the saying:

كوفته او كوفته الله بود

With step upon step, they are steeped in (the Remembrance of) Allah.

But not withstanding my own lack of ability, I had many such experiences. For example; when a person undertakes a journey in disregard of the inner voice, he either becomes ill before proceeding or during the journey, or he has to pay some penalty. Or it may be that after the journey he may have to pay some price. Whenever anything like this has happened to me I remember Hazrat Thanwy's words.

Once when I visited him, Hazrat Thanwy said to me: "Moulvy Zakariyya I have a problem which even after pondering over for a long time, I cannot figure out. Why is it that all these mad ones from all over the world are coming here to my place?"

Hazrat then proceeded to tell a story: "There was once a hakeem (I think he mentioned the name Jalinoos or it could have been Bokraat). This hakeem was going somewhere. Along the road an insane person greeted him. The hakeem became quite worried that a mad person had greeted him because people of a kind are inclined to people of the same kind. Is it perhaps not possible that there is some effect of 'jinn' on me? He went home, took a bath and drank medicines to drive off 'jinns.'"

I said: "Hazrat this most definitely is not the case. Hazrat Maulana Abdul Qadir Raipuri also used to say: "Why is it that all these mad people are flocking to me?"
Hazrat asked: "So they go to others as well?"
I replied: "Hazrat, they all have this complaint."

Then he said: "May Allah reward you well. You have lightened my burden. I thought they only came to me ."

Hazrat Thanwy had a lot of love for me since my childhood, but later because of the Muslim League/Congress dispute, this love became less. This was mainly due to my close contact with Hazrat Madani, which caused complaints to reach Hazrat Thanwy that I was a congress supporter. Hazrat had such a dislike for congress as I have for strikes.

Hence when Hazrat founded the 'Majlis-e-Dawatul-Haq', someone put forth my name as a member, Hazrat said in surprise: "But he is one of Maulana Hussain Ahmed's special men?" He refused to accept me as a member. A few days later the Mufti of our Madressa Maulana Ashfaq-ur-Rahman who is a relative of mine as well as one of Hazrat's special attendants, visited him. Hazrat said in surprise: "One of our majlis members proposed the name of Moulvy Zakariyya as a member."

Maulana Ashfaq replied: "He is a neutral, unattached person and meets with everybody. His contact with you is not in any way less than with Maulana Hussain Ahmed."

However, because of the many reports received prior to that Hazrat did not give this clarification any importance. I do not blame him because in those days if Maulana Madani did not arrive here daily, then at least every second or third day he could be expected. This was because of the fact that if ever Hazrat proceeded anywhere on the Punjab or Rourky lines and he had about two hours to wait for a train, he always paid a visit to my house. Similarly when Raeesul-Ahraar came to Raipur, he also often stayed at my place. Whenever Maulana Ata-ullah Shah Bukhari went to Raipur or was called to Saharanpur, he also stayed at my place, whether it was for a short or long visit.

Maulana Shah Ata-ullah Bukhari Saheb had a very well-known saying that the "Kacha ghar (my house which was built of un-baked bricks) is the common platform for all opposing parties. All trains must stop at this platform." Sometimes he used to say that this was a junction and all trains must pass this junction, whether it be the League's, Ahraar's, Congress' or the Jamiʻat's.

There is an interesting story about these arrivals, and the first time that Hazrat Shah Ata-ullah Saheb came here. The people of Saharanpur had for a long time longed to see and hear him, and therefore they invited him here. He was in the eyes of the British government a dangerous rebel and instigator. So when he arrived in Saharanpur, the problem arose as to where he was going to be put up. Many felt that if he stayed in their houses, they too would also be looked upon as dangerous elements and would be arrested with him.

All those responsible for calling him came in a deputation to the Madressa's Nazim Saheb and complained that Shah Saheb being such a great personality, their houses were not fit for putting up such a person. It would be best if he was put up in the Madressa.

Nazim Saheb told them: "As long as I have not spoken to Sheikhul Hadith Saheb, I will not be able to answer you."
They said: "Well, call him also."
Nazim Saheb replied: "No, at this time he is busy. Come and hear the reply later tonight."

The moment they had gone, Nazim Saheb came to me and told me about the request for Shah Saheb to stay in the Madressa. I replied: "Tell them frankly that Shah Saheb will most definitely not be allowed to stay in the Madressa. There is the danger of harm being done to the Madressa. But he can be put in the

'Kacha Ghar' (my house), because that is the place of refuge for all rebels."

This is true because this is where Maulana Madani and Raeesul-Ahraar stayed. I had never met Shah Saheb before that time. We had both had heard of each other. I said to those organisers of the visit: "If you people had no intention of putting Shah Saheb up in your places, then why did you invite him here?"

Shah Saheb arrived and on his arrival a large procession was taken out through the streets up to the Madressa. At the Madressa, Nazim Saheb told them in front of Shah Saheb: "Shah Saheb's residence will be with Sheikhul Hadith Saheb."

He had heard my name before. Anyone who had ever heard him, will testify to the fact that in praising anything or degrading it, he had the most eloquent way. May Allah reward him well. On hearing that he was to be my guest he showed tremendous pleasure and genuine joy, saying so in loud and eloquent terms. He was a very intelligent and perceptive person and understood the situation. He had seen the world and it's people and understood their motives. After the procession was over, Shah Saheb and a few others came to my house, which was in the true sense of the word - Kacha ghar. It had only one room with a clay floor and unbaked walls. Shah Saheb entered and sat down on the mat.

First of all he started to sing my praises from heaven to earth. Then he started to praise my house, saying that on seeing my house he was reminded of the simplicity and condition of the house of his grandfather, Sayyidina Rasulullah Sallallahu Alayhi Wasallam.

He said: "Hazrat, what shall I say? How can I express my great joy at seeing this house. The era of the predecessors is before my

ves."

e uttered a large number of praises. Then he said: "Hazrat ese people have invited me but they are afraid to let me stay in eir houses. That is why I often refuse to go anywhere, but eing that I had already promised them, I decided to come. But is my good fortune that when I go to Deoband, I stay with eikhul Hadith, Maulana Anwar Shah Kashmiri and here in aharanpur, the home of the Sheikhul Hadith has, to my good rtune, been chosen for me."

e was only my guest in name, because after merely staying for very short while the people came to fetch him to go to meone's place for meals. From there he went somewhere else d then to the jalsa. I also in my own humble way offered him mething.

ereafter on many other occasions he stayed here. All these ports continued to reach Hazrat Maulana Thanwy. He was nvinced that I was a congress and Jami'at supporter. A few ys later Haji Rasheed arrived in Thanabhavan. He was very ghly thought of by Hazrat Thanwy. He was a close friend of ister Jinnah and also a member of Hazrat's Dawatul-Haq. zrat mentioned to Sheikhji with great surprise: "One of the en proposed the name of Moulvy Zakariyya for membership of awatul Haq. I was quite surprised. He is a very close supporter Moulvy Hussain Ahmed!"

eikhji then loudly supported and seconded the proposal for membership and said: "I myself had the intention of oposing his name for membership. It is true that he is a end with close links to Maulana Hussain Ahmed, but his ntact and love for you is not in any way less than that. As uch contact as he has with any member of congress or the Jami'at, in fact even more, he has with me. I know him well."

But because Hazrat Thanwy had heard about Hazrat Madani's daily visits here and my occasional accompanying him here and there, (and those messengers continued to do their work with a bit of extra detail), Hazrat did not accept this explanation. One of those persons (may Allah forgive him) even said in Hazrat's presence that I had said: "What do you want to go and do in Thanabhavan. Rather go to Maulana Madani in Deoband."

The person who informed me of this was present at the time the accusation was uttered as he was one of Hazrat's close attendants.
He said to me: "Hearing that, caused me much pain and sorrow. I was surprised that there could be such persons who will carry such tales about the Elders. I have been a supporter of Hazrat Thanwy for a long time and had intended to refute the statement, but could not find the courage."

Anyway, these kinds of lies reached Hazrat Thanwy. It was not wrong to look upon me as a close friend of Hazrat Madani, who at that time had a very big dispute with Hazrat Thanwy. At that time quite a few risalas were written on the subject of their disputes. One of them is 'Albawa'dirun Nawadir.'

All those people who had close relations with Maulana Madani, were not looked upon with favour by Hazrat Thanwy. But the disputes between these Elders are not like the differences between us incapable ones. No, it was the type of dispute that existed between those Sahabas at Jamal and Siffeen and about which I have discussed thoroughly in Al-Etidaal.

Therefore on 1st Muharram 1351 Hijri during the Civil Disobedience and Law breaking campaign, when Maulana Madani was arrested at Muzaffarnagar station and sent to jail and the news was relayed to Maulana Thanwy, he showed tremendous sorrow and anguish. He then said: "I never knew

hat I had such a close relationship with Maulana Hussain hmed."

hen someone told him: "Hazrat, you are feeling so sad. But the overnment did not do him any injustice. They only banned him om entering Delhi, and he himself purposely and knowingly ant to break the law."

azrat answered: "You try to console me with your words. azrat Imam Hussain Radhiallahu Anhu also himself went to ppose Yazid and Yazid did not kill him in cold blood. But don't ou see that until today the whole Ummat has not forgotten the orrow of his death."

ow once again I have diverted and digressed quite far away. I as saying that initially Hazrat Thanwy had great love and ndness for me.

azrat Thanwy was once my examiner when I first came to haranpur. He asked me the meaning of a certain Persian uplet :

اکر بر جفا بیشه بشتا فتی که ازدست قهرش امان یافتی

mmediately gave him the answer, but my father said to him: azrat would now understand that he is the product of an orant teacher."
azrat replied: "No sir, Masha Allah!! There is absolutely no oubt in your being a real scholar."

y father used to show overwhelming respect for Hazrat aharanpuri and Hazrat Sheikhul-Hind. After the death of azrat Gangohi, he became a mureed of Hazrat Saharanpuri om whom he received 'Ijaazat and Khilafat'. But of all three Elders, he had the greatest love for Ala Hazrat Raipuri. Initially he was very informal and friendly with him but one day a person

gifted with communication with the dead gave him a message from Hazrat Gangohi: "Tell Maulana Yahya that he should not be so informal with Hazrat Raipuri."

From that day onwards he began to show more respect to him. However with Maulana Thanwy he had a relationship of informality to the end. We children could not understand that. It was the result of that which made Hazrat Thanwy have so much love and kindness for me. I can tell quite a few stories of this informal relationship but will only quote two.

Once in Ramadan my father went to Thanabhavan. The time for Iftar came along. He asked Hazrat Thanwy: "What is your practice for Iftar?"
Hazrat Thanwy answered: "After the time for iftar shown by the clocks and the calender, we wait for about three minutes till my heart is certain that the sun has set."
My father checked his watch ,looked at the horizon and then began to break his fast together with his attendants, while Hazrat Thanwy and his attendants waited for about two more minutes. Then Maulana said: "As long as my heart is not certain, you should not remain here."

After Taraweeh Hazrat asked my father: "Maulana what is your routine for sehri?
My father said: "I eat sehri so late that I wonder whether my fast is correctly performed or not." (This is an exaggeration because he generally finished about three minutes before the time for Subah Saadiq).
Hazrat Thanwy said: "I finish one hour before Subah Saadiq."
My father replied: "In that case I will eat at my time and you may eat sehri at your time. It is not in me to fast for one and a half days."

Then Maulana Thanwy said: "This will not do. If we are going to

eat, we eat together. Let us do this: One day I will take a bit of difficulty upon myself and one day you will take a bit of trouble."

In the end it was decided that they will start sehri three-quarters of an hour before dawn, eat for about fifteen to twenty minutes and finish half an hour before dawn.

There is another incident of this informality. Hazrat Sheikhul-Hind and Hazrat Saharanpuri left in 1333 Hijri for a long journey to Hejaz. During that time my father wrote an informal letter to Maulana Thanwy in which he said : "Up to now you people when travelling on the Punjab line or the Rourky line regularly used to visit the Madressa for Hazrat Saharanpuri's sake. But now that Hazrat has left on a long journey to Hejaz, you no longer do so. Because of my relationship it will be easy for you to travel here. Therefore for the sake of visiting me, you should undertake one journey every month."

Hazrat Thanwy in that same informal manner wrote back: "I will undertake such a journey with pleasure, but on the following conditions: When my journey is further, the responsibility of paying the trainfare will be upon those to whom I am going, but when I am not travelling anywhere else, and only come to visit you, then the responsibility of paying my trainfare and that of one companion, in third class, upto Saharanpur, will be upon you, for both journeys - going and coming. And when I return you will have to supply me with a clay bowl of mash-daal for breakfast, and the bowl will not be returned." (Hazrat Thanwy used to be very fond of 'mash-daal' and especially liked it the way my mother cooked it). When Hazrat used to visit us, delicious dishes were placed before him on the table-cloth eg., firny and shahi tukre, but Hazrat used to take the bowl with daal and eat it with a spoon, like one eating firny. He used to say: "If for two or three days no mash-daal was cooked in my house, I

ask for it and say: 'What is going on? All Allah's ni'mats are being cooked but not mash-daal?'"

During my father's lifetime this condition was put into practice two or three times and the agreement carried out. After the death of my father, I in my foolishness, wrote a letter to Hazrat asking him whether this agreement was also inherited by me or not. Hazrat replied: "Yes definitely."

That letter of Hazrat Thanwy is stored with the letters from my Elders, but at this stage I cannot lay my hands on it. I never had the opportunity to act according to the agreement. But one thing I did most regularly was that whenever Hazrat was around and while my mother was alive, I put some mash-daal before him.

For many years it was Hazrat's habit that if he came to Saharanpur and anyone wanted to invite him for meals, that person had to write to him well in advance that he would like to invite him on a specific date to his house or to feed him in the Madressa. Then Hazrat would write back and say that he was my permanent guest and that permission would have to be sought from me. At that time one of my bad habits about which I have written previously, would come to the fore. I would reluctantly give permission but on the condition that Hazrat would have the time, hence it would be best if the food was sent to the Madressa.

At one time Hazrat used to call me by the nickname of 'Barafi' (ice-man). When I came to him he would first say: "Barafi, Barafi, Wa Alaykum Salaam." The story behind it is this: When I used to go to Kandhla, I had to pass Thanabhavan station. If there was anyone on the train going to visit Hazrat, I would purchase three or four 'siers' of ice and send it with that person to Hazrat, wrapped in some piece of cloth. The person would

then take it to him and thereafter leave the cloth in the sun to dry. Once I met a certain Haji Muhammad Jan Saheb, who is the Imam of the Musjid in Mohalla Naya Bhans in Thanabhavan and gave the ice to him. The poor man had no cloth in which to wrap the ice and carried it in his hands due to which he must have experienced great discomfort. His hands must have become frozen and numb.

When he reached the Khanqah, Hazrat asked him: "Did you bring it from the station just like this?"
He answered: "Yes Hazrat, I had no cloth to put it in."
Thereupon Hazrat became angry and asked: "When you had no cloth to put it in, why did you not refuse to take it? And now, that which melted away, who will make good that amount?"

When I thought of the scolding the poor man received, I was very sorry for him, because it was on my account that he had to bear the brunt of the scolding. For this reason my name became Barafi for a long time afterwards.

Once Hazrat Thanwy wrote me a confidential letter regarding a certain person in the Madressa, who was also a relative of Nazim Saheb. He specifically asked me not to disclose the contents to Nazim Saheb as it could possibly cause him some resentment, I was asked to organise for the transfer of that person to another position but it should be my own opinion.

Everybody knew that at that time, I was practically in control of the Madressa and the administration. Nazim Saheb had no qualms about that. I said Nazim Saheb: "I want to show you a secret and confidential letter regarding something which I will have to do."

After reading the letter Nazim Saheb replied: "Make this change. I would also like to see it happen. I have myself wanted to

consult you over it but could not find the time yet."

I wrote out an order, that the person concerned should be transferred to another position, Nazim Saheb wrote on it: "This should definitely be done on condition that the Guardians and Supervisors of the Madressa be asked for approval."

The person concerned always remain resentful towards me afterwards. Perhaps he was right because he was unaware of the back-ground of the issue.

I have already written that when any of the Elders, Sheikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy, and Ala Hazrat Raipuri, visited each other, their happiness was such that it seemed as if Eid had come. One day Hazrat Saharanpuri went to visit Maulana Thanwy. I was with. Maulana Thanwy also invited a certain other very prominent Elder of Thanabhavan to have lunch with us.

For the meal there were many delicious dishes, that it was difficult to count how many. This other buzroogh criticised the meal very much in his own majlis: "These Moulvies give long lectures about the virtues of simplicity and frugality, and then give such lavish feasts. I counted the number of dishes on the table-cloth. We were only four persons and there were sixty two plates. Eight were only for chutneys and achaar. Then there were various kinds of jams, salads and a large number of curries all in small dishes."

When Hazrat heard of this, he was quite disappointed, saying: "I tried to honour him and he sits about counting the plates."My Hazrat also had some criticism: "Such lavishness and formality was not expected from someone like you."

Maulana Thanwy replied: "But Hazrat, I did not make all this

lavishness. You caused it all. If you had arrived quickly and unannounced, there would not have been all these formalities." (This whole story is also quoted in Hazrat's Malfoozaat).

It was Hazrat's routine with us that if we were only two or three persons, we used to eat in the female section of the house. Once Maulana Abdul Lateef and I were his guests. After Maghrib we went to have our supper at the house of his younger wife. Hazrat himself brought and carried the food out from inside. This embarrassed me very much. (Having told this story so far, I remembered that I had already mentioned it in Tuhfatul Ikhwaan under my writings number 13).

Once Hazrat Nazim Saheb and I visited him. About half an hour before the meal, Hazrat drank some cold water. At the time of the meal, he said: "I would like to eat with you and therefore I drank cold water without being thirsty, so that I would become hungry, but I am still not hungry, therefore excuse me for not eating with you."
That was the first time I ever heard that drinking of cold water makes one hungry. When I asked him about it he explained it to me.

On another occasion he said to me in great kindness: "You are exempted from our rules here at the Khanqah." But in spite of that I followed the rules strictly as far as possible. Therefore if ever I visited him and Hazrat Meeruty without previously having informed them of my coming, I always ate something before going, so that when asked to come and eat, I could say: "I have already eaten." And when Hazrat would ask: "Did you finish your lunch this morning already?" I would reply: "Hazrat I could not eat last night, so I ate this morning."

At the time of the printing of Bazl, I often had the opportunity to stay there for a few days. Hazrat would insist that food for me

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The person concerned always remain resentful towards me afterwards. Perhaps he was right because he was unaware of the back-ground of the issue.

I have already written that when any of the Elders, Sheikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy, and Ala Hazrat Raipuri, visited each other, their happiness was such that it seemed as if Eid had come. One day Hazrat Saharanpuri went to visit Maulana Thanwy. I was with. Maulana Thanwy also invited a certain other very prominent Elder of Thanabhavan to have lunch with us.

For the meal there were many delicious dishes, that it was difficult to count how many. This other buzroogh criticised the meal very much in his own majlis: "These Moulvies give long lectures about the virtues of simplicity and frugality, and then give such lavish feasts. I counted the number of dishes on the table-cloth. We were only four persons and there were sixty two plates. Eight were only for chutneys and achaar. Then there were various kinds of jams, salads and a large number of curries all in small dishes."

When Hazrat heard of this, he was quite disappointed, saying: "I tried to honour him and he sits about counting the plates."My Hazrat also had some criticism: "Such lavishness and formality was not expected from someone like you."

Maulana Thanwy replied: "But Hazrat, I did not make all this

vishness. You caused it all. If you had arrived quickly and announced, there would not have been all these formalities." This whole story is also quoted in Hazrat's Malfoozaat).

t was Hazrat's routine with us that if we were only two or three ersons, we used to eat in the female section of the house. Once Maulana Abdul Lateef and I were his guests. After Maghrib we ent to have our supper at the house of his younger wife. Hazrat himself brought and carried the food out from inside. This embarrassed me very much. (Having told this story so far, I remembered that I had already mentioned it in Tuhfatul Ikhwaan under my writings number 13).

Once Hazrat Nazim Saheb and I visited him. About half an hour before the meal, Hazrat drank some cold water. At the time of the meal, he said: "I would like to eat with you and therefore I drank cold water without being thirsty, so that I would become hungry, but I am still not hungry, therefore excuse me for not eating with you."
That was the first time I ever heard that drinking of cold water makes one hungry. When I asked him about it he explained it to me.

On another occasion he said to me in great kindness: "You are exempted from our rules here at the Khanqah." But in spite of that I followed the rules strictly as far as possible. Therefore if ever I visited him and Hazrat Meeruty without previously having informed them of my coming, I always ate something before going, so that when asked to come and eat, I could say: "I have already eaten." And when Hazrat would ask: "Did you finish your lunch this morning already?" I would reply: "Hazrat I could not eat last night, so I ate this morning."

At the time of the printing of Bazl, I often had the opportunity to stay there for a few days. Hazrat would insist that food for me

would be sent from his house, but I always requested to be allowed to make my own food arrangements with the cook in the Khanqah kitchen. That would be more comfortable for me. Hazrat generally accepted my request.

There was one boy whose parents used to prepare the food for those staying in the Khanqah at two annas per meal, which consisted of five chapatis and a curry of daal, bhaji or loci. Meat was quite scarce in Thanabhavan. It was only available on two or three days of the week. That was the time when I could not eat food without meat and made a condition with him for a special 'meat' meal for as long as I was there. The meal he brought me was sufficient for two and I made him prepare half a sier of meat separately for every mealtime. The expenses of all this was on me and I paid him four annas separately for the cooking of every meal.

I told Maulana Shabbir Ali that it is the rule of the Khanqah that two people should not eat together and it was my habit that I never ate alone. He said to me: "Don't worry. When our big father goes home to eat, Bhai Zafar will eat with you." And so it was. (May Allah pardon him and grant him high rank. I was very informal and friendly with Maulana Shabbir Ali. He was also a young man and was very fond of joking. He knew much poetry and after Hazrat Thanwy left for home we used to have our poetic majlis. And if Bhai Azizul Hasan was around, it really went off well).

Both Maulana Shabbir Ali and Maulana Zafar Ahmed, presently Sheikhul-Islam of Pakistan had told me that they felt awkward about my food arrangements. I told them that if I was to be a guest for a mere two or three days, I would not make these arrangements, but this was to be a daily thing for a long time and to be a burden upon the heads of others was a burden to me. This was no new thing. It was always my habit that to be a

guest for one or two days is no problem, but to throw myself upon the mercy of others for a long period of time is against my sense of honour. If ever I was unable to pay for my needs and services, then in the form of a present or something else I would compensate for whatever I felt was a debt upon me.

May Allah reward those who cooked for me and fed me. In Thanabhavan meat was not available daily, but in Jalalabad it was. Therefore they used to order meat from there daily and even if for some reason it could not be acquired from there they slaughtered chickens.

If those people are still alive may Allah grant them great progress in both worlds and if they have passed away, may Allah grant them complete pardon and high rank. They fed me so well that I was most satisfied. Sometimes I gave them presents and they always awaited my arrival with enthusiasm.

When Hazrat left for home at mealtimes, Maulana Shabbir Ali, Maulana Zafar Ahmed and I took our food and ate together. The food left over after I had eaten was taken by my cook, but of the curry very little was left because my food had meat in it. There was no food like it in the kitchen.

It did happen once or twice that our food arrived late and that we were still eating when Hazrat returned from the house to the Madressa. Even though he saw us eating together he said nothing. He merely cast his eyes down and walked past.

The benefit of Hazrat's writings to the general public and the progress it brought can never be denied. The general acceptance and popularity of Beheshti Zewar is accepted by all. But I believe that my father had a lot to do with it. I already wrote that when my father died he had a debt of 8000 rupees hanging over him. This was mostly because of his business and

because he used to print ten or twelve thousand copies of it per year. There was never a time when some edition or part of Beheshti Zewar was not being printed through the Bilali Press in Sadhora, Ambala. He also owed the press about five thousand rupees. The price of each volume of the book cost three and a half annas each, and every part of it was sold for seven and a half paisa. The booksellers got it for half the price.

Furthermore, Madressas received it at half price, e.g. at the time of the Annual Jalsa and during the three day Jalsa at Deoband in 1328. At such functions the public also got it for half price. Many people were given full sets on this condition that when it was sold, they had to only send half the price with the other half for themselves. For quite some time after my father's death, money orders of fifteen rupees reached me with the sender writing that the late Maulana had given them copies of Beheshti Zewar which had now been sold. But up to then they could not send the money.

When Hazrat wrote the book 'Hayaatul-Muslimeen' which Hazrat himself considered very important, I thought about my father a lot. Hazrat expressed the desire that like Beheshti Zewar, it too should be popularised and I thought to myself: "If only my father was alive today, then its popularity would have been doubled."

I very much desired to print it in large numbers for free distribution, but because of my academic responsibilities and my pre-occupation with my 1338 Haj, I did not have the time to do that. May Allah reward Maulana Naseeruddin, that he undertook the responsibility of circulating and popularising my works. For the last few years, due to the great influx of guests, my son-in-law, Maulana Hakeem Muhammad Ilyaas has been responsible for organising the publication of my works, because Maulana Nazeer in being so involved with arrangements for

guests, could not find the time. May Allah in His Infinite Mercy and according to His Measurement give the best reward to all those who have assisted me in any physical, financial, economic, academic and spiritual way. What else is there that this humble servant can do to compensate them for their help except to make dua for them?

There is no doubt that one's environment has an effect upon a person. Because I was all the time in the company of men engrossed in 'Zikrullah', I also developed a love and enthusiasm for Zikr. Whatever Zikr Hazrat Thanwy advocated, I used to go and recite it while sitting at the grave of Hazrat Hafiz Zaamin Saheb, from Fajr Salaah till the time the press opened. I enjoyed this very much.

At that time Hazrat Zafar Ahmed Saheb was the Mufti of Khanabhavan as well as the Imam. He was very kind to me and used to discuss very high ranking things eloquently. I also developed a desire to go into solitude and busy myself with Zikr and spiritual exercises. From there I wrote to Hazrat Saharanpuri that because of the duties in the Madressa, I had not been able to become regular and punctual in my Zikr. If Hazrat should give permission I would like to go somewhere, where I could devote myself to Zikrullah and spiritual efforts for four or six months. Hazrat Saharanpuri wrote back: "There is no need for that. Together with your academic activities, make as much Zikr as you can."

In this I found a way out of full participation. Even now too I often do not find the time for it.

I also had very little time to attend Hazrat Thanwy's majlis and at his place the majlis time was fixed for between Zuhr and Asr. I had made the intention of never attending without wudhoo and Allah granted me this wish. I have had many incidents of this and in writing them I experienced great enjoyment. But in order

to write about all these I would need very big volumes.

During the latter part of his life and during his illness, Hazrat Thanwy resided at the home of the late Maulana Manfa'at Ali the lawyer, as there were good facilities for 'istinja' etc. at his house.

Once Hazrat came and stayed at the home of this 'Lawyer' Saheb. I had some 'Talbeena' prepared. It was a Sunnah dish, and I first asked Hazrat's special Khalifa Hakeem Abdul Jaleel, who is also a good friend of mine, whether it would not perhaps be harmful to Hazrat's health. May Allah reward him well. He told me it will not be harmful. I sent it to Hazrat with a note that it is a Sunnah dish and I had already ascertained that it is not harmful. Hazrat wrote back: "I accept it with pleasure, if only you had not written that it is Masnoon. In the present circumstances, if I do not accept it, then the sorrow would have remained with me that I had turned my back on something Sunnat."

I wrote back: "Your words are most highly respected, but if for any reason, it is not liked by you, then the fault lies with the cook - not the actual thing. We have often seen how one cook prepares a certain meal most deliciously while another prepares it without any taste. If after this, Hazrat does not feel like eating it, there will be no compulsion upon Hazrat."

Hazrat accepted the gift but I do not know whether he actually ate it.

6. HAZRAT SAYED HUSSAIN AHMED MADANI (RAHMATULLAH ALAYH)

The kindness and affection shown to me by Hazrat Hussain

Ahmed Madani (Rahmatullah Alayh) started from the time I was twelve years old. During 1327 Hijri Hazrat Madani came to stay in Gangoh for over two months, fasting all the time. His practise was that Hazrat after performing Asr salaah in the Khanqah Musjid, went straight to the grave of Hazrat Gangohi, where he remained in meditation till Maghrib, returning only about seven minutes before sunset.

Our house was enroute to the Khanqah. My mother used to prepare all kinds of fruits and vegetables for Iftar and put it on a table-cloth spread on a charpai. I used to stand outside the door of the house and watch when Maulana Madani came along. As soon as I saw him coming from far, I used to run and shout to my mother that he was coming. My mother would then recede back into purdah. I would then stand at the door telling Hazrat: "Come in, come in." Hazrat would then have his iftar slowly and comfortably. It used to be just like the iftar of my father and Hazrat Thanwy. After having made iftar, washing his hands and rinsing his mouth he would proceed to the Khanqah for Salaah. He himself was the Imam of the Musjid at that time. At the Musjid he would drink two mouthfuls of water and then proceed to the musalla.

It was quite hard on the host Hakeem Masood Ahmed, son of Hazrat Gangohi, that although Hazrat Madani was his permanent guest, he should perform his iftar somewhere else.

This was that time concerning which Hazrat Madani wrote to the Editor of 'Medina' that he knew me since I was twelve years old. From that time onwards whenever we met, his affection towards me increased. I have written about the later days, that whenever he went from Deoband on the Punjab or the Rourky line, and there was any time in between he would most surely pay a visit here. But I have also been crude in my respecting these two Elders - Maulana Madani and Maulana Raipuri II.

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May Allah pardon me. There are still many friends alive who have seen the great favours of these two Elders upon me and my ill-mannered behaviour towards them.

Before partition, when Hazrat was about to leave on the last Haj. I received a telegram from him that he was arriving on the Frontier Mail train. (I always had a habit, which is no longer with me now, that to fall asleep was in my control. It was easy for me not to sleep at all for up to three nights on end. But to get up after going to sleep was very difficult. In Ramadan in my childhood my mother used to wake me up with patience but I just could not get up. Then making me sit up she used to feed me one or two morsels with great difficulty, which I never even remembered afterwards, but in the morning I could taste what I had been made to eat.)

Once after the death of my parents in my youth, it started to rain during the night while I was sleeping outside, during the hot season. I was completely oblivious of it. In the morning I woke up to find the whole bed, my clothing and everything soaked.

Worse than that: During the Haj of 1338 Hijri when during the reign of Shareef Hussain, there was a lot of highway robbery. The Hajis could not go along the common routes to Medina. We first travelled along the sea route and later along the Jabal Ghaa'ir route. This was the route of the Hijrat of Rasulullah Sallallahu Alayhi Wasallam. Because we had to travel the last three manzils over mountainous terrain we had no shugh-duffs (sun-shades) etc. The Hajis had to travel on bare-back camels by night and for fear that they may fall from the camels in the uneven mountainous paths, they could not sit on the camels.

When the sun came up early in the mornings we were without any sunshades. There were also no trees for shade. But on the way to Medina and back in the state of Ihraam, even though

were except for a lungi around my thighs, I used to fall fast asleep in that fiercely burning sun until midday. When I woke up the sand under me would be wet and cool from my sweat as if someone had thrown a jug of water over me.

At that time due to the heat of the sun the faces of all my companions had become red. They used to become very angry with me that even in that hot sun my eyes did not open. All that tremendous heat and yet I would sleep right through. It shows how difficult it was for me to wake up after having fallen asleep.

Hence, whenever I had to go somewhere in the latter part of the night or if Maulana Madani was arriving from somewhere, I always stayed awake. I never used to go to the station for anyone except Hazrat Madani. My habit at such a time was to start writing from after Esha till it was time to go to the station.

Hazrat Madani's telegram from Karachi stated that he was coming by the Frontier Mail which would arrive at five o'clock in the morning. While I was still writing, at about twelve o'clock I heard loud noises on the stairs leading up to my room and voices. As I looked out, I saw Hazrat Madani had reached my door. I jumped up and in an disrespectful voice said to him: "How is it that Sheikhs of Hadith, Sheikhs of Tasawwuf, coming back from Haj do not refrain from deceiving people. Is this the time for the Frontier Mail to arrive?"

Hazrat Madani immediately embraced me and held me tightly. I can still today feel the affection in that embrace. May Allah grant him the highest rank. He said: "When I arrived at Lahore from Karachi, someone told me that the Calcutta Mail was about to leave. It had been delayed for two hours. I ran, taking only my stick and mishlah and jumped onto the moving train. I told all the others when I last saw them disembarking at Lahore, that I would meet them at Saharanpur station. No one knows that I

came with this train. The ladies and luggage are coming with the Frontier Mail, but I thought I will at least have two hours in which to meet you."

Then he said: "Come, let us go and wake Julaha up."
(Julaha was the name given to Hafiz Muhammad Yusuf Ansari Saheb, one of the grandsons of Hazrat Gangohi. He was a member of the Consultative Committee of Darul Uloom Deoband. During the British era he was a civil servant with a high salary and earned a lot of respect from Government Officials. During the time of the campaign to boycott the English he resigned from government service and set up mills for spinning Khaddar and thus received the nickname Julaha).
I said: "Yes, let us go."
I turned the lamp down and went out with him, but as we came down the stairs, I said to him: "What about tea?"
Hazrat replied: "Tell Moulvy Naseer to make it and bring it there."

Moulvy Naseer was asleep in his house. I called him and asked him to bring two teapots of tea to Hafiz Yusuf's place. When we arrived at the house of Hafiz Saheb, he was fast asleep. After calling him a few times he woke up.

He got up and looked at his watch and said: "My watch says it is only twelve o'clock. It seems it has stopped."
Then Hazrat spoke: "You are so fast asleep, here I am roaming about and no one asks about me."
I replied: "No sir, you are not roaming. The east, the west, India and Arabia are roaming after you."

Hazrat then sat down and told the whole story of how he had taken the Calcutta Mail train in order to meet some friends for two hours. While sitting there Moulvy Naseer brought the tea and we drank it, while Hazrat told us of his travels.

round half past two Hazrat had to leave and insisted that Hafiz usuf should not come to the station. To me he said: "Come let go to the station."

e took a tanga and reached the station at about a quarter to ree. A crowd of about a hundred to a hundred and fifty people d gathered to welcome him. As he got off the tanga a big ise was heard as some people shouted "Hazrat has arrived." ile those far off would not believe it as the Frontier Mail had t yet arrived.
me said : "It cannot be. There is still an hour and a quarter fore the train arrives."
nother exclaimed : "Where is the train ? We have not seen it."
zrat in great dignity proceeded towards the crowd with his k in his hand and mishlah over his shoulders. He said: "If you ow me that I am Hussain Ahmed, then meet me."

th ease he shook hands with all. Soon the Frontier Mail ived and because it does not stop at Deoband, all Hazrat's ggage was taken off the train at Saharanpur. He always had a t of luggage whether the journey was long or short and this me he came from Haj. The goods were all placed in the ssenger train which left at half past four. There was a lot of ggage but Hazrat never had much worries over the luggage. henever I used to see all Hazrat's goods, I used to worry how l the goods were going to fit in.

zrat arrived at Deoband at six o'clock and at eight o'clock that me day he started teaching Bukhari. Whereas, whenever I had leave on a journey, then for three days to a week before, the read of travel made me feverish. Afterwards for ten days I used to feel the exhaustion. My Hazrat Saharanpuri was also like him. When he had to go on a journey, he would continue dictating Bazlul Majhood's' text and when Haji Maqbool had already tied the luggage on the tanga and called out that the tanga is ready,

then he would stop, stand up and leave to board the tanga. I enjoy telling the stories of my Elders, whether other people like it or not. At least, I enjoy it. Moreover the affection of Hazrat Madani and Hazrat Raipuri upon me is so great that to mention it all would require many volumes.

One afternoon during the hot season at about one o'clock I was lying asleep by the door of my house. That was the time before fans and electricity had entered our lives and I lay with my head towards the door. Suddenly, as I lifted my head up I saw Hazrat Madani standing in front of me. I quickly got up and shook hands with him and straight away asked: "Would you iike to eat?"
Hazrat replied: "If I had already eaten, would I have come here?"
Behind him were the late Allama Ibrahim, then the vice-rector of Darul Uloom Deoband, the late Maulana Mubarak Ali and behind him a long line. I did not count how many they were. Later I found that they were twelve persons in all.

Hazrat entered the 'kachaa ghar' with his whole retinue of respectable people. With bare feet I went into the house and asked the children: "There are quite a few people with Hazrat Madani. Is there anything to eat?"
They replied: "Not a piece of roti and absolutely no curry."
The reason for this was that at the time of lunch a group of eight guests had arrived without prior notice and all the food was served to them. In fact even the children only ate a little and were still half hungry.

May Allah reward both my wives and all my children well. At the times of the arrival of guests I had a lot of help from them. For them it was a minor thing to prepare food for thirty or forty people within less than an hour on condition that several of them were at home. I told one of them to quickly start mixing flour for bread, and told another one to put some masaala in the

pot and still bare feet, I went outside. Through the 'Karamat' of Hazrat Madani, the very man from whom I normally bought my meat, Soofi Karam Ilahi, for whom I had much love and affection, was coming along in my direction. I called him and he came along quickly. On my question of whether he had any meat he replied in the affirmative. I asked him to quickly send three siers of minced meat to the house. When I returned inside, both fire places were going full swing, the one baking bread and the other boiling the masaala. I quickly threw the minced meat into the masaala and said: "Cook it quickly". To the other daughter I said: "Sit busily upon that frying pan with the rotis." One of them was kneading the flour and making them into balls. The other was rolling them out and baking them on the 'tawa' pan. While another one was cooking the meat. There were four of them at the time.

I went inside where the guests were seated and made a loud noise complaining; "Hey, nobody has spread out the table-cloth! Come on Bhai, let us spread the dastarkhan and come, let us wash hands!"

Hazrat was under the impression that food had already been prepared from before. They washed their hands and sat down. The cloth was spread. In this two or three minutes were taken up. When I went in again ten or twelve rotis were ready, and the meat half cooked. I brought three small bowls of curry and placed the rotis in three places. Then only did Hazrat realise that this food had only been cooked at that moment. He was not surprised because he had previously had experience of that. But Allama Ibrahim, who was an expert in the rational arts asked: "Did you have any information about our arrival here today, or did you have some inspiration."
I replied: "No sir, I went to buy this meat from the butcher after you had already sat down here."
He said: "That is not possible. It is contrary to reason."

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I replied: "it is not necessary that everything that happens, must be in accordance with reason. Some things are beyond understanding."
Hazrat Madani said: "Don't get involved in a debate with him. Let us eat quickly. It is getting late. In his house these are the kinds of things which continuously happen."

Then Hazrat Madani said: "None of these people are with me. Since the death of Maulana Ashfaq-ur-Rahman (Ala Hazrat Raipuri's nephew and a Shura member of Darul Uloom Deoband) many days have passed. Every day I had decided to go to Raipur to pay my respects but whenever after teaching I got home, there was some important visitor or something preventing me from going. Today I decided to proceed straight after the class. All those who heard of my intention, joined in. I only met some of them at Deoband station and some of them at Saharanpur station."

I am not exaggerating but from the minute that I shook hands with Maulana Madani at the door to the moment the dastarkhana was spread out, took eleven minutes. If I should only mention Maulana Madani's kindness to me at the time of eating, they are so many that I cannot count them.

Often, it so happened that Hazrat arrived at my home while I was busy teaching. Hazrat would then call out to one of my children: "Give salaams from Hussain Ahmed and ask them to put forth any food that is available quickly. The train's departure time is near."

When the children heard this voice, they immediately sent a person to call me from the Madressa. Hazrat would then shout back: "There is no need for Abba-ji to be present. What is needed is food. If there is anything, bring it, otherwise I am going."

Often it happened that by the time I reached there Hazrat had already started eating or had finished eating. Then he would say to me: "Your house-folk have caused an interference in your work. They have caused you trouble. I did not call you."

Hazrat always had the routine of proceeding on travel on Thursdays and often, on going or coming, he would stop at Saharanpur. Since my father's time it was always my habit to eat after Jumua. I never enjoyed eating before Jumua. Hazrat however always had lunch before Jumua, whether there was much time or little. On travel the hosts always had consideration for that and if I was with I also followed suite. But in Saharanpur we tried our best to let the other one's view prevail. He would say that for my sake he will have his meal after Jumua and I would insist that for his sake, I would have lunch before Jumua. He would not accept my offer and most of the time we ate after Jumua.

Once Hazrat returned from a journey on a Friday about eleven o'clock. It was decided that we would eat after Jumua. While we were eating one of the town's people came along and made Hazrat promise to come to his shop for a few minutes. I opposed the request because by his over there, he would be delayed. The man would not budge from his request. Hazrat had to leave with the half past four express train to Delhi because he had promised to attend an Ijtima or function after Esha.

But Hazrat Madani and Hazrat Raipuri were people who always tried to please people. At three o'clock we went in the man's car to his firm's premises. On the way the car gave us a lot of trouble. Furthermore, this person also delayed us to such an extent that when we reached the station, the train was gone. But in spite of that there was no sign of displeasure or blame on Hazrat's face! Hazrat sent a telegram to Delhi that he was coming with the next train. He gave his food holder to his

attendant, saying: "Go to Sheikhul Hadith and tell him that whatever food he has available, he should put in this and hand it to you."

I heard later that many persons at the station begged to be allowed to bring food to the station for him enroute to Delhi. But he insisted: "My food shall come from that house."

Now I ask, what kindness and which favours of his shall I mention and which not? On another occasion Hazrat came here during the hot season. I asked his attendant: "Is there any ice in the thermos flask?"
He thought I wanted to some to drink and said: "Yes there is a little. Do you want some?"
I said: "I am not asking in order to get some to drink, but what I meant was that you should fill your flask from my one."
This was a new attendant and said: "No, there is ice in the flask."
Hazrat said: "Fill it for as much as it can take, you should take whatever you can get from a stingy one."

Once someone from Delhi sent me a packet of Gaajar Halwa and on that same day it became known that Hazrat was arriving. I had the Halwa placed on a hanging net tray in front of my room with great care. In those days I permanently resided in the upper room day and night. When Hazrat arrived I sent someone to go and fetch the packet from there and present it to Hazrat. Hazrat himself got up and took the packet from the 'chinka'. He took it out of its wrapping and threw the wrapping away. He was a king and of what value are such insignificant things to him? I on the other hand, according to his judgement was a 'bakheel' (stingy one) and as such felt quite sad that the cloth in which the packet was wrapped should go to waste.

Hazrat himself ate a small amount of it and fed the rest of the almost two siers of Halwa to the rest of the gathering. It was

e a large gathering consisting of those with him and those o generally gathered here on his arrival. He did not present with any piece thereof, not even to taste. Then he said: "This a stingy one."

zrat had a great liking for Khaddar and a great dislike for eign imported materials. All knew this but to me it was other of his affectionate interest in me. When he saw me ring a Kurta made from imported materials, without any ond thought he would put his hand into the front of the ta and tear it from my body till it fell in pieces before me.

ring Hazrat's lifetime I took great precautions to wear only ddar in our house because there was no fixed time when he ld suddenly make his appearance. Sometimes he came by t and sometimes by day. Hence even in the hot days I wore ddar even though it was quite an ordeal.

zrat Gangohi's daughter had much affection and respect for zrat Saharanpuri, and Hazrat had a lot of respect for her. zrat Saharanpuri never wore a Khaddar. She ordered some tton, spun it into very fine material with her own hand. Then e sewed a very nice suit of clothing consisting of a Kurta, users and a topi, and sent it as a present to Hazrat aranpuri. Hazrat, in her honour, wore it to Jumua once. en he took it off, gave it to me and said: "Here, take this. You behind Moulvy Hussain Ahmed and for his sake wear ddar all the time. Wear this too."

ce when for some reason Hazrat Thanwy could not attend Annual Jalsa in Saharanpur, Hazrat Saharanpuri sent a egram to Maulana Madani, who at that time was in Calcutta, ing: "Your presence is of the utmost importance at the ss."

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May Allah reward Maulana Madani well. He had to go somewhere else. He sent a telegram to them, asking for a postponement, and travelled to Saharanpur. Since he had been especially invited to the Jalsa, Hazrat made special arrangements for his accommodation in the guest house. As he disembarked from the tanga, Hazrat Madani went into the Madressa, greeted Hazrat and kissed his hands.

In the meantime, the attendants took out the luggage and were carrying it in their hands. Hazrat said: "Take the luggage to the upper storey, to the guest house."
Hazrat Madani said: "No, my luggage will go to the kachaa ghar."

From then onwards at every Annual Jalsa Hazrat Madani was the chief speaker in place of Maulana Thanwy. These Jalsas continued with great pomp up to the partition of India and afterwards became discontinued for some special reasons. Only on two occasions could he not attend. On one occasion during the campaign in praise of the Sahaba Radhiallahu Anhum he was in jail in Lucknow. At that time some mischievous ones tried to disrupt proceedings and made efforts to stop the Jalsa. And once in spite of being present in Deoband, he did not come through my foolishness. The invitation from the Madressa office had been posted and posters had been put up everywhere.

I was under the impression that Hazrat knew of the date. He generally used to inquire from about two months before about the date, so that he could note it down in order not to accept an invitation anywhere else. I was completely at ease that he knew. But Hazrat did not come and stayed in Deoband.

The day of the Jalsa in the afternoon Hazrat came to Saharanpur with the aim of meeting some special guests. I said to him: "Hazrat, we have been waiting very eagerly for your arrival.

What happened? Is everything alright?
Hazrat replied: "But you people did not invite me !"
I said: "But Hazrat the printed poster and the invitations had definitely been sent out."
Hazrat replied: "That may be so, but the routine was generally like this for all the years that together with the invitation from the Madressa, your letter always came to me. This time I did not receive such a letter. I understood that my presence here at the Jalsa will not be suitable for you."
At that moment I felt great sorrow at my fault. Thereafter I never neglected to write a special letter of invitation to him.

There are so many stories about Maulana Madani and Maulana Kandhelvi that I could fill all the six volumes of Owjaz with them.

Maulana Madani always liked to check 'Kowkabul Duree' for his teachings of Sahih Tirmizi. He even encouraged his students to do so. He often used to come from Deoband to Saharanpur especially to see 'Kowkab' and 'Owjaz'. Once he asked me: "Did you write a haashiya (commentary) in Kowkab or did you write an advertisement for Owjaz. In almost all places you write a few sentences and then write 'See details in Owjaz'. Have a look at Kowkab and have a look at Owjaz.

Very often Hazrat checked the contents in Kowkab and Owjaz as well as the original sources. Often he asked: "Where did you get this from?" or "Show me the original source". (Regarding this, some incidents have been mentioned in the section of this book concerning my academic works).

One such story was told about the 'Babul-Istihaadhah'. Once on my visit to Deoband Hazrat Madani said to me: "You have in Kitabul-Haj of Owjaz written a very nice thing, which pleased me very much. Many of Imam Bukhari's objections have been removed through your commentary."

At that moment Hazrat was walking towards his class to go and teach. I bent my head and was so moved that I could not even ask to which part of my writing he was referring to, which caused Imam Bukhari's objections to end. On many occasions I wanted to ask him, but because of my shyness I could not.

Even "Laami-ud-Duraary" was written as a result of Hazrat's persuasion and insistence. Since Kowkab appeared Hazrat repeatedly asked that it be published. I always gave the excuse that I was busy with Owjaz. On a certain occasion he said rather sadly: "If it gets published in my lifetime I will be able to benefit from it, but of what benefit will it be to me after my death?"

I am indeed very sad that this is exactly what happened. During Hazrat's final illness after great effort, four pages were printed which I sent to him through a special person. It was lying at his headside at the time of his death. If only one volume could have been published before his death, there would have been much happiness. But there is no antidote for fate. May Allah grant the reward for 'Laami' to Hazrat because it was at his request that it was written.

I still remember my academic (Ilmi) discussions with Hazrat Madani and my academic debates with him. Many such topics have been written and collected by me under the name of 'Ifaa'daat Hussaini' about which I have already written in the chapter on my writings. During the writing and compilation of his 'Khutubaat' which Hazrat used to write to me a lot, he often sent a student with a note asking for the source reference of certain Hadiths. I would then with great diligence look up the Hadith write it and send the reference to him.

Hazrat Madani was very opposed to hand fans and if anyone got up to wave a hand-fan over him, he would scold that person and if I insisted on doing it, he even scolded me too.

once Hazrat loudly asked: "Is there any reference in the Hadith support of this fact (the usage of hand-fans)?"
plied: "I could not even find proof in the Hadith to the effect t the electric fan in Hazrat's room is permissible."
zrat started laughing. Thereafter I sent him a Hadith wherein mentioned about Hazrat Bilal waving a fan over the people in Musjid. Then when Hazrat again visited me again I told one dent to fan him when he arrives, because now the use of a has been proven. What objection can he have now?

zrat said: "You have sent a Hadith from a little known kitab."
ked: "Do you mean to say that all the Hadith are only to be nd in the well known kitabs?"

milarly he once asked: "Where is the Shari'at proof for this ssing (massaging) of the body?"
plied: "It is very difficult to find a Hadith which substantiates the things which are permissible. But I will search for the dith and send it to you."
e next day I sent the Hadith at the hands of one student.

was my habit to work till late at night and it was no big deal r me to stay awake all night. Hazrat always used to tell me: his act of yours fills me with envy. Whenever after Esha I sit wn with a Kitab, I become so overcome by sleep that I can dly sit up."

was his special routine to study in the last part of the night. t, I again was incapable of doing. For him it was a minor ng to go and sleep till about one o'clock and then get busy h research till Fajr time.

ere were times when Hazrat would arrive here by me and say: have to write an article on such and such a topic. Please take t books with the necessary references marked out and put

them down by my headside where I sleep. When I wake up in the night, I will research and write the article."

On one occasion Hazrat came here and said: "I need information on the agreements and treaties of the muslim's with the Jews. Please look up wherever you can find any Hadith reports, in all the books you can find, make some mark and put it aside for me. Tomorrow night I am coming to sleep here. I will copy the references to take with me."

Once on having spent Ramadan in Tanda, Hazrat came here. Co-incidently Hazrat Raipuri II was also in Saharanpur. As was his habit, he sent me a telegram and at ten in the morning I was at the station. It was also Hazrat Raipuri's habit to come to the station with me on such occasions just as he did then, if he was in Saharanpur. Hazrat Madani was very pleased to meet Hazrat Raipuri and said: "I need both of you urgently. I have to consult both of you over an important mas'ala. But the ladies are with me as well as the luggage. I will go and leave them in Deoband and return with the next train. For how long will Hazrat be staying here in Saharanpur before returning to Raipur?"

Before Hazrat Raipuri could say a thing, I said: "It was Hazrat's intention to leave for Raipur today, but hearing of your arrival, he postponed his departure and will now leave tonight. He will now Insha-Allah delay his return until you are able to come. Do not hurry back today. Take your time. Come tomorrow or the day thereafter. Hazrat will remain here."

Hazrat Madani replied: "Definitely not. I will not put him to such trouble and inconvenience. I will just see the ladies and luggage till home and then return immediately."

I still retorted: "No Hazrat, that will not be. Hazrat Raipuri does not have to teach Bukhari, nor write a commentary on Mu'atta.

is work is to spread noor (light). Instead of at Raipur he will or two or three days spread light here in Saharanpur."
Both of them laughed. Hazrat Raipuri seconded my proposal nd said: "Yes Hazrat, what he said is true. I am unemployed. I ave no fixed duties awaiting me here nor there in Raipur. Until e time when you are able to come, I will await your arrival ere."

azrat Madani returned from Deoband and arrived at about hr time. After Zuhr we met in the old guest-room of the old adressa, which today has become part of the library.Hazrat adani said: "I have never had the opportunity of reading any of e books of Maududi and his followers. A few cuttings and uotations have been sent to me and from some letters I have me to know some things. I have relied on these to make an pinion about them. I would like to know what your views are this issue."

here are still many people who know what Hazrat Raipuri's osition was regarding academic matters. He used to always ay, pointing at me, that he only follows what we say: Whatever he says, that will be my position and viewpoint."
said to him: "Hazrat I am prepared to load the sand and dust rom your shoes upon my head and consider it an act of alvation and an honour, but should you wish to give an nanimous verdict on Maududi which is contrary to my opinion, will find myself obliged not to accept."
azrat Madani said: "So, that will be the reality and value of the ust from my shoes!"

This caused Hazrat Raipuri to have a good laugh, I said: "Hazrat have read almost five hundred books this year, which people ave shown me by force and I have made some notes somewhere about the things I have found objectionable. When ou can come here with a bit more time at your disposal I will

show everything to you:- the quotations from actual Kitabs - everything which I considered objectionable."
Hazrat replied: "Alright, I will come here after two days and stay for two nights and then only will I make up my mind."

The meeting ended and both of them left for home. Two days later Hazrat came in the company of Maulana Izaz Ali Saheb and stayed for two full days. In the morning after having had a cup of tea, they went into the old guest house, the room below the Darul-Iftaa, which now is part of the library. Maulana Izaz Ali also locked the door leading to the stairs to ensure privacy.

They worked there. First Hazrat Madani would read a few pages, make some mark to mark off the areas and give it to Maulana Izaz Ali to copy. Sometimes Maulana Saeed Saheb also did the copying and sometimes some Kitabs were called for the Darul-Iftaa.

The two of them stayed there for three nights and two days. And in the town as is the habit, people were wondering what important mas'ala was being discussed. People always thought that some political discussion was on, but they could not understand the need for Sheikhul-Hadith and Mufti Saheb at the deliberations. Some people came and stood around for hours. Some political figures came along and wanted to open the gate leading inside asking to be led inside, but I remained seated inside, making signs that it should not be opened. Hazrat was sitting where he could not be seen and had told the Madressa officials to tell all those who came along that he would not be able to meet anyone before twelve o'clock, or after Asr. The majlis was to be from Asr till Maghrib and Hazrat met political figures in private after Esha.Food was served after Esha and then I went with him back to the library where for one or two hours Hazrat would again do some research. Then he said: "Now I am sleepy. Mark off the places and go to sleep."

Maulana Izaz Ali would for another hour or so continue to copy what Hazrat had ordered.

In this respect I remember another occasional practice of Hazrat was that he would come to my place for the sake of having a restful sleep or perhaps to write an article. He would come here and say: "For three days I have not had any time to sleep and now I am quite drowsy. There is no place for me to sleep in Deoband and I thought that I will come and sleep here by you." I would reply: "Most certainly."

Then I would prepare a place for him to sleep at the Kachaa ghar - inside in winter and outside in summer. I would get someone to massage his head and when he slept, I would lock the door and take the key upstairs with me. People often came requesting Maulana Naseer to open the gate leading inside and he would simply say to them: "I am sorry, I cannot do so because I do not have the key. The key is upstairs by Sheikhul Hadith."

Most of them would not have the courage to come to me for it. There were however some prominent ones whose names I would not like to mention who would come to me saying: "We have something very urgent to discuss with Hazrat. Please open the door."

First of all I would say to them rather softly and coolly: "Hazrat has not had a chance to sleep for days. He has come here especially for the chance to be able to sleep."

After this, one would expect the person to accept the situation, but sometimes these people because of their high ranks would look upon such a reply as degrading to them. Then I would say somewhat more sternly: "You did not know that Hazrat was here. Just imagine that he is in Deoband and that: "I will take my car and go to Deoband". When you came here you found that

he was here and now you try to force me to open the gate. Let so much time pass."

Most people after hearing Maulana Naseer's reply would go back immediately. Some of them would after my first reply go back. But if some leading figures would like to show their strength, then I also became quite forceful. I would say: "The gate will not be opened. You may sit and wait for as long as you like. But that will cause me a problem. So it is better that you go and sit on the mat outside."

When I heard their reproach, and swearing, it gave me a lot of joy. I said that Hazrat sometimes came to me for two reasons, to rest and secondly to write an article. If the article was to be a long one taking about two days, then he normally went to Hussainabad but if it was work for only a couple of hours, then he would take a train and come over here. In such instances the same story as above would display itself about people trying to see him.

Hazrat's habit was that whenever in winter or summer he wanted to sleep, he slept at the Kachaa ghar. In winter there was no problem, but in summer he insisted on sleeping on the roof of the Madressa where there was always a cool breeze blowing. In jail he had become used to closed cells.

Once Hazrat, Maulana Uzair Ghul and two others arrived here at Maghrib time. They were to leave early in the morning for Gangoh. I said: "It is very hot and this is the rainy season. I will prepare the beds in the big room on top of the roof. There will be a nice breeze."
Hazrat replied: "I will sleep in the Kachaa ghar. Prepare their beds over there."
I asked Maulana Uzair Ghul (may Allah keep him happy): "Shall I have your beds prepared there on the roof?"

ever knew the manner of speech used by Maulana Uzair will understand when he said: "We will also perish, there ere he dies."

ause I did not have a wife at that time I arranged the beds of others in the court of the female section of the house ere there was a bit of breeze.

member another thing about Hazrat Madani and Hazrat puri that whether they were on travel or at home, they always ept away from others, but this humble servant, was excluded m this rule. Once I was with Hazrat Madani on one of his els to Abha. At sleeping time Hazrat had all the other beds of attendants arranged in another room, but said mine was to in his room.

people were quite friendly and informal with him. They said him: "Hazrat you let the others sleep away from you. What is special about him that he can sleep in your room ?"
fore Hazrat could reply, I answered: "Shall I tell you ? The son is that both persons are very busy at night and because the nearness of others, their work is interfered with. I am rely like a goat which you have tied up inside. Although near bed, I am still tied up. Moreover a person is not done any m by animals but by men. "

ring my life I have heard no-one else weeping so much in before Allah in the latter part of the night as I have heard ulana Madani and my father. Very often, in spite of my deep p I used to be woken up by this crying. Hazrat Madani uld recite Hindi lamentations with so much pain and sorrow. was unacquainted with Hindi and could not understand, but wailing and crying still echoes in my ears . It was almost like child who was receiving a hiding and is crying. As much urage as Hazrat had, as brave as he was and as much as he

encountered ordeals, I have not seen this (type of crying) in any of my Elders.

Once he arrived in Saharanpur on the 12th Rabi-ul-Awwal. The people of the town decided to organise a Jalsa. I complained: "Now in place of Mowlood, they call it Seerat."
I do not know why but Hazrat Madani refused to attend. He scolded them rather severely: "It seems you people fix all your beliefs and hopes on the 12th Rabi-ul-Awwal. Do you not get the chance of organising jalsas at any other time of the year?"
They replied: "Hazrat we are always prepared. But no one listens and no one obeys."
Hazrat said: "As long as there is anyone prepared to listen, I am prepared to address them. "

They gave him a nice welcome and he promised to come to them once a week. Thursday evening (the night before Friday) was fixed for this weekly lecture. And for the next few months, if he had not already promised to go somewhere on a long journey, he regularly came by the eight o'clock train and from the station went straight to the Jumma Musjid to address the jamaat after Salaah.

He only reached my home at twelve o'clock. I knew Hazrat's programme and my late wife was quite particular about preparing something for him to eat. She used to boil the water before his arrival, and the moment she heard his voice she would prepare the tea and then pull on the chain to alert me that the tea was ready.

At such a time Hazrat was generally quite tired and drank the tea while telling me time and again: "Why do you give this poor lady so much trouble by keeping her up so late?"
I replied : "But Hazrat I do not tell her to do so. She does it out of her own will."

s I knew Hazrat's routine, the bed and room was ready for him that time.

e would then lie down and sleep. I have never seen anyone ith so much control over his sleep as Maulana Madani and Maulana Saharanpuri. I have seen Hazrat Saharanpuri at the station. If there was ten or fifteen minutes left before the arrival of the train, he would say: "In that case I am going to sleep for that time". An attendant would then open his bedding on the station and he would lie down to sleep. As soon as he put his head down, he would fall asleep and after ten minutes he would wake up of his own accord. Hazrat also used to say: "When I have made up my mind to sleep, then I often do not even remember my head striking the pillow."

have also heard my uncle say something similar. He used to sleep soon after Taraweeh and get up again at twelve or one o'clock to perform nafl Salaah throughout the night, reciting the Quraan loudly. He then used to perform Fajr at the earliest time. He would then remain on the musalla reciting 'wird' and 'wazeefas' till sunrise, while requesting the attendants to sleep.

Maulana Madani also had very good control over his sleep. Very often for his own comfort, I have tried to make sure that there should be no noise and absolutely no movements where he slept, hoping that he would oversleep and miss the train. But without fail he would wake up on his own half an hour before the time for the train.

During the time when he used to lecture in the Jamia Musjid every week, he had to leave with the half past four train in the early hours of the morning. At that time too he would of his own accord wake up a few minutes before four. I would send someone to get a tanga to take him to the station, while my wife would keep tea ready. He was not too pleased about the

preparation of the tea because he always said that he could go and drink it in Deoband, as he would arrive there right at his normal tea time. Sometimes he used to drink at my insistence but most of the time he declined the offer.

One day Hazrat Madani arrived by tanga. He said to me: "Come with me. I have to buy some trees for Medina as I am going for Haj. Time is short. Get into the tanga. There is no time for delay because I have to go back soon."
On the way he asked me: "Are you not going for Haj this year?"
I replied: "Hazrat, I have too many responsibilities. Let Moulvy Naseer come along with you. I will pay his fare and you can be responsible for his eating, drinking and residence."
Hazrat replied: "I accept that."
Hazrat tried to persuade Maulana Naseer but he offered an excuse for not being able to accept the offer.

As we went along, we saw a long building. We were going in the direction of Qurbani Khan's orchard in the Shah Madar area. His other orchard was in the vicinity of the Magistrate Offices. As we passed the building, I asked: "What building is this?"

In all my forty years in Saharanpur I had never been in this area and had never seen this building.
Hazrat asked: "Do you not know this building?"
I replied: "No Hazrat, I have never been here."
He said: "This is the 'kutchery' (Court) and that is the 'diwani' (Administration building) and this is the collectory etc. etc."
I said: "Inna lillaahi wa inna ilayhi Raaji-oon. Through the barakat of Hazrat I have today come as far as the kutchery (court). You will even take me as far as the jail and leave me there."
Hazrat said: "It is this indifference and unmindfulness of you people which has made the English our masters and rulers. You people fear the magistrate's offices as much as you fear a snake.

Once Mufti Azizur Rahman was summoned to appear in the magistrate's court to give evidence in a case concerning inheritance. He feared going to the kutchery so much that he started getting fever."
I said: "Hazrat, from where will I be able to muster your courage."
He replied: "These are all signs of cowardice."

Hazrat purchased many plants. It was his habit that whenever he went to Medina, he bought various plants for the garden of Sayed Mahmood. These fruit trees, and flowers were taken with him in various baskets, particularly mango trees. Generally the majority of these died but due to Hazrat's barakat two or three took root and grew. Last year 1389, Sayed Saheb gave us some of his orchard's mangoes to eat. May Allah reward him well. I also ate mangoes from Medina, India, Pakistan, Africa, England, Bahrain, Syria etc.

Some friends out of kindness fed us and every two or three days someone would bring some mangoes. Perhaps I ate even more there than I eat in India.
(Like someone out of control I sometimes digress this way and that way).

There are so many of Hazrat Madani's kindness and favours on me. Before Partition, Hazrat very often went to Sylhett and whenever he returned from there he always brought me a bottle of very good 'attar'. When in 1360, Hazrat gave me a bottle of attar, he told me that it was seventy years old and cost seventy rupees a tola (measure of weight), and the regulation regarding its price is that it increases at a rupee per year. Therefore, as it is seventy years old, its price is seventy rupees.

I attached a label to it and placed it in a tin for safe-keeping. Through my own stinginess I am still using it, but last year 1379,

I handed one quarter of it to Hazrat Sayed Mahmood, the brother of Maulana Madani. Should anyone remember it at the time of my death and find the attar, I would appreciate it if a small amount of it is applied to my kafan. By this time (1390) its price had risen to one hundred rupees per tola, because it is a hundred years old. It is true that on merely opening the bottle the whole room becomes fragrant with its smell.

There is another story which I was not going to write down, but my friends persuaded me to do so. Hazrat's favours on me were numerous and as his favours increased, so my ill-mannered ways increased. Once a discussion took place on 'the Elders and Jannat' and I said: "Hazrat, you shall not enter Jannat without me."
Hazrat replied without any hesitation: "Yes, certainly."

About a year or so later, after I had forgotten this conversation, Hazrat came here while I was in the Darul Talaba. A man came to call me. While I was still coming another person took Hazrat away with him to eat some mangoes at his house near the Madressa. When I came from the Darul Talaba, I heard that Hazrat had gone there. When I followed him there, I found Hazrat sitting with the mangoes already in cold water waiting for me. I asked: "What was so urgent that Hazrat had to come earlier, I could have come with you."
Hazrat replied: "I did not promise to take you everywhere, the place where I promised to take you, there I will take you."

Hearing this I was very pleased that after a year Hazrat still remembered. Since then Insha Allah my spirits have been lifted a lot. Prior to that the fear exuded by the verse:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُوْنَ

"Stand aside, today, O you evil doers"

was uppermost in my mind. May Allah grant me a place among

shoes of those Elders. This is not a far expectation of His
cy.

already mentioned Hazrat Madani's favours upon me were
merable. Once I had a fever. Hazrat asked a certain student
ut my health and he said that I was suffering from fever.
rat immediately got into the train and came to see me. And
e entered my house he read this couplet:

تعاللت کی اشبحی وما بك علة تریدین قتلی قد ضفرت بلی

I saw him, I immediately got up. He said: "A big deal has
n made about you suffering from fever."
d: "I did not send a telegram or phone you that I am dying."
replied: "The whole world is exclaiming that you have fever.
with fever does not stand up like you."
plied :

"Seeing the shine on the face of him who arrives.
it is understood that the afflicted one is well."

(Urdu Poem)

is is in fact what happened. Through the barakat of Hazrat's
val the fever receded.

ere is among all his beautiful characteristics and qualities, one
ich I like very much. I have seen that whenever he arrived
le Hazrat Saharanpuri was teaching, he would sit down
estly next to the reader in class, without greeting or
dshaking. When the Qari (reader) had finished reading the
dith, Hazrat Madani himself gave the reader a sign and
rted reading himself. Only at that moment would Hazrat
come aware of his presence and upon the termination of the
ss, he would greet him and shake hands. May Allah also bless
s humble one with good manners.

The moment when Hazrat Madani arrived here after being released from Karachi jail, will always be in front of my eyes. Hazrat Saharanpuri was on the way home when Maulana Madani arrived from the station. At the door of the old Musjid they faced each other. Maulana Madani immediately bent down to fall on Hazrat's feet, but Hazrat pulled his leg back and embraced him. There were tears in the eyes of both as they met.

The kindness and favours of Hazrat Madani's elder brother Maulana Sayed Ahmed Saheb upon me are also numerous, beginning from the moment when I first met him in Gangoh as a boy of merely two and a half years. He did me the favour of sending me dust from around the grave of Rasulullah Sallallahu Alayhi Wasallam quite regularly till the end of his life. At the time when in 1345 Hijri, I was resident in Medina, his kindness was overwhelming. In the room where I stayed, he organised for fresh dates to be there at all times and when fresh dates were not available, he saw to it that very high quality dates were kept there all the time. I ate it daily but early the next day the tin would again be filled. There was always a container filled with dates and another filled with Zam-Zam. Early in the morning he would send a kettle of tea made from milk, wherein musk and amber were mixed.

Once I received a letter from him on the occasion of my father's death. Quite by accident I happened to come across this letter. I feel that I would like to copy this letter here. It is a very pleasurable letter to me. He wrote :

"*Bismilla Hirrahma Nirraheem.*
To beloved Maulana Zakariyya (May Allah protect him),
from Sayed Ahmed.

After sincere Islamic greetings to you, I inform you that I am in sound health, hoping that you together with your family are in

od health. You have become a teacher, so how will you still member us who are far away from you. My relationship with late father was so close and friendly that even if you should indifferent to us, we will not be the same to you, that we sit quietly.

hen I read the letter from Hafiz Muhammad Yakoob of the sad rise of your father, only the Knower of the Unseen will know at sorrow passed over my heart. But beloved brother, what is re that one can do except say: 'Innaa lillaahi wa innaa ilayhi aji-oon'. From this I have the hope of receiving the reward of Ajrawaatum min Rabbihim.'

ow it is your turn to show that you are a true substitute for him he was with his academic and moral qualities.

"The real young hero is he who says : 'Here am I',
Not the one who says: My father was like this and that."

s some time ago that I sent a letter to Hazrat Maulana Khaleel med Saheb. Thereafter a short while later, I sent another letter rs of Bhai Maqbool Saheb. But it is strange that upto now, no ply as been received. It seems as if the letter had been lost on e way.

ease pass on my respectful greetings to Hazrat Maulana and hai Maqbool Saheb and all attendants and make a special unt of conveying my greetings to Hazrat Raipuri and Hazrat aulana, either orally or by letter and request for duas for my ccess in both worlds. If you could spend a few paisas for the cessary stamps to write to me in Medina and inform me of ur welfare, I do not think that is too much to be expected from u.

have also written a letter to Mia Ilyaas Saheb, but he is always ery lazy concerning other things (writing letters), but very

active and lively pertaining to those things important to him. What does it benefit him to take notice of us and to do anything for our enjoyment? But he should remember that when this sinful creature comes to India, I will surely take him to task to such an extent that he will remember. If he should arrive in Medina, you need not ask how I will reckon with him. I shall soon leave Syria for good and intend to settle down in Medina. I do hope that I may be able to visit Jerusalem, coming to Medina by that route. If that is not possible I will have to come via Suez and enter through Yanbu from where I will have to travel by 'Kayfa Khuliqat' (camel) to my destination.

Hazrat Maulana Khaleel had asked me to purchase a Samadar and to send it for Maulana Abdul Raheem. As a result of my own misfortune many things have happened and I have not been able to do so yet. Now when I go back I shall see. If I find it I will send it.

Now listen Bhai Zakariyya, if you do not reply my letter. I will become offended and displeased. Thereafter, no matter how hard you try to please me, I will not be pleased. I hereby conclude my letter without saying anything else."

Thereafter Maulana also added these words :
"If the first route is able to come to pass, then there is love and dua for it. If not then there will be a delay. I took my mother with me. It was not suitable that she should be alone. It will not be appropriate that I be in Medina and mother in Tabuk."

From Sayed Ahmed.
26 Jamadil Awwal 1337 Hijri.

In this letter Maulana explains that he could not yet purchase the samadar and refers to the fact that "many things have happened". This reference is to that most painful happening

the Turkish government gave an order for the complete ing of Medina in the last days of the Turkish rule. Maulana Ahmed Saheb moved to Adrianople in Syria. It is ssed very concisely in Hazrat Madani's 'Naqsh Hayaat' p.40. In the letter when he speaks about returning to na, it is the return after a very long stay in Syria. When in Hijri, I went for my first Haj to the Holy Land, Maulana had then recently returned to Medina.

e quite a treasure of letters from Maulana Sayed Ahmed b in my library. The informal and friendly tone of this letter through them all. His informality increased daily till his h. Because of the fact that after 1346, I had become ected with him in the financial affairs and statements of dressa Shar'iyah and in the collecting of funds for the ng of the Madressa, I practically received a long letter from every week. These letters were filled with numerous fine ghts, light-hearted talk and friendly conversation.

of his most prominent students Maulana Abdul Hameed ently holds a very high position in Jeddah. In 1345 he got ied after my return from Medina. Both Maulana Sayed ed and I desired that the marriage should take place in our sence, but it was not to be. Soon after my return Maulana s me a very witty and light-hearted letter :

er your return our Maulana Abdul Hameed became a egroom... I spent five guineas on your behalf on the dding and charged it to your account."

plied in tit-for-tat fashion expressing my regret at not being e to attend the wedding and extreme regret at the deficiency the five guineas.

would so much like to write more about Maulana Sayed

Ahmed Saheb's kindness to me, but there is no time. If the things which I set out to do in Aligarh, become accomplished, it will be a great favour.

7. HAZRAT SHAH YASEEN NAGINWI (RAHMATULLAH ALAYH)

He is one of the most prominent Khalifas of Hazrat Gangohi Saheb and I already mentioned about him in the introduction of Fazaa'il-Durood (The virtues of Durood).

Hazrat always attended Madressa Mazahirul Uloom's Annual Jalsa and stayed at my place for a week - upto ten days. From his outward appearance, saintliness was quite evident and he was very kind. He was fond of attending my classes and used to be so attentive as to be the very personification of the description in the Hadith :

"As if birds were sitting on their heads."

He used to sit with his eyes down-cast, that I would envy his attentiveness and respect.

At my insistence, he used to sit near me. He showed me numerous favours but there is one of his Karaamaat that I can recall, and it is for this that I have written his name down.

One of my bad habits was this that whenever I went to class, I carried a paan tin with me. In place of the normal spittoon I had a clay lota which was always kept in the Darul Hadith. During class, I used to eat paan. Once Hazrat Shah Yaseen Saheb told me: "I am not prohibiting the eating of paan, but please do not eat paan during class."

From that day onwards for about forty years, I have never eaten paan during class. I was always very particular about teaching

Hadith while being in a state of wudhoo and cannot remember after having taught without wudhoo. But since this request of Hazrat Shah Saheb, I have always made a special point of rinsing my mouth before going out to teach. I have always had the regret that he said that he was not prohibiting the eating of paan. If only he said that then I would have been saved from this calamity of paan eating.

I have already written in both 'Fazaa'il-Quran' and 'Fazaa'il-Durood' that both these books were written at the request of Hazrat Shah Yaseen Saheb. 'Fazaa'il-Quran' was completed on 23 Zil Haj 1348 and 'Fazaa'il-Durood' on 6th Zil Haj 1384.

Hazrat had told his most prominent Khalifa Shah Abdul Aziz Rehlawy most emphatically that after his death, he should keep close contact with me.

HAZRAT RAIPURI II MAULANA AL-HAAJ ABDUL QADIR RAHMATULLAH ALAYH)

My contact with Hazrat Maulana Abdul Qadir is from my very early years and I have been fortunate that as in the case of Hazrat Madani, I witnessed a very large part of his life.

As I have said numerous times before, I arrived in Saharanpur in 1328 Hijri. I can remember that once during our residence in Gangoh, I went with my father to Raipur during the era of Ala Hazrat Maulana Abdul Raheem Saheb, but I do not remember having recognised Maulana Abdul Qadir Saheb. However at that time he did not hold the distinguished position he held afterwards.

I do however remember Hazrat saying to one of his attendants who came in and out of his room: "Moulvy Saheb, give all the

mithai which is inside, to the Sahebzada Saheb."

But at that time and up to the death of Ala Hazrat Raipuri, Maulana Abdul Qadir Saheb held no distinguished position in the hearts of men. He did however recognise me as the Sahebzada. Ala Hazrat did not only have one person who was responsible for the writing of his letters. He had various scribes. Mulla Najee Saheb used to be the main scribe. He and Mulla Abdul Aziz, the father of Hafiz Abdul Rasheed. Thus from the letters too one could not be certain as to who was the scribe.

I do not remember it (and may Allah forgive my impertinence) but Hazrat told me on a few occasions: "Do you recall the time when you used to make us press your legs?" I do not know if I should even mention this or not. May Allah pardon me. After my father's death when I went to Raipur, I used to go and lie rather shamelessly on the bed outside the bungalow near the well. The other attendants of Hazrat, seeing Ala Hazrat's great attentions towards me, used to surround me and stay close to me. It is quite possible that Hazrat Raipuri II was one of those persons.

My actual contact with him started after the death of Ala-Hazrat, when for three or four years he came to stay at Bahut for one or two months at a time. At that time he also visited Saharanpur quite often. The close contact that started from then onwards is something which many witnesses can still relate.

When in 1345, I went with Hazrat Saharanpuri to Medina for the writing of 'Bazlul Majhood', Maulana Raipuri II also came to Medina in Rajab 45 Hijri. During that journey and afterwards he used to say quite often: "May Allah pardon me. I did not really want to come for Haj or to visit Hazrat (Maulana Khaleel Ahmed Saheb) but it was your love which brought me here." This was his second Haj journey. The first was in 1328 together with Ala Hazrat Raipuri.

There were certain incidents on this journey which are quite important. These will all come under my Haj journeys' discussions later. From this Haj onwards, Hazrat's favours and loving kindness to me has ever been on the increase. At the end of this journey Hazrat Saharanpuri gave me 'Ijaazat for Bay'at' and since then our strong relationship was further cemented .

At that time I grabbed his legs and begged him not to disclose this 'Ijaazat' in India. He said: "I will most certainly do so." From there the letters started coming and when I arrived back home, there was a big fuss over it.

Ala Hazrat Raipuri and in his footsteps Hazrat Raipuri II, were victims of always trying to please people. Whenever he went on travel, he never returned in time or on the promised time of return. Whenever people put requests to him to stay, he would put off his departure. Hazrat Raipuri and my uncle, Maulana Yaas were always keen to meet each other. They both always hoped to meet as soon as possible.

Once Hazrat Raipuri enroute to Dehradun, came here. I said to him: "My uncle's letter came and he asks about your travel itinery."

He answered: "Very well, very well! I also am very keen to meet Hazrat Dehlawy. Write to him to come on such and such a day."

He fixed a period of four days in between.

I said: "No, I will not write. Maulana Abdul Mannaan will do the necessary writing."

He replied: "No, do not have bad faith in me (that I will not be present at that time). I will definitely come."

I said: "No, I will never write. Moulvy Abdul Manaan is your scribe."

He replied: "No, you will write."

I again said: "No, I will not write."

He replied: "No, I will have it written by you. I will show you

that I will carry out my promise."

When at last he commanded me, I wrote to my uncle and told him the whole story. As fate would have it, my uncle could not come on the specified date. Hazrat Raipuri arrived on the third day. As soon as he greeted me at the door, he said: "You did not let us stay. Do you know what happened? Everybody tried to persuade me to stay but I would not. I told them that I would have to show that my promise is true. All of them especially Dr Muhammad Ameer Saheb and Mistry Saheb, insisted that I stay over, but I was adamant that I am going. Just after leaving, rain began to come down in torrents. Again they insisted that I stay and again I did not budge. The rain was so heavy that after going only five miles the engine gave in. We were in the middle of nowhere. It became quite late and Maghrib time came along. Eventually I was forced to take a lorry which was coming this way and with great difficulty I and two other persons got into it. The rest went back with another lorry. You should not work such things to put me through so much difficulty."

I replied: "Tobah, tobah! Will I ever work something against Hazrat? If there was any such working it would be Doctor Saheb."

Hazrat also had the desire that I should accompany him on his journeys. Initially he tried very hard to persuade me. But at that time I was driven by a strong motive to do academic research. Now when I think back of that, I feel great regret, that Hazrat had out of kindness and affection requested my company on his journeys, while all I could do was offer excuses.

But in spite of that I did accompany him on a number of journeys. I remember going with him to Moradabad and out to Bareilly. In all the journeys he tried his utmost to introduce me to the people. In private he used to tell the hosts to get the people

meet me. He also tried hard that people should become nnected to me through Tasawwuf.

sed to feel such embarrassment, that I would go into my room d get busy with a kitab or I would lock the door and get busy iting. May Allah pardon me. He did all that out of kindness. w I feel very sorry, Hazrat also desired to see me wear nice thes and repeatedly encouraged me in that direction.

en did I hear him say: "It is my desire to see you dressed in ce clothes."

t through the barakat of my father's shoes, which in the early ars of my life fell upon my head, as I have mentioned in part e of Aap Beti, instead of love, I developed a great dislike for e clothes. Therefore whenever I received any fine clothes I ed to give it to my children or son-in-law.

nce Hazrat without my knowledge asked Hafiz Siddeeq who ndled my clothes etc., to hand him a suit of my clothes. On e measurements of that, he had a beautiful suit tailored for me nd sent it to me. I wore it with great respect.

have already stated that the lihaaf given to my daughters at the me of their marriages was given to me by Hazrat. I do not know I have already written about the two lakhs of chickens, but hether I have or not, I will relate it again.

henever some chickens were given to me. I used to give it to me of my friends. Hazrat heard about this. Therefore he said: Do not send it to them alive. First have it slaughtered at Moulvy kseer's yard and then give it."
ll now remember that I have already dictated the chicken story).

On my return from the 4 Haj, Hazrat was with me. There were

three camels of Hazrat's and his friends, three or four were mine and my friends. Our whole caravan travelled together. But on the way from Mecca to Jeddah we arrived at Hudaybia at night. It was so dark that we could hardly see anything. The camels travelled near each other but could not be seen. When in the morning we met, we discovered that Hazrat's attendants had bought two young chickens and they had, had it the previous evening. We got nothing and ate kitchery. When Hazrat heard of this, he was very sorry. Light-heartedly I said to him: "O, so you enjoyed yourself with delicious food!"

Hazrat out of kindness said: "When we arrive in Jeddah, I will make it up to you. Fear not."
I said to him: "The righteous deeds of the Haram is equal to one hundred thousand such deeds elsewhere."
Hazrat answered: "Insha-Allah, when we are in India I will have to give you two hundred thousand chickens."

From Karachi he wrote a letter to his attendants in Ambala: "From here it was my intention to come and visit you all in Ambala, but Sheikhul Hadith is with me, therefore I am going straight through, but I will come to visit you later. I owe Hazrat Sheikh two lakhs (200 000) of chickens. I shall arrive at such and such a time and with such and such a train. Come along with one or two cooked chickens."

From Karachi to Saharanpur we continued to receive four or five cooked chickens all the way at almost every station. Sometimes there were as many as ten or twelve. Thereafter my love for chickens became so famous that it almost became almost my staple diet.

Many stories regarding Hazrat Raipuri have already passed and been written because I did not worry about any special sequence when starting this book. Hence some are repeated

obvious reasons. The story of his death and final illness have dy been dealt with under 'misfortunes and calamities'.

ring his illness, Hazrat insisted that it was his wish that I uld permanently stay with him. This too was basically in owing in the footsteps of his Sheikh Ala Hazrat Raipuri 1. Ala zrat had during his illness which lasted many years insisted my father remain in his company. But unfortunately he had excuse that he had teaching responsibilities. And Hazrat II's re was that I should remain by his side. When he became ill Mansoori telegrams came calling me to his side and a man s also sent specifically to call me, but apart from my own sfortune due to my teaching as well as my academic writings duties I could not.

ring the last year of his life when he was sick, it was in Rajab en I sought permission to leave his side as I had the mpletion of Bukhari on my head, he answered; "You will ntinue to teach Bukhari Shareef, but where will I be. I will not around."

ll what is there that one can say at this stage? At that time I s so engrossed in teaching and writing that I could not pay e attention to a man who showered me with extreme dness. Thinking about him now brings tears to my eyes.

en I used to visit without him knowing or having called me. that case he used to say to his attendants: "Bhai, Sheikh is ming. Please take good care of him."
en when I got there, I would find out what he had said.

ring this last sickness, I stopped calling for transport to be nt to take me to Hazrat. I used to go there a lot and on his ming to know of my arrival, he had to make arrangement for a r to fetch me from somewhere. Furthermore there was no

special rikshas to be found by the bank of the canal (on the route). At Bahut there was a young boy, whose name I have forgotten, but may Allah reward him well. He used to wait for my arrival at Bahut and the moment I got off the lorry (or bus) he used to take me to Raipur in 20 to 25 minutes. For my return journey, he would come for me at whatever time I requested. There were times when during the cold winter, he even used to wait for me before the Azaan of Fajr. This caused me great pain to see him go through so much discomfort for my sake.

For the journey back there was almost always some arrangement for a car, especially if there were any Pakistani brothers around. If they were there and with a car, then it was their offer even more than Hazrat's that they would come and drop me off at Bahut or at Saharanpur. This was especially the case with Bhai Akram. He had a car so exquisite that sitting in it one could almost not feel the difference between whether it was being driven or standing still. It hardly made any sound. It brought me from Hazrat's residence to my kachaa ghar in twenty-two minutes.

At this moment brother Abbul Hasan Siddiqi, who has been with me on many such journeys is presently with me, especially those from Raipur. He says that the car had automatic transmission. I do not understand such things. He does, but what filled me with wonder, was that it hardly made any sound but brought me from house to house in only twenty-two minutes.

These brothers always brought me to my door and then left to go and have their morning tea in Raipur. In Pakistan I also had the opportunity of being driven in such cars. (Now look how I have digressed and where I have reached).

During the lifetime of my father I was never allowed to accept

money from anyone, even if from any of Hazrat Gangohi's ...ifas or from one of his friends. If I did accept any money, he ...uld beat me so much that in the end, even after his death I ...s such a dislike for any presents given to me out of or because ...iety. However, relatives from my family were excluded from ... In this respect I have written somewhere in one of my ...as that whenever I went to Kandhla, one of my father's ...les always gave me two paisas and whenever he was out of ...ney and could not give me anything, I used to give him one ...ee, and then took my two paisas from him.

...t to accept money from any other source and, for any other ...son filled me with great resentment. May Allah pardon me. ...*Allah, I ask You to forgive this fault of mine and for every ...e who had been hurt in these refusals of mine, make that ...rt a means for them towards a much better reward.*"

...ere were some of those whose notes of five or ten rupees, I ...d torn to pieces. When I declined to accept and they still ...isted that I do, I often took the note and tore it to pieces. ...ery sin is such that in the beginning it rests heavily upon one's ...nd, but as one continues to sin, it becomes easy. In fact now I ...el no sorrow about doing something like it.

...e of my very sincere friends is Haji Jan Muhammad ...shawari. He went to Pakistan and because of some passport ...uble and mix-up he is now caught up over there. Initially he ...ed to bring me many presents and I had a lot of fights with ...m over it. The story I wish to tell and for which all this was just ...e introduction, is this:

...e day in Raipur, my uncle and I were sitting on the verandah ...f the old house after Asr. I lay down on a bed. There were not ...any people yet who used to attend the majlis. Haji Maqbool ...heb brought a tin with tea. I do not know what foolish ...aughtiness took hold of me. I grabbed the tin and threw it

against the wall so that all the tea fell out. Both these Buzrooghs were very angry but Hazrat Raipuri remained silent for about ten to fifteen minutes. In a very displeased and angry voice my uncle expressed himself.

Initially when Hazrat used to give me any present, I used to decline any offer to accept the present. I always used to say; "Hazrat, your attendants are here. Give it to them."
Once he told me in a very displeased, angry voice: "What is this nonsense of refusing to accept. I am not the one who is giving this to you."

Thereafter I became much more lenient in accepting presents from his side and even from others. Then also there was the very famous saying from the mouth of some Sheikhs. "To decline to accept anything that reaches you without any effort, asking or request from your side, means that even if you should ask for a thing in future, it will not be granted". While discussing the etiquettes of giving and accepting presents, I discussed this point in chapter 6 of volume 2 of our book Fazaa'il-Sadaqaat - Hadith number 4.

However one should remember Imam Ghazali's instructions and the conditions laid down by the Elders that there should not be any greed in the receiver and that the giver should be sincere and not seek self honour thereby.The incidents with Hazrat Raipuri are of such a high stature that even to mention them, makes me frightened. Once Hazrat Raipuri said in Raipur: "I would very much like you to give me permission for Bay'at from your side, so that I will be able to receive some real spiritual contact from Hazrat Saharanpuri's side also."
I kissed his hand and said; "Tobah, tobah, how can you say such a thing, Hazrat."
Hazrat Maulana Ahmeduddin Saheb (may Allah grant high rank) then said; "Hazrat, if he does not give you Ijaazat, then

ve him Ijaazat so that you will be sharing in his Tasawwuf ogramme."
zrat said: "From my side he has Ijaazat with pleasure."

is Maulana Ahmeduddin was a very sincere person. May leh reward him well. It will be remembered that when Hazrat haranpuri gave me 'Ijaazat of bay'at', Maulana Raipuri was so present in Medina. I practically begged him not to disclose because I felt I was not worth it. Even to this day my heart is t sure as to whether I deserved it. And in this there is no false odesty or false humility. But it is merely for fear of Hazrat that I ve taken bay'at - the oath of allegiance - from people.

itially I refused to accept bay'at from people, but once on ing to Kandhla, the ladies of the village forced my uncle to eak to me about their becoming my mureeds. They asked him command me. I was sitting in the Musjid, while uncle was at me, when someone came to call me. There were times when ing my uncle, he did his job as uncle with more threats and olding than was really necessary. When I came home, he was anding there with a very stern angry face. He had gathered all e ladies in the house and had put them in the room next door, ith two beds outside. He took off his turban, gave one end to e and the other end to the ladies in the next room, through the oor. He said: "It is time that you started taking Bay'at. Start!"

at was the start of my bay'at. Thereafter I asked Hazrat adani and Hazrat Raipuri to give me permission not to make ay'at. Hazrat Madani's answer was: "What is this that you try to ake yourself appear as a jaahil (ignorant person)?"

Hazrat Raipuri's answer was even more harsh. Once while he as in Pakistan, I wrote to him that my condition was eteriorating and that he should give me permission not to ake bay'at. He wrote to me, scolding me severely. The letter is

still somewhere among my other letters. It was written by Brother Jaleel.

He wrote: "Ala Hazrat Saharanpuri had given you permission to initiate others into bay'at and Hazrat Dehlawy had commanded you to start doing so. Maulana Madani and I myself have repeatedly requested you to do so. Now you await Hazrat Jibraeel's descent! Ya Allah, Ya Allah, Ya Allah! You are fortunate in having the good faith and confidence of all those saintly persons!"

I have already stated that I am writing these things because of Maulana Yunus' insistence as Hazrat Raipuri's commands were of a very high stature.

(Note from Maulana Yunus) This Bay'at of the women was in accordance with the practice of Sayyidina Rasulullah Sallallahu Alayhi Wasallam. Initially Hazrat Khadija Radhiallahu Anha was the first person whom Rasulullah Sallallahu Alayhi Wasallam initiated into Islam. Hazrat Gangohi at the instruction of Hazrat Haji Imdadullah Saheb also first initiated a woman into bay'at. The programme of Hazrat Zakariyya is also the very same as that of Hazrat Gangohi in all Tasawwuf affairs, together with his academic services to Hadith.

9. MY FATHER HAZRAT MAULANA YAHYA SAHEB (RAHMATULLAH ALAYH)

It was never my intention to write a biography of any of these Elders. All I wanted to do was quote some examples of how their relationship with me constituted their favours upon me, for which it is my duty to speak about Allah's ni'mats on me. The incidents mentioned are examples of those favours.

My father was a very intelligent and perceptive person from his young days. Some of his qualities have been mentioned in Tazkira-e-Khaleel. I have heard him say many times as he reported on the authority of his mother, my grandmother, that when he was born, his mother had no milk to feed him and subsequently a midwife fed him, but if she would not have a bath and apply scents daily, he would not drink milk from her. At the time of his being taken off breast-feeding at the age of two, he was already a Hafiz of three quarter para. He completed Hifz of the Quran at the age of seven years. (I mentioned this in the section where I dealt with my early education).

In my early days it was a custom in our village that it was looked upon as being a very improper thing for a man to appear before his parents or any Elder with a child in his lap. My mother's grandmother had great love for me and had started to make lavish preparations for an Aqeeqa feast. She had already made plans of inviting the whole mohalla, all our relatives from near and far were to participate in it and she was busy fixing the date in consultation with others.

On the seventh day after my birth, my father came to my grandmother's home. It was during the afternoon and during Ramadan when almost everybody was asleep. The barber came with him. In the house there was a woman and my father called upon her to bring the child to him. My mother's grandmother thought that it was his fatherly love which brought him here. She sent me lying on a blanket to the door with this woman.

My father made the barber cut off all my hair, wrapped it in to a small bundle and sent me back into the house with the message: "I have cut his hair. You people may cut the goat and give silver equal to the weight of the hair in sadaqa (alms)."

My grandmother was very sad because all her well thought out

plans for a lavish Aqeeqa had been spoiled. I had also mentioned in Aap Beti No. 1, how I received beatings, with my father's belief that if I died as a result of those hidings, I would become a shaheed (martyr) while he would be rewarded. Many people who saw how he treated me were under the impression that I was not his child but my mother's child from a previous marriage. This was not so because my mother was for the first time in her life married to my father. He, however had been previously married to my aunt who was my mother's elder sister who had passed away soon after marriage.

My father used to tell me that after the death of my aunt, he had prayed to get married to my mother because he had seen the beauty and good character of her sister. After much effort he succeeded. Thereafter it was only natural that he should love me. But in my case his love for me was hidden by the stern upbringing he gave me. That was in conformity with the Hadith:

"Never does a father give his son anything better than good character." (Mishkat)

"That a man shall teach his child good manners, will be better for him than to give one saa' (three and half sier) in charity." (Mishkat, Tirmizi)

Because of these Hadith my father believed that his love for me was to teach me proper behaviour, good manners and good character. No doubt at that time I was very dissatisfied as one would naturally expect from a child. But now I only make a lot of dua for him for his favours, because it was because of his harshness and stern attitude that I am now a human being. Had it not been this way I wonder where I would have landed, despised and disgraced.

Another of his specialties was that he would not allow me to be

ght Hadith and Fiqh by anyone other than himself and Hazrat aranpuri. Repeatedly he used to tell me that I am rude and if s ill-mannered towards my Ustad, that knowledge would be to me. If any other subjects were lost to me, the loss would be so grave.

e writing about Hazrat Madani I mentioned that I have er seen anyone crying aloud so much in the latter part of the ght as Maulana Madani and my father. My father used to read e Quran alot. Whenever he was free from work, he would start ting from memory, during the latter part of the night. He used recite loudly and with much weeping. He was also very strict t I should not have any free time or that any of my time go sted. Through the barakat of these things, these same aspects e become standing habits of mine.

father was also very particular about drawing up time-tables his special students and for me. Every year he used to tell me: raw up your time-table and show it to me". He also had a bit of giving money for distributing sweetmeats at the mpletion of every kitab and also took great care that I was t allowed to spend the money as I wished.

cause he was a very accomplished Aalim; Fiqh, Hadith and dab (Arabic literature) were to him such basic subjects like the aida Baghdadi. Up to now this humble one has not been able emulate him in anything.

hen he used to tell me: "There was a certain Maulana, who s an Allama like me. He had a son who was a no-good like u. When he was on his death-bed, he called his son and said: You no-good! you have not done a thing! All my students and ureeds will come to you and ask: Sahebzada Saheb, why is is so and what is the reason for that? Then you must just say: The Ulama differ upon it'. If you say that, you will be saved from

exposing your ignorance."

This statement of his made a great impression on me. When I started teaching Hadith in 1340, time and again I had to say those very same words: "The Imams have a difference of opinion on this. This Imam says this and that Imam says that."

I spoke about this in 'Al-Etidaal'. During the time when I was teaching Mishkat I once enumerated the number of differences of opinion concerning salaah consisting of four raka'ahs. I found more than two hundred differences of opinion. From that time onwards I had no problem with the differences among the Ulama. It became an easy thing for me to grasp. Therefore whenever I became aware of the differences of opinion among the Ulama, and saw people giving it a lot of importance, it caused me no distress. I always said: "Bhai, there will always be differences of opinion. Follow the view of whomsoever you find yourself having faith in his person. There is no need for debates, fights and arguments."

There were many points upon which my father and Hazrat Saharanpuri had differences of opinion. Because of the fact that they never had any enmity and open arguments, leave aside the general public, even the Ulama with close contact with them did not even know about these differences.

Allow me to write about one such difference of opinion by way of example: If in the case of an animal offered up jointly for Qurbani, two or three persons hold one share jointly to be offered on behalf of Rasulullah Sallallahu Alayhi Wasallam, my father considered it permissible on condition that each of them have a share in the rest of the seven shares of the animal. Hazrat considered this as being not permissible.

During that time my father was staying on upstairs and Hazrat

...s below, on the ground floor. I have seen many people come ...Hazrat to ask about this same mas'ala. He would say to them: ...n my opinion it is not permissible. Maulana Yahya considers it ...missible. Go upstairs and ask him. If he gives you permission, ...n accept and act accordingly."

...my opinion also it is permissible, while our Mufti (Mufti ...seed Ahmed Saheb) and the previous Nazim Maulana Abdul ...teef Saheb in accordance with Hazrat's opinion considered it ...being not permissible. We knew about each other's views and ...ve discussed the matter but the end result was that I did not ...cept their view and they did not accept mine. But never was ...ere any pamphleteering against each other, nor any argu-...ents. Regarding the burial of Hazrat Raipuri in Pakistan ...stead of at Raipur), I have always told people that there is no ...ed for fighting over the issue, no need for taking out ...mphlets against the other side nor for debates, as always ...ppens in cases of differences of opinion. No matter what the ...ature of the dispute, what need is there for fighting and ...guments? There is no harm in explaining one's view with ...nity, reason and calmness. If after that, the other party does ...t see his way clear towards accepting your view, then it is ...ost inappropriate to resort to swearing and degrading them. I ...as so open-minded in this regard that I never even debated ...ith Congress, League, Jami'at or Ahraar supporters.

...recall a very interesting incident in this regard. During the time ...ior to Partition, Hazrat Madani was a very staunch supporter ...f Congress. Everybody till today knows of his commitment to ...e Congress. On the opposite side, we had Maulana Thanwy ...nd Maulana Zafar Ahmed, the present Sheikhul-Islam of ...Pakistan, who were staunch supporters of the League. They ...were in no way any step behind Maulana Madani in their ardor. ...They used to attack each others views from the mimbar, in ...Jalsas, pamphlets etc. The bitterness and severe nature of the

fight was evident for all to see.

But as fate would have it both Maulana Madani and Maulana Zafar Ahmed Saheb were my guests. When Maulana Zafar Ahmed visited me he always stayed for a few days, whereas Hazrat Madani always had flying visits, sometimes lasting hours or at times even just minutes.

Once during that era of political opposition, Hazrat Zafar Ahmed was my guest for a few days. Although he was my guest, he was residing in the Madressa guest room.

I was gone to the Darul Talaba. A boy came to inform me that Hazrat Madani had arrived and that he was at the kachaa ghar. I felt as if the earth was removed from under my feet. Even now when I think about it I feel the apprehension and fear for what could become a tremendous outburst. Quickly I went to the old Madressa and told Maulana Zafar Ahmed that Maulana Madani was also around and was at home: "Hazrat will only stay for an hour or half an hour - not more. Please do not come there. After he has eaten, I will call you."

May Allah reward Maulana Zafar Ahmed Saheb well! He asked me: "Why is that so? What harm will there be due to my presence? I will come along now."

I practically begged him not to come along but the more I tried to persuade him against it, the more adamant he became. He said: "Do not worry. Hazrat Madani is my Elder. If he should say anything, then I will not reply and remain silent."

Finding him very adamant, I went to the kachaa ghar and told Maulana Madani: "Hazrat, Maulana Zafar Ahmed has been here with me for a few days. He is my guest. I have asked him not to come along and that I would call him after you leave." Hazrat

adani answered: "Why? What can he steal from me and what an I steal from him?"

s this conversation was going on, Maulana Zafar Ahmed ntered. When Hazrat saw him, he got up with pleasure all over is face, shook hands with him saying: "O, so Abbul Deek is so here?" (Deek means a cock. When Maulana Zafar's son, Maulana Umar Ahmed was born, then Maulana Madani jokingly referred to Maulana Zafar Ahmed as Abbul Deek on meeting him).

Maulana Zafar Ahmed kissed Maulana Madani's hands and they began talking like friends asking about each other's health and their families. I was still quite apprehensive fearing an outburst and reading to myself "Ya Rabbi Sallim" (O Lord protect us from calamity).

Hazrat Madani left about three quarters of an hour later and only then was I able to relax. Not a single word of politics was uttered. Maulana Zafar Ahmed said: "Bring mithai !"
I said to him: "Certainly, but Hazrat Madani is more close to me than you are. I was frightened, if Maulana Madani had uttered some threat or scolding, then what could have happened?"
Maulana answered: "But I told you from before that I would keep quiet. Even if he should attack me, I would not say a word. I do not for a moment doubt Maulana's high position and greatness, but what can we do? We consider the support of Congress to be harmful to the interests of Muslims. For this reason we feel ourselves forced to oppose his views in newspapers, pamphlets, posters and lectures from the mimbar."

Now listen to the follow-up of this story. It was at a time when there was a massive dispute between the Jami'at and the Mushaawarat (Consultative Executive), about two or three years ago. Maulana Manzoor Nu'mani was my guest. He asked

to see me in private and I fixed an appointment for after Zuhr. I was performing my Fardh Salaah in the Musjid and a boy came to sit by my right side and told me that Maulana Asad Madani had arrived. On the left side another gave me the same news with the addition that he was in the kachaa ghar. I told him: "The camel has already gone out from under the mountain. Go away."

I finished my Sunnats and sent a message to Maulana Manzoor Saheb that Maulana Asad had arrived but like his father, his visits were only for an hour or half an hour. I would call him later.

I went home and told Maulana Asad that this time had been promised to Maulana Manzoor for a private audience. He was then in the guest-house. However if he wanted to discuss something in private, there would be no problem. He replied that he needed only ten minutes of my time and I asked the other attendants to excuse us. After this private audience I called Maulana Manzoor and made him and his retinue meet Maulana Asad Madani and his friends.

I told them how I had felt at Zuhr time, as though a storm had broken loose over my head. Then I told them the story of Hazrat Madani and Maulana Zafar Ahmed, but at that moment I had no more fears that people of such diverse views, could be present in the same gathering in my presence. The Elders were gone and only my friends were left behind. May Allah grant all my Elders great reward and high rank.

Afterwards when it did happen that arguments arose over some dispute, I used to tell them: "The cocks should go outside if they want to fight. But if they want to eat, then eat, otherwise Khuda-Hafiz - farewell."

ave a great dislike for fighting over questions about which re is a difference of opinion. I look upon the differences ong the Ulama as a mercy, as I have said in 'Al-Etidaal'.

as busy mentioning the favours of my late father. I have eady stated (under the heading of my studies), that my friend san and I had the habit of never sitting in a Hadith class thout wudhoo, and not to miss any Hadith being recited. e Hasan got up to go for wudhoo and as he got up, I started sing an objection from 'Fathul-Qadeer'. My father immedi- y understood and burst out laughing as he said: "Why ould I get into a fight with you over your Fathul-Qadeer? Let e tell you a story."

was very fond of telling stories with a moral and at times he mself used to cry over them. Thereafter, whenever any one of got up to go out, he started telling a story.

ring his student days, my father was deeply engrossed in his dies. Once the doctors warned him about becoming afflicted blindness through an eye-disease (nuzool-e-ab); and that he ould read less, especially at night. He says: "Thereafter for e a few months I read books profusely, with this in mind that y eyes were going away. And whatever there was to look up, ould be looked up then while I still had them."

father used to stay in Nizamuddin and used to study in drassa Hussain Baksh. He says that he used to come to the drassa in the mornings after Fajr and in the afternoons after sses he went back to Nizamuddin. Thereafter he used to me back after Zuhr and returned after Asr - a total of fourteen es daily, because each journey was about three and half miles g.

During his Hadith classes he always told this story while

discussing the Hadith in the chapter dealing with the times for Salaah. Especially in elucidating the Hadith that the Sahaba Radhiallahu Anhum used to perform Asr Salaah with Rasulullah Sallallahu Alayhi Wasallam and then return to their houses before Maghrib. He used to say: "I used to go from Nizamuddin to Hussain Baksh in thirty five minutes. Sometimes I did so in a minute or so less, but never more."

I never found this difficult to believe. The road from Raipur is also three and half miles long and I used to walk it in between thirty and thirty five minutes.

He did most of his studies in Hussain Baksh but declined to do his Hadith studies there. This in itself is a fine story although not connected with me, but with my father. The story has also been mentioned in Tazkira-e-Khaleel. He used to say: "From studying Hadith in Delhi one became a gheyr muqallid (non-conformist)."

He also said: "Because my brother Muhammad had studied Hadith by Hazrat Gangohi, I became a great admirer of Hazrat Gangohi. I decided that I would also study Hadith by him, otherwise not at all. Hazrat Gangohi had for years stopped teaching Hadith because of his ill health."

However, the Madressa Hussain Baksh authorities had insisted the my father should study Hadith in their Madressa because the Madressa had become well known through my grandfather. Therefore they persuaded my grandfather to let Moulvy Yahya at least join in the Bukhari examination. My father accepted this.

In Nizamuddin he stayed in Maulana Yusuf's room on the western side of the Musjid. Now the room has been made very fine. In those days it was very dilapidated with a very low roof. The door is still where it was in those days, but where today the

window of the ladies section is, there used to be a door. Today, where the ladies section is situated, there used to be so many trees that it was difficult to even walk there. I have seen it in this condition that there used to be a little canal of dirty water flowing through it with an endless stream of mosquitoes.

This was where my father stayed. My grandfather had two students, who had to fill two lotas with water and bring it to this door leading to the bush at every Azaan time. They would also receive their meals from there. My father says that on finishing his Sunnat Salaahs, he used to remain in the closed room studying until the time for takbeer. Then he opened the door and joined the Jamaat. On finishing his salaah he again entered the room and performed his sunnats there. He says: "During that time a telegram arrived which told of my proposal of marriage. The people from Nizamuddin sent it back, saying that for quite a few months, I was not there. Perhaps I would be at the home of my father." But this telegram was in fact sent by his father (my grandfather).

My father further said: "Within a period of six months I studied Bukhari, Seerat Ibn Hisham, Tahawy, Hidaya and Fathul-Qadeer, so thoroughly that the examiners were surprised. Maulana Khaleel Ahmed examined me in Bukhari, Sheikhul-Hind examined me in Tirmizi and Maulana Ahmed Hasan and others did the other kitabs. At the time of eating these Elders were all together. Hazrat Maulana Khaleel Ahmed told my father: "Your son wrote such replies, which some experienced teachers are incapable of giving."

For this reason Hazrat Saharanpuri spoke to Hazrat Gangohi, that in spite of having stopped teaching Daura, he should at least teach for one more year.
He said to Hazrat: "I have taken the examination of Moulvy Ismail's son - Yahya. It will be difficult to find another student

with such intelligence."

Hazrat Gangohi had also heard my father's insistence of reading Hadith by him or not at all. He also knew my grandfather. As a result of this Hazrat Gangohi re-started teaching Tirmizi in Zil Qada 1311 A.H. Lessons proceeded very slowly. During Zil Hijja 1312 he completed Tirmizi in one year. Then he started Bukhari. The details of all this is to be found in the introduction to 'Laami-ud-Duraary'.

My father had this strong urge not to miss any lesson in class. Once he had to go to Kandhla at the request of Hazrat Gangohi and Hazrat promised not to teach anything during his absence.

When he returned from there, the reader started the lesson leaving out a chapter. My father and some others objected that he was reading from the wrong place, but he continued reading.

Later it so happened that my grandmother in Kandhla asked Hazrat to send him home for some reason or other. My father did not want to go because as he said: "Last time I went, one whole chapter was missed."
Hazrat replied: "Tomorrow we will go over that chapter."
Sitting in class Hazrat Gangohi asked: "Moulvy Yahya, which chapter did you miss?"

Thereupon Hazrat taught that chapter. It was a mere coincidence that the reader on that day was that same student. At the completion of that chapter, he asked sarcastically: "Is there any other chapter which has been left out? Then it will also be taught."
Hazrat became angry and said: "Go on, you are mad". A few days later that student lost his mind."

That was the time when the mas'ala concerning crows was

e in the public eye. This same student used to tie crows to a g bamboo and carry it around through the streets of Gangoh ring: "This is halaal."

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ عَذَابِكَ وَغَضَبِ رَسُوْلِكَ وَغَضَبِ اَوْلِيَآئِكَ

O Allah we seek refuge in You from Your anger and from the anger of Your Rasul and Your saintly servants."

is is something concerning which I have written many times. e very careful of the saintly ones. May Allah protect us from eir anger and displeasure.

'Kowkabul Duree' (a commentary of Tirmizi) I left that apter in the same place (as was read to my father by Hazrat angohi). In the side-notes I made a reference to the above ory.

have previously mentioned that after my father's death, I saw m in my dreams very often, by night and by day. I was staying stairs at the time, with the gate being locked by a chain, but e chain was very weak. One night about three months after my ther's death, I heard a voice calling me, which sounded very uch like that of my father. The voice asked: "Why is the door at e bottom not locked?"

e moment we heard the voice, all of us including the children oke up from our sleep and sat up. Upto today we have not een able to ascertain whose voice it was, but we know it was st like my father's.

Once during my father's lifetime I also saw a dream wherein I saw a whole pile of books in the shape of a minaret of a Mosque. My father gave the interpretation that Insha-Allah, I will be able to understand kitabs. The interpretation proved to

be true because I have been able to read and understand thousands of kitabs. But Moulvy Yunus raised a query: "How is it that your father had said you are ill-mannered and yet gave this interpretation?"

During my childhood when I was but five or six years old, one of my father's students dreamt that someone gave him (my father) some rice and tied chains to my feet. My father then interpreted that his son will have steadfastness in deen. Later it became known to me that in the Hadith, the same interpretation was given.

I have already mentioned in more than one place that my father was very particular about the fact that I should not acquire the pride of being a sahebzada (son of nobility). He often used to say that regarding one's self as the son of a special father was something detrimental, from which one has a great difficulty in escaping its stigma. The result was that at times he purposely used to scold me severely in front of people.

There were times when afterwards, he himself used to say: "There was no real need to scold you so severely but I do not want the pride and arrogance of a Sahebzada to rub off on you."

Once we were returning from Ambala by the Calcutta Mail, and I was with him. He drew my attention to the speed at which the train was moving and said: "So the journey is traversed". Then he recited this couplet:

"Your every breath is like Musa's palm passing by
Like the ebb and flow, jewels are moving about."

The idea was not to mention these incidents in any special sequence. As we remember whatever we recall of the conditions of our Elders, so are they penned down. I have also mentioned in 'Ikmaalush Shiyam' that father's method of instruction was

pletely unique, and his manner of training me in manners character was very strict. At the age of ten from 1325 ards, he was exceedingly strict with me. I had no chance of wearing fine clothes and for this reason, I received a solid ing because of the beautiful set of clothes my mother had pared for me.In Aap Beti No.1, I already mentioned that it necessary for me to shave off all the hair from my head Friday whether it was winter or summer. If ever I rmed two Salaahs in the company of any one person, I asked: "You performed your salaah next to so-and-so. d it not be performed in any other place?"

the road anyone greeted me, I was asked: "Who is that?" if I answered that I did not know him, he would ask me: "In whole crowd, you were the only one to greet?"

all these strict measures were terminated about a year and prior to his death. At that time he took my examination and me free. From then on he was very kind-hearted to me, and had a lot of faith in me. May Allah grant that the good ghts he had about me prove to become true.

one of his journeys to Raipur, I was very perturbed. I wrote a r to my father about my condition and he replied in a letter of love and affection. In it he wrote that I had obtained tact and communion with 'Allah'. I would have liked to te the letter in full, but brother Salmaan says that the letter already been quoted in Aap Beti 1.

r Hazrat Saharanpuri's year-long stay in Hejaz; the day on h he arrived in Bombay, was the very day on which my r passed away. The telegram of my father's death reached in Bombay. As Hazrat heard the news, he became silent. A days before that, Hazrat's telegram from Aden had arrived e. There was tremendous excitement in Saharanpur among

Hazrat's friends and attendants. On receipt of his telegram I relayed the good news to Nizamuddin, Raipur, Kandhla, Gangoh etc., by letter. The very next day my father dictated a letter to me to be sent to Raipur.

Foolishly, while the letter was being dictated, I mentioned that I also had written a letter to Raipur. He said: "Up to now your father was still alive. Why did you have to grab the flag of independence in your hand?"

I was wondering what I did to receive and deserve such a scolding and later realised that I committed a deed of insolence.

I so much wanted to write more about his teaching methods, but then this would become a very long discussion. He was the acting Sadr Mudarris (Head Teacher). His fixed kitabs were Abu Dawood, Muslim and Nisai Shareef, and in the absence of Hazrat he also had the responsibility of teaching Tirmizi and Bukhari. Apart from the Hadith kitabs, he also had a great liking for teaching the lower kitabs, because he felt that it was of utmost importance that a student's foundation should be strongly laid. He believed in laying a sound basis for a students academic preparedness as well as his moral character. If this basis was not solid. It would not be easy to build upon it.

For this reason during his era of teaching Hadith, he also begged the Madressa to allow him to teach lower kitabs. But how could the Madressa authorities accede to this request? He once put a suggestion before the Madressa that the teachers responsible for teaching the initial kitabs should be those who had not read any kitabs above Sharah Jami (a kitab taught in the intermediary classes). He felt that a few intelligent students should be sent to him for instructions and their studies suspended while they would be appointed as teachers. When the teachers are given the middle kitabs to teach, they pay no

ention to the lower kitabs. Therefore when they themselves d never studied beyond Sharah Jami, they will not demand to ch higher kitabs.

that time I was studying 'Mukhtasar'. Some foolish ones rted the rumour that he introduced that motion with the ntion of making his son become appointed as a lecturer, so t his son may earn a salary. These fools did not stop to think t it is rather strange that a man who never accepted his served salary for all his years of teaching, will try to go to such ds merely to acquire my meagre first year teacher's salary!!

attached great importance to Tahawy Shareef and it was his sh that it should be taught with translation together with shkat Shareef. That is how I studied it. I did not translate the dith in Mishkat but in Tahawy I did. Furthermore, I also had explain Imam Tahawy's views.

rhaps I have written in this book or in Ikmaalush-Shiyam that father started to translate Tahawy without all the repeated dith, but with the views of Imam Tahawy explained in detail.

nce Maulana Anwar Shah Kashmiri told me in Deoband: Moulvy Zakariyya Saheb, I have not got control in Deoband t you are in control in Mazahirul Uloom. It is my wish that hawy Shareef should be taught in full for the whole year."

rom my father's time, I was a great admirer of Tahawy but after azrat Anwar Shah's advice I had a full hour devoted to hawy, and for as long as Maulana Abdul Rahman was here it as his responsibility to teach it. After he left for Pakistan, it ent to Maulana Asadullah where it has been for up to a year go, but in spite of my efforts, both volumes could not be mpleted in one year.

I have repeatedly asked the Madressa authorities to hand the teaching of Tahawy to me, but because of my academic writings I was unable to take more than three classes. Moreover they were not prepared to let me take Tahawy at the expense of Bukhari or Abu Dawood. They considered those kitabs to be more important.
I even said to them: "Give me Tahawy for two years and I will complete both volumes."
The Madressa authorities refused to grant my request because initially Abu Dawood was my class and for a couple of years Bukhari had been added to it.

10. MY UNCLE, MAULANA MUHAMMAD ILYAAS (RAHMATULLAH ALAYH)

The favours of my late uncle Maulana Muhammad Ilyaas, substitute for my father, acting Sheikh and Ustad were exactly as one would expect from someone in that position. In the end his relationship with me was such that it put me into a great debt towards him. As in the case of Hazrat Madani and Hazrat Raipuri some of the incidents are of such an intimate and close nature that it is not suitable to repeat it here. But still, I have mentioned some incidents of him to illustrate his kindness and influence upon me.

I do however wish to write about my uncle's beginning stages, even if some of these have already been noted in connection with my early student days.

Since the time when I first became conscious of my surroundings, I have found my uncle to be a pious man, Allah-fearing and unrighteous. In those early days, he exerted himself greatly in spiritual exercises. For example after performing Maghrib Salaah he used to commence nafl salaah

st right up to the Azaan for Esha. These lengthy nafl salaahs e always a feature of his life, but being busy with them right n Esha was a special feature of his Ramadan, right up to the

ther feature of those early years was his habit of sitting dy in meditation. I could not remember him even speaking word by day or night. He used to tell me: "If for one week can remain silent, I will make you a Wali". I on the other had the sickness of just talking unnecessarily. But when in Nizamuddin I told him that now I am able to keep silent full six months, he said: "Well, that time is now past."

iscussing my initial studies, I mentioned some incidents ncerning my uncle. In those days because he was the younger her, it was necessary for him to go along when my father invited out. With respect and in humility he used to try to se himself by saying that he was fasting. I used to know he was fasting. He would then say to me: "We have to go eat at a certain place, but I am fasting. Please sit next to At that dawat he would make morsels with his hands and chew (without food) but in actual fact the food would go my mouth. When he made the morsel of rice or mixed the with curry, I would take it from his hand and eat while he pared the second one. Those who saw it would think it was naughtiness.

e a certain Moulvy Sher Ali Wilaayati came to India to study bic. He had already studied Ma'qulaat (the rational sciences) various Madressas; wherever he heard of a good 'mantiq' gic) teacher. After being absent from home for twelve or rteen years, his family called him home to get married as the ily of his proposed bride had insisted.

bsequently he went home. Arriving there, he was given a

great welcome as an Aalim who had studied and graduated in India. Lavish arrangements were made for the marriage. At that time a certain student came to him with Ibn Majah asking him: "I have studied all the other kitabs and would like you to teach me Ibn Majah."

This Moulvy Saheb had unfortunately not studied Hadith and therefore excused himself saying: "It is my misfortune that I have studied all other subjects except Hadith. But I have met a great teacher of Hadith in India. I am going back for a few months to study Hadith and will come back to teach you."

On the night of his wedding he begged his wife for permission to go back. He told her the whole story, asking for leave of absence for a few months. He said to her: "I know it is awkward leaving at this stage, because people will say many things and will think that I found you distasteful. That is not so. I have tremendous liking for you. I swear."

One or two days later, he left without telling anybody and arrived in Gangoh. He told the whole story to my father. I saw him afterwards studying and learning with complete devotion. Because he was a foreigner, he could hardly recite or read. My father started teaching him after Esha till shortly before Fajr. The reading were rendered either by my father or my uncle, mostly my uncle. I used to greatly envy that Moulvy Saheb for his intense devotion and diligence and I never saw him unoccupied.

He used to live in a room on the roof of the Laal Musjid, where he remained almost all the time. One of my father's students Maulana Saeed Gangohi was responsible for bringing his food, which my father had organised from one of the local houses. Maulana Sher Ali Saheb told him: "When you bring the food put it on the shelf. Take the curry away and leave the roti."

...erefore Moulvy Saeed used to take the curry to his own ...ma, or if it was something delicious he finished it off himself. ...e foreign Moulvy Saheb used to wear a chador at all times. ...used to spread it and place the roti on it. I used to see him ...king into his kitabs while at the same time eating pieces of ...roti and in the end drinking water. He ate all the roti without ...y, while all the time looking into his kitabs. I envied him for ... application to his studies with such ardor. Whenever that ...ne comes to mind it fills me with joy.

...t student's devotion reminded me of Hazrat Thanwy's ...ement: "That is the way work should be done". But it is to ...e credit of both, the teacher and the student, that they spent ...ctically their whole nights in teaching and studying. Because ...these vigils and strenuous spiritual efforts, my uncle did not ...ve any real contact with the bookshop.

...ere was a certain Munshi Muhammad Hussain Faizabadi who ...as my father's manager of the bookshop. He used to be ...sponsible for all the tasks of the shop during the lifetime of ...zrat Gangohi and even afterwards. He did his work with ...uch devotion and sacrifice.

...e had a habit that whenever my father was on a journey ...mewhere and some letters came for him, he would scratch out ...e address and re-address it to that place, while adding some ...otes or message of his own. That was a criminal offence but he ...as not aware of it being an offence. One day a case was made ...gainst him, and he was summoned to appear in court. He ...absconded to Mecca and passed away there.

...One day this Munshi Saheb scolded my uncle: "Why do you ...eam around like this doing nothing. Why don't you do some ...useful work in the shop?"
...My father became greatly distressed. He told Munshi Saheb:

"Munshi-ji I consider it this way, that it is through his barakat that I receive rizq (sustenance)".

In the Hadith it is stated :

"*Are you being assisted and granted in any other way except through the blessings of the weak ones among you?*"

(Mishkat, Bukhari)

On his return from Gangoh in 1328, when many of the Elders of Mazahirul Uloom had gone for Haj, my uncle was appointed as a teacher in their absence. He had a stutter in his speech which was not evident when he was speaking in ordinary conversation, but when he lectured publicly or taught in class it was quite noticeable. This was a cause for some students to complain but many have borne witness to the fact that all those who studied under him, at some time or other became academically men of high calibre.

After the death of my grand-uncle Maulana Muhammad Saheb and on the insistent request from the people of Nizamuddin, he moved to Nizamuddin. Coincidentally at the time of his transfer to Nizamuddin, his health was quite weak. His illness started in Saharanpur. He intended staying in Kandhla for a few days, but on his arrival there, his health took a turn for the worse. The Hakeems prohibited him from drinking water, but in anger he drank water even though he was very ill.
Throughout his illness, I stayed in his service and many astonishing things happened in that time.

One minor aspect, was the fact that a group of many jinns made bay'at on his hands and became his mureeds.

Once while running high fever, he said: "The treatment for fever is to wash in running water". But at that time the doctors had even prohibited him the use of water for wudhoo. He was

ised that he should perform his salaah with 'Tayyamum'.
became angry with me when I reminded him of what the
keem's had said. He asked: "Do you support them in
posing the treatment prescribed in the Hadith."
plied: "Hazrat the treatment prescribed in the Hadith is not
egorically decisive to the exclusion of all other treatments.
en also the treatment prescribed in the Hadith is not such that
becomes necessary for everyone, at every time. The treatment
a physician is also prescribed by Shari'at."

debated the issue with me and gave me quite a scolding
tween. But he was adamant that the treatment prescribed in
Hadith, should be followed and for this reason he used quite
sh language: "Do you bring the name of any one else in
position to the Hadith?"
y often these type of arguments got him into top gear.

friend of mine wrote a letter and sent it to him from
aranpur to Delhi. In it he explained the symptoms of a
sease and asked Hazrat for a 'taweez'. He also sent a self-
dressed envelope. Uncle took the self addressed envelope,
ked out the name of the sender, wrote my name on it and
nt it to me with a note: "Tell him to bring the sick person to the
sjid daily after Maghrib and Fajr and allow you to blow over
m."
e also wrote down a dua and told me to read this dua when I
ow. "If after this he does not become better, then there is no
ed for the likes of him to stay alive. It will be better for him to
e."

y son Talha who at that time was about two and a half years
d, once became very ill in Nizamuddin, we feared for the
rst. My uncle had to proceed to a Tableeghi Ijtima. At the
e of his departure he addressed someone about whom I am
t sure as to who it was. It could have been Qari Dawood or

someone else. Maulana Yunus says it was Moulvy Yunus Mewati. My uncle told him: "If Talha should die before I return, I will give you such a hiding that you will remember it."
(There is no need for any objections to this; because it is quite possible that Hazrat had been informed through 'kashf' (Divine inspiration) that the child was going to recover because of the earnest dua of this or that person. Hence these hard words).

I came to know that at the time of the extreme ill-health of the mother of Haroon, Maulana Yusuf Saheb had also uttered some such similar words.

In the Hadith, we have a saying by Rasulullah Sallallahu Alayhi Wasallam :

"*There are some such servants of Allah, who when they take an oath on the authority of Allah, then Allah causes their words to become reality.*"

There is in this regard something worth noting. Rasulullah Sallallahu Alayhi Wasallam also said :

"*Whoever takes an irresponsible oath upon Allah, Allah will show him to be a liar.*"

You will notice that both Hadith require that they be pondered over, and are of great importance. Each one refers to a different situation and to different people.

As for those people who are truly saints of Allah, when in ecstasy they utter something, Allah brings it to fruition. These are those referred to in the first Hadith. But in the second Hadith the reference is to those people who try to show themselves to be pious people and start to prophecise and foretell. I have discussed this topic in one or other of my books.

hrough the barakat of my father, I have acquired a bit of owledge. I became a mureed of Hazrat Saharanpuri in 1333 .H. at the time of Hazrat's departure for Hejaz, but the favours my uncle upon me, were exceptional from the earliest days. ter having entered into bay'at, it was my uncle who couraged me towards Zikr. I always used to answer to him: keep on making Zikr, I will continue to teach. This line of ction is not for me. I am not fit for it". But in spite of these swers uncle still tried to persuade me.

already wrote that during the time of publishing 'Bazl', I used go to Thanabhavan a lot. There was always an atmosphere of kr there, and undoubtedly one's surroundings has its effect on you. I have had personal experience of this. At this ncture, I remembered something slightly off the point, but rth recalling.

ne of my friends La-eeq, had graduated from Mazahirul loom. He was a good student, well prepared and he had a ose relationship with me. I had him appointed as a teacher in a anch of Mazahirul Uloom at 20 rupees per month. He cepted the appointment. A few days later, he came to mplain about the salary being too low, stating that he could nly start working at a sum of at least 25 rupees per month.

told him: "We fixed the salary at 20 rupees as a special token to ou. In the branches the salary was generally 15 rupees. We annot go higher."

tried to point out to him that the salary should not be the main consideration and that he should not keep that in front of him at all times. In this manner, I tried to advise him. However citing family needs and some other necessities, he stated he was unable to accept the appointment.

That was in the era of Maulana Saeed Khan Saheb, who after encouraging him, took him to Nizamuddin, where he was appointed to teach and be involved in tableegh at a salary of eight rupees. I met him quite often as I was the supervisor of the teaching programme at Nizamuddin, during my uncle's era. About a year later, an application was made by the Mohtamim Saheb, asking for an increase of two rupees for four to five teachers among whom was the name of Moulvy La-eeq, although they themselves did not apply for an increase.

I replied that I approved an increase of not two but four rupees. Uncle, however, said only two rupees should be the increase, as he did not want teachers to become spoilt. I called Moulvy La-eeq to come and see me after Maghrib. Somehow he had already got the news. I can still see him walking with head bent forward as he came along. He was a very shy and lovable person.

I asked him: "Maulana La-eeq, are you not the same Moulvy La-eeq from before?"

He remained silent. I said: "There is no need to remain silent. I am asking a question. You do know that I am the supervisor of Nizamuddin and you are aware of my relationship with the people here. You had decided to reject our offer of twenty rupees and now for two years you have been working here for eight rupees."

The late Moulvy La-eeq (may Allah reward him well) was a very pious and sincere person. He replied rather shyly: "The environment here has its effect. Nothing else. You will remember that I had gladly accepted the twenty rupees, but the other teachers at the Madressa forced me not to accept the appointment for less than 25 rupees per month, as through me, their way would be opened up."

Many similar incidents happened with some other persons as

There is a great difference between the environment here the environment in Nizamuddin, especially during my ncle's era. Here we appointed them at ten rupees per month; n they left to go and teach and perform tableegh duties free charge over there, for only the food they ate. No doubt the rkat of my uncle had much to do with it, there definitely was the effect of one's environment.

r quite a few years, I have also been receiving letters from se who spent their Ramadan at Nizamuddin. They com-ined that the pleasure and joy they experienced from their r and Tilawat, is not to be found at their native places. I ays wrote back: "This is the effect of the environment. If you ople create an environment of Zikr and Tilawat at your alities, the same pleasure will be experienced."

uncle's kindness and favours upon me were very great, but re were times when he reprimanded or scolded me very verely. During the time when Moulvy Yusuf and Moulvy amul Hasan were studying Daura here, it so happened that oulvy Yusuf was injured and broke his arm. It was very nful. The month was Jamadul Thanee and the year was near end. My uncle said: "The year is almost over. Most of the ks have been completed and only a little work is left. I feel t I want to take them with me to Delhi, what is your inion?"

aid: "I thank Allah, Yusuf is improving. In a few days he will alright, Insha-Allah. Moreover the examinations are near at nd. It is more appropriate that he should take part in the amination."

uncle became angry at my not agreeing with him and ccused me of being headstrong. He scolded me quite severely. aid: "But uncle, you asked my opinion! And in mashwarah it is e's duty to give one's opinion honestly. If you had given the

order that you were taking them away and I opposed it, then it would have been a case of my headstrongness."

As I said this he became even more angry. Maulana Raipuri was also present in this majlis, but he remained silent. After I had left the room, my uncle said to Hazrat Raipuri: "My anger must have appeared very distasteful in your view?"
Hazrat Raipuri said: "Yes, you are right. What Hazrat Sheikhul Hadith said was correct. When you asked for his advice, he had to say what he said, that was his opinion."
In the end my uncle merely said dryly: "But after all, I am his uncle."
At this Hazrat Raipuri burst out laughing: "Who can deny the fact that you are his uncle?"
Uncle replied: "From time to time it becomes necessary to make him aware of my being his uncle so that he does not start thinking himself to be a great man."

I also remember a story about one of my family Elders, Maulana Noorul-Hasan Kandhalwy, one of the well-known scholars of the family. He was a teacher to whom students used to come from far and wide to study under him. His father Maulana Azeezul Hasan was in every way his equal in academic ability.

All those who know Kandhla, will know that our family home was known as the 'Big House', which has one big room where the windows open towards the Musjid. Maulana Noorul-Hasan used to teach in the Mosque and many intelligent students from outside the area attended his classes.
Maulana Azeezul Hasan once shouted from the upper rooms: "Noorul-Hasan you are a donkey."
The foreign students became very upset and in anger their faces turned red. Seeing this effect upon them Maulana Azeezul Hasan said: "Don't worry. It is nothing at all. I am his father and he is my son. Keep on reading."

re is another interesting story about him. I am telling it ough I know that I am going off the point in an uncontrolled ion. Once Maulana Noorul-Hasan spread his hand written uscripts out in the sun, cleaning them up. His father told quite a few times: "Noorul-Hasan, watch out, the sun is hot."
replied: "Abba-ji, I am coming now."

wever, he went on spreading the manuscripts. Two or three es more, his father called him and every time he gave the e answer. His father then took Maulana Noorul-Hasan's ng son, his grandchild, and brought him out into the hot light.
en the child's father, Maulana Noorul-Hasan saw this, he claimed: "But Abba-ji, the sun is very hot!" Then Maulana eezul Hasan replied: "Yes its true, the same thought has been rrying your father for quite a long time."

is is all mentioned by the way, as a diversion. My uncle said te often: "The opposition to my tableegh programme by this e (Zakariyya) is not shown by any of my worst opponents. d the amount of strength and help it has received from him, s not come from any of my greatest helpers and supporters."

th his statements were completely true. I used to make many jections and complaints from an academic point of view. One y our Mufti Qari Saeed said to me: "How is it that you did not ject to some of the things during Maulana Yusuf's era as uch as you objected, in the era of Maulana Ilyaas Saheb?"
replied: "As far as my uncle was concerned, I was in the sition of a student to him. From my objections nothing was ken away from him in his high rank and no harmful effects uld be caused to his work (by my objections). However, as far s Maulana Yusuf is concerned, I am considered his Elder. If I hould object or criticise any of his acts in public, it will effect

the work adversely and his dignity will be impaired. Therefore, whatever I have to say to him, is said in private."

The second part of my uncle's statement is best explained as Hazrat Ilyaas himself said quite often, even in public: "The manner in which my contemporaries like Maulana Madani, Maulana Meeruty etc., submitted to him, they did not submit to me. This was a saving stroke for me. If he was not here, they would have silenced me."

This is also true. I had much influence with both these two great personalities. Once Hazrat Raipuri and I were in Nizamuddin. My uncle saw a dream wherein, he himself walked in front, behind him came I, followed by my Sheikh, Hazrat Saharanpuri. He asked us to give the interpretation. Hazrat Raipuri according to his habit, said: "Hazrat Sheikh will interpret it for you."
I replied: "The first part is quite clear, I am trying to walk in your footsteps, but cannot do so properly. But the second part I cannot understand."
Hazrat Maulana Ilyaas exclaimed: "Enough! This dream is quite clear. It needs no interpretation. My support comes only from you. If you were not there, my contemporaries would have forced me down. And your support comes from your contact with Hazrat Saharanpuri, because it is through Hazrat that they all submit to you."

This is true. There are numerous incidents to illustrate this but at this stage it is not proper nor good manners to relate them. It will constitute an insult. I will however mention two incidents, one concerning each of the personalities mentioned.

During the time of the British rule prior to Partition, the issue of compulsory education was a major issue. Maulana Thanwy and my uncle were both dead against it, while Maulana Madani welcomed it.

lana Thanwy especially appointed Mufti Abdul Kareem halwy to run the campaign against the bill, and he was to under Maulana Ilyaas. He also wrote various letters to bers of Parliament and even sent different deputations to uss the matter with them. In those days, I also wrote a risala d: "The Quran and Compulsory Education." My uncle and lana Abdul Kareem organised many public meetings against bill.

e day both these persons came to me in Saharanpur. As I ed the table cloth before them, my uncle said: "We have e to you with a special request. In Delhi, we intend nising a very big jalsa against the Compulsory Education We want Hazrat Madani to be the chairman of it. You must e with us to Deoband."
d: "Okay, I can understand the reason for wanting those ved in Hifz of the Quran exempted (as Maulana Madani ts) but I cannot understand the reason for the exemption of e doing Quran Naazarah (as you people insist). Moreover if students are going to be exempted for the sake of Naazarah, e will be a long delay in their education, whereas they could e same time learn Urdu, arithmetic etc. What harm will there they are not exempted?"
e replied: "Do not debate the issue now. Come let us go."
d: "But uncle, there in Deoband, I will have to do the ng. Let me first understand the situation."
lvy Abdul Kareem said: "Hazrat, Maulana Thanwy has ed that both be exempted."
d: "Who is Hazrat Thanwy? Where does he stay?"

ing this, he became extremely angry and his face turned He got up and said to my uncle: "His beliefs have become pted."
uncle said: "Moulvy Saheb, I am surprised that in spite of g such an important person, you do not understand what he

means. It means that Hazrat Thanwy's word is a command for me and for you and is in itself a final argument, but the person to whom we are going is an equal and contemporary of Hazrat Thanwy. Furthermore the dispute between Congress and the League being what it is, is well known to all of us. Therefore this which you say that Maulana Thanwy said so, is not a conclusive argument. You should provide such an argument which we can present to Maulana."

The time for the train's departure arrived and we left for Deoband with the two o'clock train.

We arrived in Deoband and proceeded to Hazrat Madani, my uncle in front, I on the left and slightly behind and Maulana Abdul Kareem behind us. When we came there Hazrat was just coming out of the men's sitting room. He was honestly very happy to see us.
He asked me: "Have you come from Delhi?"
I replied: "No Hazrat, we came from Saharanpur. These Hazrats came from Delhi and have brought me to your door."
Hazrat said in a harsh voice: "What is the duty that they wish from me?"
I said: "They intend having a very large Jalsa in Delhi with you as the chairman, against the Compulsory Education Bill."
Hazrat Madani became very angry and said: "I will not be your chairman. Do you want everybody to remain ignorant?"
I replied: "You want to make everyone an Aalim. We only want that those who seek to study the Quran should not be taken by force under compulsory education Bill."

Hazrat stood up and said: "You people wish to exclude those who are involved in Quranic studies. If so, these people will use the Quran as a pretext to avoid education."
I said: "Hazrat, please sit down and let us talk." We then went inside and sat down, and I said: "Hazrat, how is it possible to

morise the Quran in times after school hours. Even if one ishes, to do so after working the whole day, it becomes ficult."
zrat said: "Well, I memorised the Quran in jail."
plied: "In that case you should pass a resolution that all those o wish to memorise the Quran should go to jail."
zrat laughed heartily. Then I said: "Hazrat the Jalsa will take ce and it will take place under your chairmanship."

y Allah grant him very high rank. His kindness was great. hen I think about it, I cannot help but cry. He thereafter lcomed us with such happiness and said: "Do you have to go th the next train?"
id: "Not yet. We must get your approval first. We have to get written in your diary. Then only can these people return to lhi and arrange for the Jalsa."
took out his diary and wrote down: "Maulana Ilyaas' Jalsa."
also noted down the date and the time and then said loudly: am prepared to speak about the exemption for Hifz but see no sson for excluding naazarah."
plied: "There is no limitation upon you as to what you are to y. You may say whatever you wish."
uncle tried to say something, but I said: "No Hazrat, that is . You are not bound by any limitations, even if you should say at those who wish to do Hifz should go to jail."

e end of the story was that on a certain date Hazrat was to ke four o'clock train to Delhi and I would be on the same train m Saharanpur. The Jalsa would commence in Delhi on that me night at nine o'clock.

hen we arrived at Delhi station, the whole platform was filled th people. They were shouting: "Sheikhul Islam Zindabad! ami'atul-Ulama Zindabad! Congress Zindabad!"
e whole station echoed with their shouts. I was all the time

worried that if Hazrat Madani made the announcement that Naazarah was excluded, there could be another calamity.

Among those on the station, was Hazrat Mufti Kifaayatullah. This pleased me, because in his eyes, my views carried great weight. Furthermore during the meetings of the Shura of Darul Uloom Deoband, it often happened that his views and mine did not coincide as for example with regard to the Waqf Bill, and then he accepted mine without question. In the case of the Waqf Bill, he mentioned my dissenting view without mentioning my name. Mufti Saheb was standing near the compartment wherein Sheikhul-Islam and I were travelling. Hazrat Madani was too involved with the welcoming party and shaking hands with them, as he was completely surrounded by them.

I took Mufti Saheb by the hand and pulled him to one side. I said to him: "We have to get Hazrat to announce the exemption of both Hifz and Naazarah from the scope of the bill."
Mufti Saheb (may Allah reward him well) said: "That is true. We must exclude both Hifz and Naazarah."
I replied: "Yes, without that, we will not be successful. When we get to the Jalsa, the lecturers will commence. We must do something about it on the way to the Jalsa."

Hazrat Madani's habit was that he gave much importance to Mufti Saheb's views. I have seen this many times and also have seen him give preference to Mufti Saheb's view over his own. Mufti Saheb went forward towards Hazrat. I walked some distance behind, so that Hazrat could not see me, or realise that I had put the thought into Mufti Saheb's head.
At the steps of the station, he said to Hazrat in his ear: "Hazrat we must exclude both Hifz and Naazarah."
Those who know him, would remember how he talked while all the time shaking his head. I can still see this sight before my eyes. Hazrat replied: "No, there is no reason for excluding

…arah."
…ti Saheb replied: "But Hazrat, before Hifz, a person has to …learn the Naazarah of the first few paras and only then can … enter Hifz. If he gets into Naazarah and begins to study …ular education or starts work, then when will he find time for …z?"
…rat Madani said: "Very well."

…the Jalsa, Hazrat went straight to the mimbar. He immediately …ted a most impressive lecture against 'this merciful British …ernment' saying among other things: "They have no right to …terfere in our internal affairs and our Deen. Under no …umstances are we prepared to see our Quran and our …amic education being destroyed. Our Naazarah as well as our …t of the Quran should be excluded from the scope of this …."

…y uncle was very surprised and thought that I had spoken to …rat Madani on the way, to change his views. Hazrat Madani …e a very passionate and rousing lecture against the British …vernment and in the end a resolution was passed that …anic studies, whether Hifz or Naazarah should be excluded …m the bill.

…e lectures lasted till half past one. Thereafter a light meal was …ved and very early in the morning, Hazrat left to resume his …khari lessons in Deoband. Later my uncle asked me: "You …st have had some conversation with Hazrat on the train. Not …?"
…plied: "Most definitely not."

…think I should also write the second of the two stories, …hough it is not completely good etiquette. My uncle once …sted that Hazrat Raipuri should visit him in Delhi. Hazrat …ipuri replied to him: "Hazrat, my presence in Delhi is subject

upon this Hazrat. As long as he comes and for as long as he stays, I am prepared to come. It is difficult for me to come alone."
My uncle must have then remembered he was my uncle. He became quite angry and said to me: "Allah ke banda! When Hazrat's coming here is so easy, why is there this long delay in his coming?"
I replied: "Hazrat, you are my Ustad, my uncle and my Sheikh's substitute, and also my assumed father! Why does this Hazratji not say: 'When you command, then I shall be present?' Why does he have to say that when I say so, he will come?"

Both Elders remained silent. After a short while, I said: "Dear uncle, the fact is, if this Hazrat says: 'When you shall command, then I will come. My habit is this and this Hazrat can bear me out, that when I have to come to Delhi, then I always ask him if he has intention of coming to Delhi on condition that there will be no Jalsas to attend. And when he says that he also wishes to come, then I ask him to fix the date, which is then fixed after mutual consultation, and you are informed of that. And when he says that I should pass on his Salaam and request for duas, then I never try to persuade him or force him to come."

Hazrat Raipuri burst out laughing and said: "This is true. That is in fact what happens. A weak one like me has not got the strength that you have."
Uncle said: "Well let us quickly fix a date."
I said: "Hazrat that will not take place in your presence."
My uncle left and I said: "Hazrat, you caused me to get a scolding. Now whenever you have time, choose a date. You are not bound by uncle's demand to fix a date quickly. If there is any blame, it will be on me."
Hazrat Raipuri said: "No let us fix the date quickly, otherwise Hazrat will get angry."
I said: "You have come here for one day only and maybe you

ll get tired coming here (Saharanpur) and then going there Delhi). Fix the date after a few days or a week or ten days."
e replied: "Jazakallah!"
said: "I can go on Saturday. On Friday my presence here is te important."
e replied: "That's just fine. I will come here on Friday evening Shah Saheb's car. Fix the day for Saturday, make quick, your ncle is waiting."
said to my uncle: "Hazrat has agreed to come on Saturday."
e was very pleased.

hen we left a few days later he told me at the time of parting: am coming with you to escort you up to Saharanpur."
said: "No, definitely not, you need not honour us like that. The ain goes straight to Saharanpur. I know the route."
r about ten minutes he tried to persuade us to agree. And azrat Raipuri also agreed with me that there was no real need. I id: "Now, this meeting is over. Come after ten or fifteen days nd I will accompany you to Raipur."

e still did not agree. It was the height of the hot season and nally it was agreed that we would leave at six in the morning. hen that was finalised, my uncle said: "On the way, we have o stop and break our journey at Meerut."
hen I understood why he was so insistent.
azrat Raipuri then said: "Thats very nice! Wah wah!! For a long me I have been wanting to visit Meerut but without him Zakariyya), I could not find the courage and I also did not have e courage to tell him. This is indeed a nice opportunity. You ill be with and he will be with."
said: "No, I am not getting off. I am going on straight to aharanpur. You two may both break your journey there and ome with the next train and I will welcome you in Saharanpur."
azrat Raipuri said: "If you are not getting off, then I am also not disembarking at Meerut."

I said: "Why do you fear. Uncle will be with you."
Uncle said rather loudly and sternly: "No, you also must get off."I replied: "You people have not been to Meerut for a long time, while I come and go there quite often. If I do not come, it will not be a restriction for you two."
My uncle scolded me thoroughly by virtue of his uncle's right, telling me that I will just have to come with them. I felt forced to do as he wished, even though it was against what I desired. We finally reached Meerut at eight o'clock.

Our visit brought so much happiness and joy to Hazrat Meeruty that it is indescribable. That was always the case as I wrote before, that whenever the Elders came together or visited each other, the pleasure and joy was genuine. In this way we spent about two hours there.

For Hazrat Raipuri, two or three special kinds of curry without chilies were prepared. I was known for being a meat-eater and lover of chilies, therefore they ordered sikh kabaab twice or thrice for me, with the special request that there should be lots of chilies and also that it should be well-fried in ghee. I still remember the other things put forth, rabry (well-boiled thick milk), malai (cream), firny, pulao etc.

It was summer. Under his house Maulana Meeruty, who knew a lot about building houses, had a basement room which was very cool. It had two flights of stairs leading to it, one from the ladies side and one from the men's side. If it was to be for used for the ladies' occupation at any time, all that needed to be done, was for the door to be closed and the male stairway would be sealed. Maulana sprinkled the floor with water, organised beds and cool grass carpets in it.

After having had lunch, we went down to the basement and wanted to lie down but Maulana Meeruty told my uncle:

lana, for a long time I have been wanting to discuss ething with you, but you never came this way and for a long e I have not been to visit you. Now, at this moment, these ers are also present so I would like to trouble you all for a rt while."

were seated, Hazrat Raipuri and myself on one side sitting by side facing Hazrat Meeruty and my uncle who sat side side. Hazrat Meeruty started speaking: "Hazrat, Tableegh is ething which we accept with open arms, heart and soul. no one can deny the need for it and the benefits in it. But fanaticism you have attached to it is completely against the s of our Elders. You have made even our dressing and lying n a part of Tableegh. You do not show any importance for Madressas nor the Khanqahs."

uncle became enraged, and said: "When you yourself sider it as necessary why don't you yourself take part in it? why does no one do it, I have to give everyone's share of Fardh Kifaaya'."

two Elders flew at each other and the words became nger and harsher. Hazrat Raipuri and I remained silent. He tremendous anguish and distress at the argument before While the argument was going on, I softly said to Hazrat puri so that the others could not hear: "Meerut utrenge, erut utrenge (we should get off at Meerut, we should get off Meerut)."

ftly repeated these words quite a few times. When later the e of the argument had died down, and all of them became nt, I said: "May I say something?"
hree of them said: "Certainly, go ahead."
rat Raipuri said: "You have sat down silently for such a long Why did you not speak earlier?"

I said to Hazrat Meeruty: "You are quite aware of the fact that in all those objections, I am with you and agree with you."

Hearing this my uncle became very angry but said nothing. Then I continued: "Whether something is being done for Deen or for dunya, it is done for some objective. All work that is done in with the company of others is only attained by following it and taking part in it."
Hazrat Raipuri agreed with me: "Very true."
I said: "Wait a bit."

At some time in the past Hazrat Saharanpuri had reprimanded and rebuked Hazrat Meeruty. Only Hazrat Meeruty and I knew about it. "Do you not remember Hazrat Saharanpuri's statement: 'To have contact with me means contact with the Madressa. And as much as is the concern of anyone for the Madressa, so much is his concern for me.' Now tell me, is there no other Madressa in this world except Mazahirul Uloom?"

I told him a few more similar stories of where the person became so absorbed in his work, for example the death of Imam Muslim and a few others, wherein the person completely identifies himself with his life's task.

Then I said: "My uncle in this field is 'Maghloob' (overwhelmed). You know it and we know it. Moreover no work ever gets done without self-identification of the doer (ghalba-i-haal) and subjection to his own 'colour'."

Suddenly Hazrat Meeruty started laughing. I do not know why. My uncle also started to laugh. They both were only too keen to put an end to the unpleasantness.

Hazrat Raipuri said: "You see, this is why I always want to take you with me at all times, because we need you."

...n he said to Hazrat Meeruty: "You have fed us to such an ...ent that we can hardly sit up. Now leave us and allow us to ...e a rest."

...zrat Meeruty left immediately and as soon as he had left I said ...them: "This is the reason why I requested you to go straight ...ough."Hazrat Raipuri said: "It is true, if we had listened to ...u, it would have been better."

...r uncle said: "No, what has happened was very good. I have ...lly also found the opportunity of speaking out clearly and ...aight. I have waited for this chance, and I would never have ...t a better chance. That is why I insisted upon your coming ...h us."

...ar Zuhr the same feeling of pleasure and joy was prevalent. In ...e afternoon at tea, it was the same and even Hazrat himself ...d at the time when we parted: "It was very nice that the ...nversation took place in your presence. If the argument had ...minated on a bad note, I would have felt greatly disturbed ...d distressed, but because of your speech it ended well."

...have mentioned these two stories with reference to the ...tement made by my uncle that I was his greatest helper as ...ell as his greatest critic. One story featured Hazrat Madani and ...e other Hazrat Raipuri.

...art from the fact that he sometimes rebuked or scolded me ...th his tongue, my uncle was a great benefactor to me. ...henever in the evolutionary stage of his movement something ...garding Tableegh was brought before him, he would without ...sitation say: "No decision can be taken upon this until it has ...en discussed with Sheikhul Hadith."

...very time I went to Delhi I became aware of many queries,

which he had placed aside for my sanction, approval and verdict.

Once my uncle told me: "Some of our friends are of the opinion that when our jamaats proceed on ghusht, they should carry a short banner (flag) with them. What do you think?"
I replied: "Most definitely not."
He asked: "And why not?"
I said: "Your jamaats are going out to call people to the Salaah and gather the people in the Musjid. And according to the clear texts (of Quran and Hadith) the use of a banner for Salaah is rejected."
He replied: "May Allah reward you well. This issue is put off."

It was my uncle's practice that when he returned from his Tableeghi journeys, he would always undertake a journey for a week or so to Raipur or to Saharanpur. Otherwise, he would make I'tikaaf in his own Musjid for three days. He used to say: "At these Jalsas, I have remained among people of all the types. From all the people there is an effect of turbulence and muddiness on my temperament and upon my heart. And now I do this to wash my heart clean of those effects."

As I was dictating this, Maulana Manzoor Nu'mani Saheb arrived from Deoband. He said that these words just mentioned, are found in Hazrat Dehlawy's Malfoozaat and in the very same words. We asked for the Malfoozaat to be brought and found these words: 'Hazrat said: "Even when I have to go to Mewaat, I always try to go in the company of righteous and pious people of Zikr. But then still, because of the mixing with people the condition of my heart changes so much that as long as I do not cleanse it through the means of I'tikaaf or a few fasts, or go to stay for a few days in the company of the special ones at Raipur or Saharanpur, my heart does not return to its former condition."

sometimes said: "It is necessary for those travelling about for sake of Deen, that they should cleanse themselves from the essary after effects of ghusht and moving among men, by ing in solitude, making Zikr and meditation."

s theme is extracted from the Hadith where it is said that owds have an effect upon the hearts of saintly ones. *In abut-Tahaarah of Mishkat, there is a Hadith that Rasulullah allahu Alayhi Wasallam while once performing Salaah, cited Surah Roum. While reciting the Surah, he became nfused with Mutashaabih (similar) verses. At the end of the laah, he said: "Some people do not perform wudhoo roperly (and join in the Salaah) and these people cause nfusion in our recitation." (Mishkat, Nisai)*

hen the effects of one person not performing his wudhoo roperly affected the Salaah of Rasulullah Sallallahu Alayhi sallam, then how much more is it not, that there should be trimental effects from a crowd, wherein there are all kinds of ople, even evil doers and sinners?

those Elders and Sheikhs who have to work and mix with the blic, whether it be Tableegh or lectures or in Jalsas, and even ose who are involved in teaching (as the students are of all nds), should be very particular about cleansing themselves d to make a special point of purifying their hearts through kr and Fikr'. We understand that it is not easy for every person perform I'tikaaf. But during those Jalsas and afterwards, they ould spend some time in Muraqaba (meditation), Tasbeeh, rds, Salawaat (Durood) and Istighfaar.

ring my uncle's final illness, I used to visit him very often, but ecause of my Madressa responsibilities, I was not able to stay r long, hence I had to go and come alone. Once Hazrat said ith quite a bit anguish: "Because of my body you put yourself

into such great trouble and this causes me great sorrow. If only for my work you would make such sacrifice and come here so quickly, then how much more happier wouldn't I be?"

When his condition became such that we feared for his life, I stayed for some time and my diary will state for how long I stayed and when my last journey was. I stayed there till his death. At that time Maulana Abdul Qadir Raipuri was also present, as well Hafiz Al-haaj Fakhruddin Saheb and Maulana Zafar Ahmed Thanwy. The latter came there to see my uncle for a day or two but, seeing his weakness, stayed for about two weeks till his death.

Shortly before he passed away, Hazrat told me: "Of my people there are a few who are connected to my special Bay'at: Maulana Yusuf, Qari Dawood, Sayed Ridau Saheb Bhopali and Maulana Inaamul Hasan Saheb."
(Apart from them Hafiz Maqbool Saheb and Moulvy Ihtishaam had been given 'Ijaazat for Bay'at' from before.)

"After my death you have the right, in consultation with Hazrat Raipuri, to choose from among them for Bay'at (the one to take my place)."

My own opinion was to choose Hazrat Maqbool Saheb, due to the fact that he had been made Hazrat's Khalifa a long time ago, while he was in Medina. Hazrat had written to me that this was his opinion to grant Khilafat to Hafiz Maqbool: "If you agree with me, then give it to him. And if you do not agree then await my return." But Hazrat Raipuri was of the view that Maulana Yusuf should receive the position of most prominent Khalifa. I explained to Hazrat the reasons for my support for Hafiz Maqbool Saheb and I further stated that Maulana Yusuf had not involved himself much in Zikr.

eply to this Hazrat uttered his famous sentence which he had tioned quite a few times before: "Your people's beginning ts there where people like us end up.....he does not need r and Azkaar." Thereafter I told Hazrat what Hazrat Raipuri's w was (that Maulana Yusuf be chosen). He endorsed Hazrat puri's view and said that that was what he himself had felt. said: "I believe that the manner in which the people of wwaat will rise to his support, they will not rise to the sstance of the others."

behalf of my uncle, I wrote a note in which was: "I give rmission to these people for Bay'at..."
uncle altered it to read: "I give them permission on behalf of sulullah Sallallahu Alayhi Wasallam to enter people into y'at."

the circles of the Sheikhs there is one form of Nisbat lationship), a special form which at the time of the death of e Sheikh, is passed onto someone who normally holds a sition of higher rank than the Sheikh or equal to the Sheikh. the death of my uncle, Maulana Zafar Ahmed said that this ecial 'Nisbat' had been transferred to himself and I said to him: Congratulations."

zrat Hafiz Fakhruddin Saheb did not tell me anything directly, t I have heard from someone that Hafiz Saheb had said that e 'Nisbat' was transferred to him. When I heard this, I said: Congratulations to him."

uring Ramadan, that is, about two months after uncle's death, letter reached me from Raipur in which Hazrat Raipuri said: With regard to the special Nisbat of Hazrat Dehlawy, various conflicting reports have reached us. I was always under the mpression that it went to you but never had the courage to say o. Now I have received a letter from Hafiz Fakhruddin Saheb

wherein my view is endorsed. Therefore I congratulate you."

I wrote back immediately: "Hazrat, I do not know where you have been, my uncle has taken his son and flown off."

After Ramadan, when according to our habit, I visited Raipur, Hazrat said: "During Ramadan I considered your letter to be a case of humbleness. But now at seeing Maulana Yusuf Saheb, I have to concede to it being true. You have written the truth. Now I have no hesitation."

During uncle's illness, Maulana Yusuf led most of the Salaahs. But the Salaah he led for Fajr in the morning following the night of the death of my uncle, really stole my heart and I immediately understood that the farewell embrace he gave his son, at the very last moments of his life, was the vital moment of transferring leadership to him.

When he perceived that the end was near, my uncle Maulana Ilyaas, who passed away just before Fajr, sent for Maulana Yusuf, who was sleeping at that time and said to him: "Come Yusuf, embrace me, I am going."

He fell upon his father and held him tightly to his breast. I believe that it was at that moment that uncle introduced into him the Nisbat Il-qa'ee (spiritual courage for what was still ahead). And Allah knows best.

In this chapter I wanted to write so much, but in this abstention there is also an element of restraint for me. I did not confine myself to mentioning favours alone. Now my friends have persuaded me to write down one more story.

As I have said so often, my early years were such that I was

ally kept a prisoner, who could not go anywhere without r my father or uncle accompanying me.

e marriage of the youngest grandchild of Hazrat Gangohi, cha Zakariyya (who was later martyred together with his ncle family in the 1947 riots on Ghaziabad station) was fixed h the daughter of Hafiz Ibrahim Saheb Gangohi. At that time fiz Ibrahim Saheb was the station commander at Khanna, a ce beyond Sirhind. His whole family resided there and the dding party had to go there.

e eldest grandson of Hazrat Gangohi, Chacha Yakoob sted that I should also be brought along for the wedding. father finally consented to my going, on condition that I ain with Chacha Yakoob all the time. They knew how my her's treatment towards me was.

cha Yakoob was very fond of walking. When we reached nna station, all the others got into Tangas. He took me by hand and started walking.

became dark as nightfall set in. We came across two soldiers h swords and shotguns. From far off the soldiers said mething (which I could not understand). Hafiz Ismail who s with, answered in similar fashion. Thereupon the soldiers nt forward as they saluted him and gave way to us.

asked Chacha Yakoob what was the meaning of this. He plied: "From here on the Thana (barracks) starts. They are the ards on duty. They had asked: 'Who are you?' and he (Hafiz mail) had answered: "I am the inspector of police."

Chacha Yakoob did not really understand what they had asked because they spoke in English, but from the time and place he alised what had happened.

Chacha Ismail then explained: "Here at night, all arrivals are asked those questions. If do not reply satisfactorily, then on the second questioning they are told to remain standing. When they stand still, it is investigated as to who they are and why they have come here. If the second question is not answered or they move, the soldiers have the right to open fire."

When we reached the Khanna, it was night-time already. We finally reached our residence after the others had all eaten and gone to sleep. We thus went to sleep without eating any food.

Two days later we returned together with the bride and bridegroom. I was in the company of Chacha Yakoob and the tickets were with him. After reaching Sirhind Shareef I remembered nothing. I do not know how I got off the train and how the ticket inspector let me off the platform without a ticket. Soon I found myself at the grave of Hazrat Mujaddid Saheb.

Near the grave of Hazrat Mujaddid, there was a Sikh's shop selling meat and roti. I had merely four paisas on me. I tried to buy some food from him, but the more I begged him to sell to me, the more he refused. Because he had a beard, the doubt never even crossed my mind, that he may not be a Muslim, nor did I even think that Sikhs also have beards. It was only later that I discovered he was a Sikh and only had meat from animals slaughtered by having their heads severed. Allah saved me from eating haraam.

The whole day, I remained there at the trellis-work behind the grave. Towards the evening, I left from there for the station and reached Saharanpur during the latter part of the night. I do not know how I managed to come from the grave of Mujaddid Saheb to Saharanpur without any money. I still remember quite well that I reached home after travelling in a tanga from the

ion. Nobody asked for a ticket at Sirhind station nor at aranpur station.

u can imagine what distress my disappearance caused acha Yakoob and what must have been my father's feelings en he heard that I was lost. Upon arriving home, I was nvinced that I was going to receive the hiding of my life.

father asked me in anger: "What happened to you?"

old him the story: "I do not know. I was on the train and do t know how I got off the train. In am not even aware of the ad to the Mazaar in Sirhind, but I just found myself at the azaar."

is was my first visit to Sirhind. The second was in the mpany of Hazrat Raipuri (as I probably explained while scussing Hazrat Raipuri). There are so many favours of Allah. ow many of them can one mention!

ere is another story which I do not think I have written down fore. Many incidents have been dictated to my scribes in igarh but on hearing about them again after my return home, I dded some others.

my no-good attitude I never used to go to the station to fetch y Murshid Hazrat Maulana Saharanpuri. Shaytaan always sed to make me believe that it would interfere with my aching. Once Hazrat was returning from Rangoon and arrived a time when I was gone for some special work to Pathanpura, hich is near the station. I remembered that Hazrat was arriving d that I had never had the good fortune to be present when he rived. The time for the arrival of the train was near. I did not ve the habit of putting money in my pocket (and thus had no oney to buy a platform ticket). I knew that many of Hazrat's

attendants and mureeds would be at the station and thus thought that I would ask for one of them to buy me a platform ticket as well.

I reached the station just on time for the train to arrive, and all the attendants had already gathered on the platform to welcome Hazrat. I went to the ticket clerk and told him: "Saheb, I have no money on me presently, but I will appreciate it if you could give me a platform ticket on credit."
He quickly gave me a platform ticket.

When I entered the platform, I first of all met Maulana Manzoor Ahmed Khan Saheb, one of the teachers of Mazahirul Uloom. I asked him: "Have you got four paisas for me?"
He replied: "Yes."
Then I asked him to give the four paisas to the clerk and to thank him on my behalf as I took a ticket from him on credit.

Maulana Saheb said: "Why do you play the fool with me. Since when will the station sell tickets on credit?"
I replied: "Mulla, perhaps you do not, but he whose whole life is run on credit, gets credit."
He refused to go and I said: "Okay, give me four paisas and I will give it to him myself. Quickly! The train is coming."
He said: "Okay I will give it to you."

When I took the money to the ticket office, he came behind me and quickly ran to the office and asked: "Did anybody take a platform ticket from you on credit?"
The clerk said: "Yes."
Maulana Saheb asked: "Can one get a platform ticket on credit?"
He replied: "No, but his facial expressions showed that he is not trying to lie and deceive."

se type of incidents happened to me quite often. I think I e money in my pocket but when I put my hand in the pocket, scover I was wrong. So this is not such a big deal. But on this casion I was worried that Maulana would miss the arrival of train and I felt quite bad, because when I arrived at the tion the train was just outside the station. But Alhamdulillah, last signal before the station did not allow the train to enter station. And when Maulana Manzoor Saheb arrived at the platform over the bridge, the last signal opened the way and train arrived.

e to the fact that I was preparing for my journey for Haj, I had ncluded this risala. Then I took out my attache case, which I ays carry with me on my travels to Hejaz, with the intention removing anything from it that may be required on my grimage. I had not had a chance of looking into it since last r's haj.

hen I looked into it, at that time, I found an envelope which I self had placed therein at the time of leaving for haj in 1383 ij. Thereafter I had been for haj several times and had seen ese letters, but as a result of my weak eyesight, I had not been le to read them. But on this occasion when friends opened the g to remove any unnecessary papers and put some important pers in it, they showed me the letters in the envelope. When I ard the contents thereof, I felt great distress. Now there is thing else for me to do other than to copy them and have em published at the end of this chapter on the favours of Allah me, even though every one of them deal with a variety of pics.

mong these letters there is also one of Majid Ali Khan Saheb hich belongs to the issue of Allah's favours. I have also quoted in the end.

THE FIRST LETTER : FROM HAJI IMDADULLAH SAHEB written from Harratul-Baab in Mecca on 25 Jamaadil Oola 1311 Hijri.

From Haji Imdadullah to Janab Nawab Mahmood Ali Khan Saheb.
Assalaamu Alaykum Wa Rahmatullah.

Since the time that you have left us, we feel great longing. I hope that you have arrived at home safely and are keeping well, and have been pleased with meeting your noble sons and family. Kindly write back to me soon informing me of your welfare and health, and of your journey.

As I have love for you for the sake of Allah, and that this Deen is to have the welfare of others in your heart and to advice them, therefore I hereby wish to give you some valuable advice for your own welfare. In arranging the affairs of your state, do fulfil the rights of those to whom they are due, so that when you return here to the Haramayn (the two Holy places) again, you will have no distress of it.

Remember that when the heart is not at ease and is worried, the pleasure to be experienced from Ibaadat can never be gained. For as long as the heart is not cut off from everything save Allah, Tauheed will not be acquired, and neither will the beauty of Allah's truth be reflected in the heart.

Allah has given man a heart especially for His service. There is no room in the heart where-in man can give a place for other relationships and duties. It is better that one should remain in India while the heart is directed at the Holy Haramayn Shareefayn, then to come to the Holy Haramayn while the heart is attached to affairs in India.

The real Hijrat is the Hijrat of the heart. If the heart remains in

...ia while the body is in the Haramayn, this not true Hijrat, ...ause in Allah's sight acceptable actions are the actions of the ...art.

...llah looks at your hearts and not at your outer forms."

...e real Hijrat is to cast aside all things for the sake of Allah and ... become truly Allah's. If this cannot be attained, then it is ...tter to give all the affairs of the state in Allah's hands and to ...e yourself from state affairs. When you have made Allah, the ...erciful, the Generous and the All-Knowing your Wakeel ...ustee) than there is no need for weak man in the future. As ...g as love for Allah and His Rasul Sallallahu Alayhi Wasallam ... not more prominent above all other loves, and as long as ...ani affairs are not given preference over worldly affairs, one's ...aan will not be complete.

...r a Muslim it is obligatory and of paramount importance to try ...d become a perfect Muslim. Therefore do not become ...olved in personal relationships and worldly contacts ...ecessarily.

...hen you have placed all your affairs in Allah's hands and given ...eference to the Hereafter over this world, all your affairs will ...main intact. If you suffer any worldly loss, then what? and if ...u acquire worldly gain, also then what? For when you have ...aced them in Allah's care, nothing can go wrong. One's ...ereafter and Deen will become rectified. In His sight, this ...hole world is of no value at all.

...aulana Rumi says:

"...Besides Allah, everything else is heading for destruction. ...But love for Allah, the Ever-Living, remains alive always."

...Allah do not let our love for temporary things like our children

and wealth, allow us be diverted from the love of the Ever-living One! The real pleasure and joy of living in Mecca and Medina will only be attained once we empty our hearts of all else. There is no benefit in studying the numerous knowledge and sciences if there is no aamaal (actions) on it. It is said that Imam Abu Yusuf said to Hazrat Ibrahim: "For a dervish it is necessary to study the sciences."

Hazrat Ibrahim replied: "I have heard one Hadith: '*The love of this world is the root of all sins*'."

When one has learnt this Hadith, and how to act upon it, then only should he study other things. For our Hidayat (guidance), only one Aayat or one Hadith will suffice.

May Allah grant you and me the ability to act correctly and make us walk the path leading towards His pleasure. In reality if a person practices on just this one Hadith he will become a chosen one of Allah.

Note that all the destructive inner qualities like greed, avarice, jealousy, envy, enmity, hatred and pride are the results of love for this world. On the other hand the beautiful qualities like patience, reliance, satisfaction in one's share, humbleness, humility and generosity are all acquired through discarding love of worldly things.

In this world there is none so beloved as our children and none so sympathetically kind as one's parents, but in spite of that this love of the world can cause tremendous hatred and enmity to arise even with them. And if this love for the world is not there, then all the world will become one's brothers and relatives or as beloved as them. "O Allah make us of them."

Another important point is this. If there is no demand for justice

outstanding against you, it will be so much better, but if all your possessions are given in charity and you give yourself, your soul and body in Allah's care, that will be true charity. When you have given yourself over to Allah, there is no more need for any charity, and there will not be any need to spend lakhs (hundred of thousands of rupees) in charity daily. There cannot be a more generous person than the real Men of Allah.

Furthermore if you choose the life of a 'faqir', it should not be that a part of your estate is set aside to be utilised for your expenses. But seeing that throughout your whole life you have look towards asbaab (means) to sustain you, therefore this humble one will not advise you in that respect. You are the best acquainted with yourself. For the life of a dervish this is a big form of 'shirk' that you live at the door of Allah and His Rasul Sallallahu Alayhi Wasallam, but depend upon sustenance to come from India. It will be greatly insulting and a cause for indignation, if while at the door of a rich one, you beg from another.

This is not a description of someone of high rank but merely the sign of full Imaan and full etiquette. Thereafter do not set aside for yourself more than your most necessary needs, so as not to cause people's affairs to become the reason of your wasting time and a cause of concern to you.

A very big fault made by the rich and nobility is that because of their ill-understanding, they have discarded the Sunnat of Mashwarah (consulting with others). For the sake of teaching the muslims, Allah commanded His Rasul Sallallahu Alayhi Wasallam:

"And consult with them in the organisation of affairs...."
[Aayat]

The Christians have acted upon this command by establishing

numerous councils and have given every newspaper and every person the right to voice his opinion. Whatever the result thereof can be, is known.

Muslims have this insanity in them that they feel, that if they should consult with others, people will look at them as being men of little intelligence or that people will then become participants in governing their affairs or that they do not consider others as being capable of giving advice!

Hence I give this well-meant advice to all those whose welfare I have at heart, that before they come here, they should first arrange their affairs at home well, Even if their stay here will only last for about four or five months, because if they come here having only done half the work, they will continuously be plagued with concern and worries.

To find such people who are intelligent and at the same time honest and trustworthy is difficult, but if you do, you should praise and thank Allah for such persons (to take over your responsibilities in your absence). They should be appreciated, because Rasulullah Sallallahu Alayhi Wasallam said: "*He who does not thank people, is not grateful to Allah.*"

Allah Ta'ala Himself appreciates and He is the praised One. He treats every one according to their characters. Good deeds are rewarded up to at least ten times and evil deeds are only punished once.

"Is he who is a believer equal to him who is an evildoer? No, they are not."

On this point too, the foreigners (British) have acted thoroughly and you can see how they express their gratitude for good acts performed by even the lowest of their employees or subjects. If it

employee you will find his name mentioned quite often in atches or reports praising him and increase in salary and . Similarly they honour their employees by means of giving titles, whereby the loyalty and devotion of such subjects emented.

nds to reason that if you treat the loyal and devoted subject e same manner as you treat the non-devoted and unfaithful the faithful one will tend to become inclined towards ng in a non-devoted and unfaithful manner towards the r. Then all affairs will go out of control.

s a major fault of muslim nobles and rulers that they do not e a distinction between the capable and the incapable. They w that a certain person is intelligent and honest but because rrogance and lack of understanding do not give the man due gnition. Some have this insane idea that if we praise him, will cause him to become spoiled. (Na-oozu billah). They nsider their brains to be even better than the rules of Shari'at. t this humble one has seen numerous instances where the er himself has caused an honest worker to become an aithful, deceiving person.

is is because the poor employee had made use of his time in e service of his master, and asked for some needs for himself d instead of fifty, the master gives him twenty-five. So from ere could he settle his affairs except through dishonesty? But the master acted in accordance with the laws of Allah and his sul Sallallahu Alayhi Wasallam all these affairs could be perly rectified.

dly send Moulvy Munawwar Ali home to his people, and if ou could meet Moulvy Rasheed Ahmed and other brothers in e field of Tariqat, like Moulvy Anwaarullah Saheb, it will be y well. By meeting each other love and friendship will spread.

Do also try from your own side to bring about unity and agreement among my jamaat of Ulama. There is no limit to the virtues attached to having love for anyone for Allah's sake

In your Rubaat (guest-house) Shamiya the water has been cut off for some days, although in many places here free water has been arranged from your side. The arrangements of water supplies in this place is more rewarding than in any other place on earth. If you do arrange anything, please keep in mind the Madressa of Qari Ahmed Saheb. In fact I would suggest that any water arrangements to be made should come from your estate and be paid from there. I hope that none of my requests will not cast you into any difficulty.

(Haji) Imdadullah

LETTER NO. 2 : FROM HAZRAT QUTBUL AALAM MAULANA GANGOHI

From Rasheed Ahmed Gangohi (May Allah pardon him)
Assalaamu Alaykum.

Be informed that I am well. From the letter received from you, I have come to know of your good health. It was after a long time that a letter from you has come, but whether you wrote or not, I always continue to make dua for all those connected with me. May Allah accept. I think perhaps I had already written in the past that after Esha Salaah you should recite five hundred times *"Hasbunallahu wa ni'mal wakeel"*

Keep complete trust in Allah as the Protector of all.

Wasallam.

(Hazrat Gangohi's scribe, Maulana Yahya Saheb added this

e to the above letter).
m Muhammad Yahya: Assalaamu Alaykum! Your concern
sed me concern. I do not make any demands on you for the
e of the two booklets, but do try your utmost to popularise
m. Wasallam.

TTER NO. 3 : FROM MAULANA RASHEED AHMED GANGOHI

salaamu Alaykum.

m well. Hearing the good news of your good health gave me
ch joy. I am making dua and hope Allah will accept.

ere is no way of attaining success in this world and in the
reafter except through following the Sunnat. There is thus no
er way except in following the Sunnat.

s for this reason that we have Bay'at, and this is the reason
t we acquire knowledge (Ilm). When this is not in our lives,
erything else is of no value and useless. There is no need to
te anything further.

bey Allah and obey the Rasul..." and "Follow me and Allah
ll love you..." [Aayaat]

asallam.

om the scribe, Muhammad Yahya. Assalaamu Alaykum.
ease let this advertisement be placed where some people
n see it. In it the books Taaleemuddin, Imdadul Sulook, Itma-
un Ni'aim and Jaza-ul-A'amaal are very useful books and are
y beneficial for all.
asallam.
Zil-Qada *1318 A.H.*

LETTER NO. 4 : FROM MAULANA QASIM NANOTWI

Bismillahir Rahma Nirraheem.
From Muhammad Qasim to Moulvy Ahmed Hasan Saheb.

After the customary greetings, be informed that the letter from Peerji Makhdoom Baksh written by your hand has reached me through Haji Saheb. I am very sorry to hear of Peerji's illness. May Allah grant him health. I remember his character and kindness and feel greatly distressed.

All things are in Allah's hands and He does as He pleases. What is there that I can say about taking others into Bay'at? I do not consider my self capable at all, but merely do so because of the commands of my Elders, but from my own side I do not have the courage to do so. If anyone forces me or I reach a stage where there is no escape from it, then I do so on behalf of my Hazrat and Murshid.

However it is clear that if the products do not emerge in the manner in which those Elders were, then it is a blot on the names of those Elders, which gives us much grief. But how can we become perfect with our external and internal-self properly rectified? It is in itself a great favour, if we can make our external appearance in accordance with the Sunnat. Therefore whenever I have hope of someone following my instructions in avoiding all bid'aat, my regret is lessened, otherwise I have no other way out but to refuse (to take Bay'at from such a person).

Convey to Peerji my salaam and good wishes and inform him that I have in his absence entered people into Bay'at with him. And if he approves it will be accordance with the Hadith.

"So whoever fulfils (the requirements), his reward will be with Allah"

erwise, if he does not agree, then the affair is left in the nds of Allah. Tell him this also that Bay'at is only an outward m. To make others a witness in your pledge (with Allah), to reafter break it very bad.

salam.

hile discussing Hazrat Thanwy, I mentioned the story about lbeena'. By mere accident I happened to find the correspon-nce on that issue).

Hazrat Maulana Ashraf Ali Thanwy.
salaamu Alaykum.

hereby wish to present a little gift. In the Hadith, there is ention of a certain thing called talbeena, which Mullah Ali ri says is made up of milk, honey and flour, and I have added little saffron for flavour and taste. Once, some time ago, I pared it and it turned out to be very delicious and I got the eling that perhaps Hazrat will also like it. Only Allah knows w it has turned out this time, but I have again mixed the same gredients.

Bukhari *it is reported from Hazrat Aisha Radhiallahu Anhaa* ho *says: "I have heard Rasulullah Sallallahu Alayhi* Wasallam *say: "Verily talbeena cures the heart of the sick* e and *takes away his sorrows'." According to Bukhari, she* dered *that talbeena be taken and that it is a beneficial* edicine. *Hafiz Ibn Hajar says in 'Fath ', it is reported by* med and *Ibn Majah that Aisha Radhiallahu Anhaa reported* Make use *of talbeena, the beneficial medicine." And Nisai* ds: *"I swear by Him in whose hands is the life of* hammad, *that talbeena cleans the stomach in the same* ay as any *of you uses water to wash dust from his face."*

According to the Hadith it appears that it is prepared in a thin form but I thought Hazrat will prefer it in a thick form so as to eat it like firny. For this reason I have made it a thick mixture. I have also written its contents down for Hakeem Khaleel Ahmed Saheb and asked him about it, so as to ascertain that it will not be harmful to Hazrat's diet.

Zakariyya Kandhalwy.

Answer:
My beloved friend Assalaamu Alaykum.

Who is so fortunate as to receive such a blessed present. Because of your love you have not been very clever as was the demand of your love. Your reason should have told you that you should have not informed me what it was. When I expressed liking fore it, then you should have told me what it was. Now I am worried that if I do not use it, it will be tantamount to turning away from the Sunnat. How will one accept it that after eating it, you find yourself not liking it. Both these things will boil down to bad manners. Now I am putting this aside until such time that you get me out of this difficulty.

Ashraf Ali.

My answer:
To Hazrat Maulana Ashraf Ali

It was very good that Hazrat had drawn my attention to a criticism to what I wrote, and to which my mind did not go at the time. However these kind of objections always come along regarding some such things. But through Hazrat's blessings, Insha-Allah, I will be guided to the correct answer and in this regard I am putting my defective opinion before Hazrat for

ification. Should there be any better answer, I would preciate to hear of it very much. There are a few things on mind.

In some versions of the Hadith the wording mentions the 'bagheedun naafi' (disliked beneficial thing) from which e is clear reference to dislike for the mixture.

In my letter, I have myself made mention of the fact that Allah one knows how the mixture turned out. From this, my aim was show that this is not necessarily the very same mixture as is ntioned in the Hadith, and that differences in the mixing and ounts creates difference in its taste etc. Therefore having no ing for the mixture does not necessarily mean dislike for the ual talbeena. We have time and again seen that various cooks ll cook the same amount of food with the same spices, while e taste of the curry of one differs very much from what another oks. The ones curry will be more delicious. Moreover, where ll we today find cooks for talbeena like the lady Sahabis? My e has always tried very hard to cook curry like Hafiz Yakoob angohi's mother, but she was never able to do so.

kariyya.

zrat's Answer:
salaamu *Alaykum.*

swer No. 2 was not in my mind, although answer No 1 had en in my mind. Because of my weakness of mind, I did not quire a restoration to health. Rasulullah Sallallahu Alayhi asallam had the right to call it 'bagheed' (disliked), but the rvants of Rasulullah Sallallahu Alayhi Wasallam do not have e courage to say such a thing.

As far as answers No 2 is concerned, after having pondered over the facts mentioned, this decision was reached that your research and deep thought is the result of the work of people with deep insight whereas the problem I posed is the result of the work of him who is weakened and whose views are shortsighted.

"*And I am of those who are weak, Perhaps I will become stronger later.' (Arabic poem).*

"*Hasbunallahu wa nee'mal Wakeel*"
"*Sufficient for me is Allah and what a great Protector*"

Ashraf Ali.

The actual story has already been told by me. Hazrat kept the talbeena at the arrival of the first letter and never sent it back even after the second letter, but I cannot, even after questioning, say whether he ate it or not. I recall that an attendant of his assured me that he did indeed eat it. However this report is not confirmed.

The attentions of Hazrat Thanwy to me has been on the increase ever since the time I came to Saharanpur as a boy of twelve, when Hazrat often used to visit Hazrat Maulana Khaleel Ahmed Saheb. My father had a very close and friendly relationship with him and so informal was his relationship with Hazrat Thanwy that I as a child was quite surprised. They were of about equal age and contemporaries. Whereas my father used to treat Hazrat Saharanpuri with a great deal of respect and honour because after the death of Hazrat Gangohi, my father turned to him for spiritual instruction. My father became Hazrat Saharanpuri's mureed and later received 'Ijaazat for Bay'at' from him, for this reason also he had great respect for him.

TER NO. 4 [b] : FROM MAULANA HABEEBUR RAHMAN HIANWY TO ME

December 1952
pected Maulana Zakariyya Assalaamu Alaykum

eived your letters and especially the one wherein you ted two Arabic couplets to say farewell to Hazrat [this was en Hazrat Saharanpuri left to settle in Medina Munawwara - nslator] and wherein you state in the end that; "If I die, we meet on the day of Qiyamat." Having read this letter, I bed it against my eyes, then placed it on my head and put it my pocket for safekeeping. This letter has caused consider- e worry and concern to many special people.

aulana Abdul Mannaan told me today that you had said to aulana Ali Mia Lucknowy that: "If I remain in this condition, in ich I am today, I am not sure that I will be alive six months m today."There must be some solution to these puzzling rcumstances. If only I had been capable of walking, I would rsonally have presented myself in your presence with the aim trying to understand properly.

ke dua on my behalf that Allah grant me health and mmunication with Himself.

salam.
beebur *Rahman Ludhianwy.*

e reply to the above letter is contained in these words:

"*Whatever the eyes have seen, the lips cannot speak;*
Surprised indeed we are how this world has changed."
(arabic couplet)

As far as answers No 2 is concerned, after having pondered over the facts mentioned, this decision was reached that your research and deep thought is the result of the work of people with deep insight whereas the problem I posed is the result of the work of him who is weakened and whose views are shortsighted.

"*And I am of those who are weak, Perhaps I will become stronger later.' (Arabic poem).*

"Hasbunallahu wa nee'mal Wakeel"
"Sufficient for me is Allah and what a great Protector"

Ashraf Ali.

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ake dua on my behalf that Allah grant me health and mmunication with Himself.

Vassallam.
abeebur *Rahman Ludhianwy.*

he reply to the above letter is contained in these words:

"Whatever the eyes have seen, the lips cannot speak;
Surprised indeed we are how this world has changed."
(arabic couplet)

You are asking about things concerning the future from a person who believes that even our beloved Nabi Sallallahu Alayhi Wasallam is not the knower of the complete unseen. In this respect there is no benefit in trying to understand. Just accept these lines which gives a summary of my words.

مرادر دیست اندر دل اکر کویم زبان سوزد
دکردم درکشم ترسم که مغزاستخوان سوزد
باغبان نی آك دی جب آشیانی کو مری
جن یه تکیه تها وهی یتّی هوا دینی لکی

Zakariyya.
4 Rabi-ul-Thaanee 1372.

LETTER No. 5 : BY MAULANA INAAMUL HASAN TO MAULANA ZAKARIYYA

Honoured and Respected Maulana Zakariyya
Assalaamu Alaykum

Alhamdulillah. We are well. I hope that you too are in good health. I had intended sending a letter with my father, but the situation for a few days was such, that I could not find time to sit down and write. Now a letter from Moulvy Abdul Mannaan has come from Lahore, which I am sending herewith. Hazrat has reached there safely.

You have stated that in the event of it being mentioned that Hazrat Raipuri is to return soon, then I should write. Up to now this news has not come. While he was being transported by car to the airport, he said at the last moment, while Maulana Yusuf and I were in the car: "Whenever you go to Saharanpur, give lots of salaams to Hazrat Sheikh."

he turned to Moulvy Yusuf and said to him: "You both
ld convey my salaam."

ort while later he said: "This time on my return, I did not go
Saharanpur although on the way out I did stay for two nights.
thing is this: He is very restless and perturbed in his
perament which was also evident in the temperament of
rat Gangohi towards the end of his life. His condition is
tly like that of Hazrat Gangohi. This is awe-inspiring and
becomes overawed thereby, and one fears."
ked: "Hazrat, I do not understand. The ticket and everything
been organised. Why this hurry in getting away from
ur?"
replied: "There is worry in my temperament. If I was not so
ess, I would not leave. Similarly in knowing that I am going
e, I start feeling restless and worried from now onwards."

n I also wish to bring to your attention your letter to Hazrat
puri wherein you merely wrote down two couplets. From the
ning of those we became very concerned.

pe that my father had reached in safety.

mul Hasan.
hore Jumua.

TTER No. 6 FROM MAULANA MUHAMMAD ILYAAS.

e gist of this movement is to remove the imperfections and
ness after the Madressa period of Muslims. For in it
phasis is laid upon the Kalima, Salaah, proper behaviour to
ung and old, mutual rights, rectification of intentions, the
oiding of sinful activities etc., for the sake of seeking to
quire knowledge and good deeds.

These things should be taken from the Elders and conveyed to the general public, who are deprived of these things, so that their imperfections may also be eliminated and cast aside, and they become aware of their true objectives.

LETTER No. 7 FROM MAULANA MUHAMMAD ILYAAS
29 April 1933, 4 Muharram 1352
Saturday, from Medina

Respected Maulana Zakariyya
Assalaamu Alaykum Wa Rahmatullah

Your letter was received today 4th Muharram. Hearing the news of the success of the Annual Jalsa of Mazahirul Uloom, pleased us very much. May Allah always keep our Elders to be our loving supporters and to show kindness to us.

I was indeed fortunate, (Alhamdulillah, over and over again) to have performed the Ziyaarat of the Holy Resting Place of Rasulullah Sallallahu Alayhi Wasallam on 2nd Muharram to present to him my humble salaam and greetings. May Allah make this Ziyaarat a mean towards blessings and progress for me and all our friends.

You have informed me of the various problems of Mazahirul Uloom and its financial difficulties. One of the reasons for my presence here, is that you people can of your own accord realise those needs and see them and also to understand what is in reality a fact and what is not. Then the need should be fulfilled fully or left completely unattended by everyone. Otherwise you must tell me what there is that I can do myself. Give this message to Sheikh Saheb from my side.

The Tableeghi programme is something not done by me. I am

able to do it, I am not capable of any arrangement or anisation and I can not manage it. So how will it be done? I k there are three ways of doing it. Either I postpone my rn home and try to do it among the Arabs while staying ong them, or I should return to India and prepare a special up of men to do the organising, which will put me at ease. e third way is that I should return and not put any attention to se things. I do not have any objections towards following the ce of good friends like yourself. But if you have any forth n or a plan drawn from the above three then I am prepared to ow it.

egards taking loans, on what guarantee will I do that? This is inst my principles. Furthermore, apart from Nooh's Madres- the needs uppermost in my mind, is that they be settled. wever, it is necessary that I myself should make an effort for se things. But still, if there is any need, then arrangements uld be made.

salaam.

e salaams to all the Elders and friends. Ask all the family mbers and children to make dua for me.

try to make an effort for aid for Tableegh and the Musjids. Hafiz Abdul Hameed that the news of his son's intended dding pleased us. May Allah bless them. Insha-Allah I will rn soon to join them. If there is no need to perform the nikah ner, I would like it to take place in my presence.

ve been happy to hear of the hard work put in by Maulana suf. Maashaa-Allah, he has always been a diligent student, so ch so that even in his efforts during his youth it has been cessary to curb him. I am presently gone weak and I do not nt him to exhaust himself and become weak in mind like me.

I have already written special letters to you pertaining to Hafiz Maqbool and others, where I asked you to make a decision in consultation with Hazrat Raipuri (about granting them Khilafat) and have sent it on the insistence of Moulvy Shafee-uddin. For me to even ask your people's advice in such matters requires courage and fills me with embarrassment.

Note: to Ihtishaam. As salaamu alaykum. Your letter also arrived and honoured me.

Wasallam.
Muhammad Ilyaas.

LETTER No. 8 LAST LETTER OF MAULANA MUHAMMAD ILYAAS WRITTEN BY MAULANA ZAFAR AHMED SAHEB CONCERNING THE IMAARAT OF MAULANA YUSUF.

Bismilla Hirrahma Nirraheem.

This morning a message reached us from Hazrat Maulana Ilyaas Saheb: "Among my Jamaat, there are many capable ones, among them Sheikhul Hadith, Maulana Raipuri and Maulana Zafar Ahmed. You should let those who wish to become Bay'at accept the oath of allegiance at the hands of whosoever you choose from amongst them."

Then a message reached us that Hazrat has confidence in a few people whose names were mentioned. After Zuhr, we gathered round him to listen to the explanation of this. We asked him: "We have heard this message from Hazrat, that you have confidence in a few persons. What is the meaning of this confidence. Does it mean 'Ijaazat' and 'Khilafat' or something else?"

After a short silence he said: "Moulvy Shafee-uddin had

cated to me his faith and confidence in Qari Dawood and iz Maqbool Saheb. At that time because of respect for him d the fact that he is a resident of the Holy Haram, I gave azat to these two. But now I have even more confidence in m. Apart from them I also have confidence in a few others. oulvy Yusuf has a lot of potential and talent. I have taught him r 'Paas Anfaas' form of Zikr and for a long time now, he has en busy with it. Similarly Sayed Rizaa is also busy with 'Zikr d shugl' with great enthusiasm.

oulvy Ihtishaam was given Ijaazat by me but on one ndition, which may be acquired from him (if anyone needs know)."

Moulvy Ihtishaam did not remember what it was, therefore we ed Hazrat to explain.) He said: "The condition is this that he ould honour and respect the Ulama. He should also have a mble and submissive attitude towards the Ulama, and avoid ntact with the nobility and the wealthy."

hen we asked him for more details, he said: "Maulana Inaam is so very capable and he too has been very busy with 'Zikr and ugl'. He is also of the same type as the other (Maulana shaam), but only that he has more respect for Ilm owledge)."

e then told him: "The three of us are of the opinion that you ould first of all give 'Ijaazat' to Maulana Yusuf because all the nditions required for Ijaazat are found in him. He is an Aalim, acts righteously, is pious and we hope that he will complete work. We also suggest that you give Ijaazat to the others as ell so that they do not become in any way negligent of their ork."

zrat said: "Yes, the suggestion expressed by you three is quite

fine. You yourself should emphasise to him the need for completing his Zikr. That is how our chain is kept intact. Do not regard this to be from me, but from Rasulullah Sallallahu Alayhi Wasallam."

Then he made dua: "*O Allah, whatever these three had decided, grant blessings therein, and pardon all the faults that I may have committed. Grant us sincerity.*"

Then I said: "Hazrat it is our opinion that those who wish to become mureeds, should make Bay'at at your hands. The best method would be that you hold onto the end of a piece of cloth and they onto the other, while someone dictates the words of Bay'at."
Hazrat replied: "No, there is no need for that. I am feeling very weak and it will be difficult for me."
I said: "In that case let them enter into Bay'at with Maulana Yusuf which will be Bay'at with you."
He said: "Yes, that seems suitable. And the hands of the three of you will be over everything."

NOTE: This was written as a draft copy and was read to Hazrat just before 'Asr, and after his approval it was cleared for publication.

Signed: Zafar Ahmed Thanwy.
20 Rajab 1363, 12 July 1944.
Wednesday.

No. 9 THE LAST CONVERSATION OF MAULANA ILYAAS WITH MAULANA YUSUF SAHEB

On Wednesday near four o'clock (at night), Hazrat (Rahmatullah Alayh) was lying in his bed with me sitting on his right

(May Allah grant us perfect mercy in this world and the ...fter and may He grant us the ability to follow in Hazrat's ...steps properly.) He called me and I went to sit on his left ... facing him.

...said: "Where are the other Hazraat?"
...plied: "They are holding consultations in the room of Moulvy ...shaam Saheb."
...asked: "Are you not with them in this consultation?"
...plied: "If you so command, I will go there."
...said: "The consultations are about you and you are not with ...m. Wait till they call you. Then go there."

...continued: "Let not this affair of yours and mine ever become ...ything. Whatever you receive from the Ahlullah (People of ...h) is true."

...n he recited this couplet:

دادِ دی راقابلیت شرط نیست بلکه شرط قابلیت داد دیـ

...n Maulana Ilyaas said: "Ulama should read the Qasida-e-...da and the Shiyamul-Habeeb with respect and honour, ...erwise without respect and longing, it will be of no use. ...m reading Shiyamul-Habeeb the reality of Rasulullah ...allahu Alayhi Wasallam's position and rank becomes ...dent. And with the Qasida Burda attachment (with ...sulullah Sallallahu Alayhi Wasallam) is established."

...reafter, he said: "You should continue to invite people ...ards reciting the Quran in the later part of the night, and ...ntinue to hope that it becomes a part of your make-up ...nstitution)."

...r Maulana) *Yusuf*

LETTER No. 10 OF MAJID ALI TO MAULANA ZAKARIYYA.

Respected Master Hazrat Maulana Zakariyya. (May Allah bless the Muslims by granting you long life.)
Assalamu Alaykum

I hope that you are in good health. The reason for writing to you is this that during I'tikaaf in Ramadan, Rasulullah Sallallahu Alayhi Wasallam gave me some glad-tidings (Bashaarat), which I could not explain there and then. He said to me: "Maulana Zakariyya in writing 'Fazaa'il Durood' has overtaken all of his contemporaries."

I was greatly surprised because I always was under the impression that your other services to Hadith and deen were superior in quality. Later this doubt was cleared away. It was then that I realised, that this book Fazaa'il Durood was the product of your love for Rasulullah Sallallahu Alayhi Wasallam. As a result of this, you have overtaken the others.

Furthermore, some time ago Rasulullah Sallallahu Alayhi Wasallam gave me a piece of glad-tidings that you recite a special Salawaat (Durood) or Qasida every Friday, which pleases Rasulullah Sallallahu Alayhi Wasallam very much and is very well-liked by him. If indeed this is so, kindly inform me there-of, which I will appreciate greatly.

I also wish to inquire from you whether the fact that Rasulullah Sallallahu Alayhi Wasallam appears in one's dream, is a result of any special virtue or merely a case of 'kashf' (inspiration). Furthermore, what is more authentic - the words spoken by Rasulullah Sallallahu Alayhi Wasallam in a dream or the words perceived during 'kashf'?

When I was in Aligarh, some people inquired from me whether

Khalid had received 'Ijaazat Bay'at from you or not. use I was not aware of the facts I expressed to them my ance of this. If indeed Hazrat did give him permission, inform me. In Meerut also some people inquired by me her Maulana Masood Ilahi had received 'Ijaazat for Bay'at' you or not.

ait the reply. I beg of you your duas and spiritual attentions, cially for the completion of Daura Hadith.

Ali Khan
Numa Jalee Coti, Meerut.

wer:

ived and replied on 28 Shawwaal.

Allah cause this dream to become a cause of blessings for ard for you. For something to be liked and appreciated, there o need for it to be of high quality. Even the fact that a titute gave water to a dying dog was liked and appreciated Allah Ta'ala and brought pardon to her).

fact that Rasulullah Sallallahu Alayhi Wasallam's appear- in a dream is authentic, is proven from authentic Hadith. ever in 'kashf' there is no sound proof for it and its ectness depends largely upon the high rank of the person iencing 'kashf'.

the last twenty-five to thirty years, it has been a practice of to recite the following eighty times after Asr on Fridays.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدَ نِ النَّبِيِّ الْاُمِّيِّ وَ عَلٰى اٰلِهٖ وَ سَلِّمْ تَسْلِ

"*Allahumma salli alaa sayyidinaa Muhammadi nin nabiyyil ummi-yi wa alaa aalihee wa sallama tasleemaa.*"

After the completion of the writing of Fazaa'il-Durood, I sometimes have had the opportunity of listening to the last two qasidas of Mulla Jami and Maulana Nanotwi.

Finally, Khalid does not have 'Ijaazat', but Masood Ilahi has.

Wasallam.

CHAPTER 2
CONCERNING MY PILGRIMAGES

FIRST HAJ

is chapter is in fact a part of the previous chapter. Originally I intended for it to be one chapter. However because of the portance of Haj and the incidents concerning my pilgrimages, was decided that it should be made into a special chapter.

very first haj took place in 1338 Hijri in the company of my ikh and Master, Hazrat Maulana Khaleel Ahmed Saharan-ur. This was my Hajjatul-Islam and my Fardh haj.

e left Saharanpur on 20 Shabaan 1338 Hijri. Apart from zrat and his wife, we were accompanied by Haji Maqbool med, Hazrat Maulana Manzoor Ahmed Khan Saharanpuri, (a cher in Mazahirul Uloom and special assistant of Hazrat), ji Anees Ahmed Ambethwi (nephew of Hazrat's wife) and zrat's most prominent assistant Moulvy Muhammad Ishaaq relwi who permanently resided in Saharanpur and was zrat's special assistant on all his travels. There was also my ative Moulvy Lateef-ur-Rahman Kandhalwy who after zrat's demise resided permanently in Hazrat Raipuri's sence and service, and also a close relative of mine, tawalli Tufail Ahmed Saheb.

part from these mentioned by name, there were others from aharanpur and many others who joined Hazrat along the way. the time we reached Bombay, the group had reached a total two hundred persons. Every one had the desire to be Hazrat's mpanion and to board the ship in which he travelled. Among em were also some whom Hazrat himself wished to please.

When we reached Bombay, a ship was about to set sail, but there were only about twenty tickets left available. Hazrat and his special group could have availed themselves of those seats, but for the sake of his retinue, Hazrat declined to travel therein. About three hundred tickets were bought for the next ship which was called Zalyani. By this time the group had swelled to about three hundred. The previous boat was very spacious and comfortable, while this boat was quite small and much less comfortable.

The people of Bombay tried to persuade Hazrat to travel in the ship that was ready to sail and more comfortable, but Hazrat declined the offer and gave preference for the company of his retinue over his own comfort. That was a time when for the Deobandi's to enter Bombay openly was very dangerous. Prior to this there had been a physical attack on Hakeemul Ummat Hazrat Thanwy. This time Hazrat had a large crowd with him. Hence, there was at the time no access for us to the hosts or even the prominent people. Today the situation has changed radically. Due to the barakat of Maulana Yusuf Saheb, lately there are almost always requests for us to visit Bombay.

The people who were hosts to our party, made arrangements for the group to stay in a graveyard, about fifteen miles from the centre of Bombay. Tents were erected and for twenty days, we awaited the arrival of the Zalyani. Many great happenings took place daily. There were many kinds of mithai and fruits placed before us on our arrival in Bombay.

Hazrat told the crowd: "Brothers the journey has started from here. The Jurists of Islam have stated that on a Haj journey there not should be communal eating together. Therefore make your individual groups of two-two each or four-four and arrange your meals."

hai Tufail Ahmed Saheb about whom mention has already een made, had already insisted right from Saharanpur that I hould eat with him and be his guest throughout the journey. ut my other relative, my uncle Lateef-ur-Rahman was even ore insistent and he had already joined up with Mutawalli fail Saheb. Even more insistent was Mutawalli Saheb's ttendant Mulla Abdul Aziz who hailed from a village near andhla called Khandrawli and whom Mutawalli Saheb had ept as his personal assistant. Right from Saharanpur he had ractically begged me to join his master as that would give him reat pleasure in cooking the food.

hen Hazrat made this announcement, all three of them were uite happy. Mamu Lateef Saheb said: "From the very eginning Bhai Tufail has been saying that Moulvy Zakariyya hould join us, but he does not accept."
azrat replied: "Bhai, no one will be with me. Everyone should ake his own arrangements."
hereupon all three became pleased. I remained silent.

he next day in the morning, I spoke to Haji Maqbool Ahmed, he manager of Hazrat's affairs. He was a man who when he ecame angry with anyone, sent him to the worst hell and the ne with whom he was pleased, he praised to the highest eavens. He used to become angry very quickly and also ecame pleased just as quickly. I told him in private: "Haji-ji I ill join you. I took out six hundred rupees and placed them efore him saying: "Here take this."

those days six hundred rupees were equal to todays two and half thousand. With it, in those days, one could comfortably pend for your Mecca and Medina trip as well as on dates, amzam, tasbeehs, head-cloths, rumals, musallas etc. as gifts.
t that moment Haji-ji was in a pleasant and sympathetic mood. ith great pleasure picked up the money and put in his pocket

and said: "People like yourself I never refuse. I told Hazrat to refuse to accept such people who will come along and say: 'Hazrat has twenty five boxes and I have only one. So how can the fees for the carriers be equally divided.' Why should I have the goods of each person weighed separately, to find out what is the exact weight of each? But as far as you are concerned, I have confidence that even if I should tell you what the account is, you will not pay any attention to what I say. Even if I should hand the account for all of Hazrat's expenses to you, you will not wish to see it."
I said: "You have spoken the truth. I do not want to see or hear anything about accounts. Do not give it to me. When we arrive back in Saharanpur, tell me how much more I have to give you and I will pay it."
He said: "Without you saying that, I believe it."

The next day Hazrat asked me: "Bhai, tell me, with whom are you joined. The jamaat gave the names of their partners. Mamu Lateef Saheb said: 'I am with Mutawalli Tufail. Moulvy Zakariyya did not accept to join us. He says that he is with Hazrat'."
On the first night I was afraid, but on that day, I knew that I had succeeded.
Hazrat said: "No Bhai, not with me. Join Bhai Tufail Saheb, seeing that he is asking you to join him."

I know that I have always been ill-mannered all my life. I said: "I am not with Hazrat, I am with Haji Maqbool Saheb and I have given all my money to him. And he has accepted."
Haji Maqbool Saheb was sitting nearby. I still remember the scene very well. Hazrat's face shone with satisfaction. He said: "And he has approved?"
I said: "Yes, Hazrat."
Then Hazrat said: "Then how can I refuse? It was for his sake that I insisted no one should be with me."

ji Saheb spoke up: "I have no objection to such people."
hen he repeated what he said to me that morning.
azrat replied: "That is true. He will not even think about any ccounting."
hereafter we became companions at eating times, and emained like that till the end.

uring that period Hazrat also visited Rander and Moulvy shaaq Saheb accompanied us. Finally the ship left Bombay on 7th or 28th Shabaan 1338 Hijri. We arrived in Jeddah after ten ays on the 10th Ramadan. Two days out of Bombay, Ramadan egan while we were still travelling on the ship. During the urney, I suffered from severe dizziness and vomiting, so much that even standing up was an ordeal for me. Hazrat did not uffer from vomiting but he too had dizziness. This continued for he whole voyage.

n the 29th Shabaan Hazrat said to me: "Well Bhai, what are e going to do about taraweeh?"
replied: "Hazrat as far as the dizziness is concerned, that we an overcome, but what would happen if during taraweeh I hould start vomiting?"
azrat replied: "That's no problem, if you do vomit, you just ave to go and perform wudhoo again."

he boat was small and rolled about a lot. In spite of his eakness and dizzy spells, Hazrat performed taraweeh standing. e himself performed eight rakaats, reciting half a para; and the ther three quarter para were performed by me in the remaining welve rakaats.

fter arriving at Jeddah, due to the off-loading of all the ggage and passing through customs, everyone became very red. The late Haji Maqbool Saheb said to me in a very stern oice: "Do not in your love for Hazrat, allow him to stand in

taraweeh Salaah. Think and have consideration for his weakness."

I was very afraid of Haji-ji and did not know what punishment he would hand out to me if I did that. He suggested that I should mention to Hazrat that I was too tired and had no courage for taraweeh. This I could not do. When Hazrat said to me: "Well Bhai, what about taraweeh?"
Fearful of Haji Saheb I replied: "Hazrat, I am very exhausted."
But how surprised and sorry I was, when I saw Hazrat, himself performing the full taraweeh with ease. I looked at him repeatedly with concern and my sorrow and grief continued to increase, as to why I had said what I had said. On more than one occasion, I wanted to draw near to Hazrat and tell him that I had only said so out of fear of Haji Saheb, but again the fear for Haji Saheb held me back. I can still remember that during the taraweeh I drew near to Hazrat on two or three occasions, to tell him that I had merely tried to excuse myself but again fear for Haji Saheb's anger was stronger. Uptill today I still regret that incident. After one day in Jeddah we finally reached Mecca.

It was in the time of the rule of Shareef Hussain, things were very disorganised and there was a great deal of unrest. We did not hire any camels to Mecca (or to Mina, Arafaat etc.). In fact the whole crowd walked on foot except for Hazrat's camel, and from time to time, some even in unmindful fashion went off the route.

In my great eagerness, I even went a distance ahead of the rest, but Hazrat called me and admonished me. He said: "Remain around the camel, do not spread away from it. And even of you have to go anywhere for passing urine, do not go too far off. Remember, these bedouins will kill you and steal all your clothes and possessions."

n arrival at Mecca, Hazrat met the most prominent Khalifa of azrat Haji Imdadullah - Maulana Muhibbuddeen and they mbraced each other very warmly. The respected Maulana claimed: "O Maulana-ji! Maulana! Look where you have ome! Here by us it seems as if the day of Qiyamat has come. erform Umrah and return. The situation is very bad here, and it eems as if a terrible unrest will soon break out."

fter reaching Mecca, Hazrat started performing taraweeh ehind a very good Qari, whose name was Qari Towfeeq and e recited very well. In the Haram Shareef, he recited two paras aily with a considerable jamaat behind him. Hazrat used to tand just behind the Imam and because the first three safs filled p very quickly, we only found place far behind the Imam. Near e a young Shafi'ee person was reciting taraweeh very well and ad a loud and beautiful voice and he recited the Quran very luently. Hence during taraweeh, I listened to his Qira'at while ollowing Qari Towfeeq in the rukoo and sujood.

n those days the Esha Salaah in the two Harams were erformed at half past two instead of at half past one. The eople of the Haramayn used to be very angry with the brothers rom India, who were supposedly such fools that throughout the ear they allowed two to two and a half hours between Maghrib nd Esha but in Ramadan they only allowed an hour and a half.

hese Hindi (Indian) brothers had their supper and thereafter mmediately started their Esha and taraweeh Salaah. The locals elt that after iftar, they required at least two hours for supper nd the drinking of tea afterwards.

owadays there is no more the delay of two and a half hours in he Haramayn. I spent the Ramadan of 1389 in the Haram.These ays Esha starts at two o'clock (Mecca time). Hazrat, on inishing taraweeh behind Qari Towfeeq used to return to home

at four o' clock (Mecca time). We, the attendants, Maulana Manzoor Ahmed Saheb, Haji Anees, Moulvy Ishaaq and I - after bringing Hazrat back to his residence, took off our clothes, put on unsewn lungis and went to Tan-aim for Umrah Ihraam to perform Umrah.

We never went in any form of transport. We had no intention of riding one of those Arab donkeys, although those animals were really beautiful, with eyes like wild bucks and had very pleasant colours. The custom was for the owner of the hired donkey not to go with. At Babul-Umrah he would put the haji on it without any reins and give it a hard blow with a stick. The donkey then started running from there straight to Tan-aim, whether the haji remained seated on board or fell off, did not matter to them. There the donkey stopped to return back to Babul-Umrah.

Once I had the desire to travel on one of those donkeys because of its exceptional beauty. We were on it for merely five or seven minutes, before we fell off.

That was the time of my youth and I liked for running. Within an hour or so, we returned to perform Tawaaf and Sa'ee. Thereafter because I hardly had any hair on my head, I would merely pass a razor over my head and return and eat sehri.

The sleep after Fajr was so deep, due to exhaustion that I only woke up just before Zuhr. The practice of keeping myself awake throughout the night during Ramadan commenced during that time. That Ramadan was passed in great enjoyment.

One day one of the Meccan Arabs invited Hazrat for a meal. We were under the impression that Haji Maqbool Saheb had informed the house people and there was no need for us to tell him. He did not, and said that he did not even know about the invitation. The result was that Amma-ji had also prepared

d for all of us. After Maghrib we had our meal at the Arab's use. It was a real feast. When we arrived at home, having eady eaten, Haji-ji was very angry and had many things to say us because at our residence too, food had been prepared. en though Amma-ji was less angry, she complained: "You ould at least have thought about me, an old woman. In this at and while fasting, I had to cook which causes me nsiderable hardship."

azrat said nothing. Amma-ji and Haji-ji both said: "By morrow the food will go off. We cannot keep it. How can e feed it to fasting people tomorrow."
e ate a little of it and some was given to others, but still a lot as left over.

ter our normal nightly Umrah, we had sehri. Amma-ji gave us r normal amount and we ate it all up. I said to Haji Anees aheb: "Bring some more."
e went upstairs to fetch more. Amma-ji said: "So, the dawat od must have tasted very nice."
e gave us a little more. Again we finished it off and asked for ore. Bhai Anees was her near relative and again went up for ore. This time Amma-ji said: "It seems as if the food is getting gested very quickly today."
hai Anees said: "Aunty, the time is short. Give us some more ickly. Give a good amount because I have to come upstairs very time. Zakariyya does not want to listen."
mma-ji asked: "What is going on or are there any others with ou?"
e replied: "No, there are no others. Time is short give it ickly."

hereupon she gave us all that was left. We finished that too, nd again asked for more. I asked Haji-ji to fetch some more. But Amma-ji said: "There is no more and there is no time to cook

any more."
A fight took place between Bhai Anees and Amma-ji. He said to her: "Last night, Aunty, you were complaining about food being left over and wasted. Now, we need some more. Give us some more!"

That morning Haji Maqbool said to us: "Come on, tell me, where did you hide away the food during Sehri. Where is it?"
I said: "What did we hide away and for whom?"
The story went to Hazrat. Amma-ji said: "I don't know where they put away the dawat food and our food. They ate the dawat food and the house food and they still wanted more. Anees came to ask for more and I refused because there was none left."
I said: "No Hazrat. We eat sufficiently every day. Alhamdulillah."

That was during our youth. Even if we ate two meals at one time we felt no discomfort and even if we did not eat for two meals, there was still no undue discomfort. But Amma-ji and Haji-ji just could not understand what we did with the food on that night.

On that journey on the day of Eidul-fitr at the request of Maulana Muhammad Hussain Habshi (Makki) one of the Khalifas of Hazrat Maulana Khaleel Ahmed, Hazrat gave us Ijaazat (permission) for reporting the Musalsalaat Hadith. I did the recitation thereof.

After Ramadan Hazrat said to us: "I had come with the aim of staying in Medina for a long time. But Maulana Muhibbuddeen does not want me to even stay until Haj time and tries to persuade me to go back quickly. I have, however, been to Medina a few times. It does not seem as if there will be time to stay there on this journey. This is your first trip. We do not know if you will get the opportunity to come here again or not. Go now to Medina and return for Haj."

zrat the four of us sufficient money for the trip and this was ven to Al-Haaj Ali Khan for safekeeping. My money was with aji Maqbool Saheb. Hazrat gave us dhaal, rice etc., for the urney of twelve days to Medina and twelve days back plus for e three days in Medina; and an allowance at the rate of four nas daily, plus ten rupees extra. I had some of my own money o.

was a time of great insecurity and unrest. The route to Medina as quite dangerous with much robbing and many assaults. For is reason very few hajis went to Medina.

ur Bedouin guide had three camels, two for the four of us, and e for a woman from Pathanpura Mohalla in Saharanpur and r husband. We called him Shaiba but I do not know his real me. There were also three camels for Abha Khan Saheb - Haji feeq Muhammad and his companions, three camels for the an Sahebs from Hasanpura - Abdul Waheed Khan etc,. and o or three camels for Haji Nizamuddin Khanpuri, one of zrat Thanwy's attendants.

ese twelve camels together with another fifteen or twenty hers made up our caravan that set forth. The Sultani route was y dangerous as thieves and robbers were waylaying travellers various places. Therefore instead of the straight route, we velled first toward Jeddah and from there along the coastal ute over the mountain Jabal Gha'ir. The one side this route is nked by a high mountain which was very dangerous. Even w when I think of it I shudder. The one side was a high ountain and on the other side was a deep ravine. There were aces where the pathway was so narrow and dangerous that e had to hold the reins of the camels and lead them along. If at y stage there was the slightest slip, they would plunge down be smashed far below. The passengers had to walk in tween the camels in single file.

The section about three manzils from Medina was very dangerous. Before we reached there, we had already removed the howdaj (saddles) from every camel and all luggage was solidly bound to the camel's backs. Whenever the route was clear, the hajji's got on top of the luggage and whenever there was any high rising inclines, we disembarked.

This section was indeed very difficult, but quite safe from brigands. We did not see anyone. We later were informed that this was the route taken by Rasulullah Sallallahu Alayhi Wasallam at the time of Hijrat.

After arriving at Jabal Gha'ir, the route was more easier. The camels then as was their habit, travelled by night, but because we had already removed the 'Shugh-dufs' from the camels before the mountain, we had to sit on top of the luggage. For this reason when we fell asleep, the passengers used to fall off from their camels like mangoes from a tree. I did not ever fall asleep on the camel by night, but the others could not stay awake, as they could not fall asleep in the intense heat of the day. Hence they had to sleep on their camels by night and they fell off regularly.

Alhamdulillah in those days my health was so good that neither the heat of summer nor the cold winter used to worry me unduly. Whenever we arrived at any manzil, I performed Salaah with my companions at the earliest time of Fajr and then fell asleep on the sand without any problems. The others had this problem that as soon as the sun's rays became strong, they woke up and could not sleep, while I only woke up at about eleven or twelve o'clock in the day. Where I slept, the sand became so wet with my perspiration, that it appeared as if someone had thrown water over me.

On the way back because we were in the state of Ihraam and

ve was no protective clothing on my body, I developed sores e to the heat, which without exaggeration were the size of geons' eggs.

this journey to Medina, I ate very little kitchery itself. From e time we left Mecca, we purchased a sheep at every manzil hich normally cost one or two Turkish pounds. Our Bedouin ide on being given the skin became so happy that he jumped und in joy, showing it off to others. The meat was then soon ided into four parts and distributed to the four groups making the caravan. Ours, those from Abha, Hasanpura and Kanpur.

e people, as soon as they descended from their camels, rted cooking kitchery and ate it with the mutton. Each one of e parties then insisted that the others eat a piece from their eat. Hazrat had made me the Ameer of this jamaat at the time hen we left Mecca. Therefore I would go to all the jamaats to d out how they were and if they had any complaints. While ing this, they always insisted that I also have something to eat ith them.

aulana Lateef-ur-Rahman, a relative of mine, was also my age. nce he told my two companions Haji Anees Saheb and aulana Manzoor Ahmed: "We have to cook and this Ameer heb is roaming about. We should let him also cook one day."
aulana Manzoor Saheb told him: "Be careful, he is your meer. He is checking on the others. This is also important work at he is doing."

ay Allah reward him. He tried hard to explain, but the other o did not accept his point of view. The two of them came and id to me: "Hazrat Ameer Saheb, you should also take charge the cooking."
said: "Certainly, but I do not know how to cook."
amu Lateef said: "Do you think that we have been cooks all

our lives?"
I said: "Who is there that can deny that in this whole caravan there is no better cook than you? None can come near you as a cook."
(This was true. At one time he had resided in Saharanpur. He was very fond of cooking and cooked some very delicious dishes such as fish, kofta and pulao. Very often I used to have him cook some 'showqia').

On this day he was angry and annoyed and said: "Uptill today I have never been employed as a cook."
After a bit of argument, I said: "Okay, there is no need to have a fight over this. Show me what to do and I will cook the food today."
He said: "No, we will not show you."
I said: "Okay, leave it."

Dry wood for fire was supplied to all the parties. I placed some stones in a circle, placed the wood in the middle and tried to start a fire. I struggled so much that the wife of the Bedouin told him that this poor Maulana does not even know how to light a fire: "Go and light it for him."
He came and lighted my fire. My two companions were quite angry and told him: "Did you also light our fires."
He replied: "No, but you know all about lighting fires. He does not."
The old lady said to her husband: "Take all my burning wood and place them over his fire."

At that time their fire was burning quite well. I threw my wood towards their fire and thereafter placed a pot filled with water on my fire. I asked: "How much water must I put for the kitchery?"
They answered in a very angry tone: "Are you crazy?"
I answered: "It will be to your detriment, but I will cook."

ulana Manzoor Saheb came to my aid and poured half the ser back into the lota and returned the pot to the fire. hough I did not know how to cook, I had been concerned in beginning that if the kitchery was going to be put into the the water would spill over and extinguish the fire. The old and her husband also laughed at my folly. Their laughing sed my two friends to become even more enraged.

ulana Manzoor said to me: "Throw two cups of kitchery into water."
as about to put one cup of salt into it, when the old lady outed to me: "Moulvy Saheb, you will spoil everything."
ked: "How much should I add?"
took a pinch of salt and threw it into the kitchery. Haji ees had a habit of talking loudly. He said: "Have you ever cked on our pots when we were cooking?"

three table-clothes were spread near each other. One of the thans from Abha, a tall person came along with some long ces of wood. He inquired: "Areh! Sheikho, what is happening you here?"
plied: "This is our own domestic affair. Go away."
said: "You have been made our Ameer too, not only theirs. ok brother Sheikho, if anyone insults or degrades our Ameer, I break his head."
e other Pathans were really angry and said to me: "Look hab, if after today you even eat their roti, then you too had ter watch out.'

reupon the brothers from Hasanpura and Kanpur also came ng, but they spoke in more civil terms and quite decently. The t of their talk was: "You have insulted and degraded our ear", and they insisted that henceforth I should eat with em.
plied: "But I have been eating with you from before. Anyway,

I cannot leave my companions. Their demand that I should also share in cooking duties, is correct, but it is due to my ignorance that I do not know how to cook."
Finally after quite a bit of explaining I sent them back to their own places.

My camel driver's name was Farjullah, who was a resident of Ta'if and about my age. A great friendship developed between us. He used to get some annas as baksheesh (tips) from others and placed it in my hands for safekeeping. I told him that I had no place to keep it, but he insisted. He bought watermelons with it, which were very cheap along the way as this was not the general route for caravans.

All along the route watermelons and sweetmelons were readily available. All of us ate alot of it. This camel driver developed much love for me. I always used to walk the last manzil on foot. Once a thorn stuck in my foot and broke off inside. He cried on my behalf and called the other porters one after the other, crying and saying: "This thorn is not in his foot but in my heart. Take it out please."

All his money he kept by me for safekeeping, the total was twenty seven Turkish pounds. I was quite certain that on return to Mecca, I would give him his money back. The time was one of great anarchy. If anyone told those Bedouins that you would lay complaints against them to Shareef Hussain, they replied: "Who is Shareef? I am Shareef."

Therefore when we were near Mecca, the Hajis began to threaten them that they would lay complaints to the government through the Indian High Commission, who would see that they be punished. Out of fear for this, on reaching Mecca, all camel drivers took their camels and fled without any trace. I tried very hard to get hold of Farjullah in order to hand his money back to

n as well as to give him a gift. But upto today I have not naged to find him.
hereafter on every haj journey I have tried to find out if there is person known as Farjullah present, but there has been no trace him. I still remember him very well.

have already stated that before reaching Jabal Gha'ir the ugh-dufs were removed from the camels, but every one who as prepared to pay five pounds extra, his shugh-duf was taken ong. My camel driver was prepared to carry mine along thout any compensation and insisted on doing so, but I opped him because I did not want only mine to be brought ong. This caused my companions quite a bit of grief. But the th was that it was dangerous, carrying the shugh-dufs gether with the luggage on those treacherous paths.

e left Mecca in the beginning of Shawwaal and reached edina on the 20th. Generally, only permission to stay for three ys was granted. If one wished to stay longer, it was necessary get the camel driver to agree on payment of a pound for every tra day. But it was Allah's favour on us that we stayed longer. ne of our camels died on arrival there. Because it was a time of rest, confusion and insecurity, the Bedouins could not obtain y credit. Furthermore the government was unwilling to assist e Bedouins.

e Bedouins told us: "If you will give us a loan, we will repay it Mecca. We want to buy another camel. We have no money." told them: "Our Sheikh has given us only three days food and ovisions. No, either of you take us back or make alternate angements for our provisions."
ey begged us and (may Allah pardon us) we threatened them.

ter about eight or ten days, I went to complain to the Ameer of edina. He lived in a multi-storied house where five Bedouins,

who were well dressed, were sitting side by side. They listened to our story and said: "We cannot help you. Your camel driver's camel has died. He cannot find any credit to purchase another. No doubt you are experiencing great inconvenience, but the difficulties you face in Medina will not be without great reward."

It was Allah's grace that instead of three days we stayed in Medina for a whole month. Instead of us having to pay a sum of five pounds daily to our camel-drivers, the Bedouins were scolded and rebuked by the people of Medina, who were very kind to us.

It was nearing the last few days of Zil Qada and there was very little time left for haj. We became worried. I went to the Roza Mubarak, seeking permission to return. I said that haj time was near. Some of our companions were performing 'haj-badal' on behalf of others. If for some reason we would not be able to perform haj, this will put some of us in very great difficulty.

Immediately after putting our request at the Holy Roza Mubarak of Rasulullah Sallallahu Alayhi Wasallam, we heard that our camel drivers had managed to obtain a loan. They were looking for a camel and would purchase it the following day and we would return to Mecca the day after.

At that time I met Maulana Sher Muhammad of Ghokti (Pakistan) who was one of Maulana Thanwy's special attendants. He later migrated to Medina and is buried in Jannatul-Baqee (the Qabrastan in Medina). He told me that a very good friend of my father's had arrived in Medina and was looking for me since the previous day. I met the person and he said to me: "Our caravan has arrived here since the day before yesterday. I have been looking for you since yesterday. We have a big problem. Because of the heat we have tied some woollen

rpets over the shugh-dufs on the camels to save us from the n's rays. Since we have arrived here our caravan has become own as the rich people's caravan. We have been hearing from erybody that you people belong to a very poor caravan that s been stranded here. Now we fear for our lives. We have ny gold coins with us. We fear being robbed. Please, for llah's sake, take those gold coins with you and we will take it m you in Mecca."

said: "The same danger which you face is a danger to us all.' e replied: "But as far as you people are concerned, no one has y hint that you may have money on you. Everyone knows that u people hardly have enough food to eat. Take this money d put it in your pillow."

said: "You know that the Bedouin highway robbers will tear llows to pieces if they have any slight indication that they ntain money. In that case we will be finished and the gold ins also."

e insisted and practically begged me to take the money.

ow can we ever thank Allah for His great favours? In our state such extreme destitute poverty, He granted us His help. After peated requests from him, I accepted to take the money on ree conditions: firstly, that I would not repay it in Mecca but in dia, four months after our return; secondly, that I would not cept the gold coins but would accept it if he changed them to Indian currency; thirdly, that Hazrat should not be told of is transaction.

e accepted all the conditions and having changed the gold ins into rupees, he handed me a sum of between seven to ght thousand. I took the money and then went to my mpanions and those from Abha, Hasanpura and Kanpur. I id to them: "Look, brothers, it has been finalised that we shall oceed to Mecca the day after tomorrow. You may take from

me as much money as you require to buy dates."

Initially my friends scoffed and admonished me for saying such untrue things even in Medina, but when I took out the notes and showed it to them, everyone was amazed and wanted to know where I had acquired so much money.
I said: "If you need anything, then say so; otherwise there are others who are in need of a favour."

My companions purchased four or five hundred rupees worth of dates each. These were sent by trade camels to Jeddah through the medium of Hazrat Madani's brother Maulana Sayed Ahmed Saheb. The rest of the money was loaned to various brothers who needed cash. The conditions of the loan were that Hazrat should not know about it in Mecca and that they should repay the amount within three months after arrival in India.

Hazrat did come to know of the money through Haji Anees Saheb, who himself did not know the complete details of the story. But Hazrat never asked me about the details.

A few days prior to our arrival in Medina, Maulana Sayed Ahmed had returned to Medina after his lengthy period of exile (about which mention was made earlier). The four of us resided in his own house, which had been built by himself, his father and Hazrat Madani. It was a very well-constructed place with comfortable rooms built around a well and with date palms in the courtyard bearing dates.

Maulana Sayed Ahmed's generosity was overwhelming. Even when he was in that state of poverty (after his exile), he used to purchase a tin of dates on credit every day and send it to my room. By the evening we had generally finished it. He brought various tasty dishes from the bazaar, which he brazed with chilies and ghee with his own hands to feed us. Then too, he

to it that we were given tea to drink made out of milk. So did he treat us that for the whole time that we stayed there, never had to spend anything on food, nor to cook anything.

left Medina at the end of Zil-Qada and after spending twelve s enroute, we arrived in Mecca on the fourth of Zil-Haj. This s the very date on which Rasulullah Sallallahu Alayhi sallam, the Chosen One from among the Prophets, arrived Mecca at the time of his Farewell-Haj (Hajjatul-Widaa).

er Haj, in spite of the persistent warnings of Hazrat hibbuddeen, we remained in Mecca for another month. We ally left during the second ten days of Muharram. We arrived gether with Hazrat in Saharanpur on 8th Safar 1339 Hijri. reafter the rebellion against Shareef Hussain took place in e Haramayn and the Saudi government came into being after a of massacres in the holy land.

this journey something else also happened. Hazrat had a lot love for Mazahirul Uloom and always had its interests and fare at heart. Thus if ever he could obtain any kitab ywhere, he purchased it for the Madressa's library. On this rney he purchased "Subhul A'shaa" which was published in se days in Mecca, but in India there was no copy available ywhere.

e once went to visit Haji Abdullah Ubaidullah Ali Khan. He a handwritten manuscript of 'Musannaf Abdur Razaaq' and en Hazrat asked to purchase it from them for the Madressa, r demanded a sum of one hundred pounds.
zrat said: "That is too much"
answered: "We have only made it 100 pounds out of nsideration for Hazrat."

en we came out of there, we told Hazrat to ask for permission

to copy the manuscript, but Hazrat felt that there were too few days left for us to copy the whole book consisting of two lengthy volumes. I insisted. Hazrat finally asked for permission to copy it and the owner realising that it could not be done in the time we had at our disposal, gave Hazrat his permission. Only ten days were left.

I brought the manuscript, removed the cover, took a major section for myself to copy and handed sections to Mutawalli Tufail Saheb Kandhalwy, Maulana Manzoor Ahmed Saheb, Bhai Anees Saheb, Moulvy Ishaaq, Moulvy Abdul Majid Thanwy, Qari Abdul Aziz (tajweed teacher at Mazahirul Uloom), Moulvy Lateef-ur-Rahman, Moulvy Habeeb Ahmed Narnoly etc., all of those whom accompanied us on this journey. We used to copy it in the mornings after Fajr till Zuhr and from Asr till Maghrib, while Hazrat did the comparisons. In ten days time we were finished.

One or two days before leaving for India, we binded a new cover onto the manuscript and went to hand it back to Haji Ubaidullah Saheb.
He said: "You see? I told you, you will not be able to copy the document in the time at your disposal."
Hazrat pointed towards me and said: "These young men have copied it. May Allah reward them well."
He asked: "Did they copy the whole book?"
Hazrat answered: "Yes, Alhamdulillah."

He was completely dumbstruck and could not believe it till he saw it for himself. The manuscript was brought and shown to him. We must admit that because of the haste involved the writing is not of the best legibility and that manuscript now consists of various person's handwriting, but the fact of the matter is that within ten days both volumes were copied.

MY SECOND AND THIRD HAJ

My second and third haj took place in 1344 and 1346 Hijri in the company of my Sheikh Hazrat Saharanpuri. My Hazrat always had the desire to die in Medina. In 1338 Hijri it was recently with the niyyat (intention) to settle down there that he went to Hejaz, but because of the persuasive arguments of Maulana Muhibbuddeen he returned to India.

On this occasion Hazrat left for Hejaz with the aim of staying there for one and a half years and took leave from the Madressa. At that time I was employed by the Madressa and had a heavy burden of debt on my shoulders. I also had to support my mother, a wife and two daughters, the mothers of Haroon and Zubair. Hence I had no intention of my accompanying Hazrat in my mind or in Hazrat's mind. Therefore, Hazrat in writing down his guidance advice, stipulated that the Nazim of the Madressa should be Maulana Abdul Lateef with me as Sadr Mudarris (head teacher). This document was not written by me but by Mohtamim Saheb himself. I did not look upon it as being a secret paper and read it. When I saw that I had been made Sadr Mudarris, I was struck with fear. It so happened that Hazrat went upstairs to pass water and I followed him.

I said to him: "Hazrat, what about Bazl?"
After a bit of thought, he said: "I am also worried about it. I will not be able to do any writing on it without your help."
Finally, as already explained, it was decided that I should accompany him.

The people from Hyderabad had for a long time invited Hazrat to come there for a few days and he left. He ordered that Amma-ji and Haji Maqbool, as well as the others should go straight to Bombay while he would arrive in Bombay after having spent about a week in Hyderabad. The question arose that Hazrat was

to travel first class and that one attendant with him was absolutely necessary. The train-fare from Saharanpur to Bombay was only eleven rupees but the fare from Saharanpur to Hyderabad was sixty four rupees. I said: "Write down my name for travelling with Hazrat."

Amma-ji and the whole caravan left Saharanpur on Thursday, 23rd Shawwaal 1344 Hijri and because Hazrat was to stay in Hyderabad for a week, he left Saharanpur on Thursday 16th Shawwaal (29th April 1925). Hazrat's ticket and mine were booked in the first class and Moulvy Zakariyya Quddoosi travelled in the second class compartment.

The Madressa council gave us a good farewell and all along the way to the station, people came to greet Hazrat and at the station the crowd was phenomenal. Hazrat had already been saying farewell to people throughout his life and the people who came to see him off came from far and wide. The whole station was filled to capacity as we left.

Hazrat had a small box in which all the Amaanats, ticket-fares and some special things for Hyderabad were placed. It was not sent to the station before the time of departure together with the other luggage because of its importance and value. It was decided that it should remain in Hazrat's compartment, but we forgot to take it with us and just in time Moulvy Quddoosi and myself were put off the train to bring it on the following day. Up to Delhi there were many who accompanied Hazrat, some in the first class and some in third class. But thereafter up to Hyderabad, they travelled alone.

When we left the station to return to the Madressa to bring the box, we were greeted with a lot of abuse from the crowd returning from the station. They were angry and told us: "Look, at the station, he was embracing everybody. Why did he not say

that time that he was not going for haj?"

nother exclaimed: "Look at that Moulvy going there. He is a r and a cheat and a fraud. He has been greeting everybody as he is going for haj. And here he is returning with us! The eat!"

ome of them asked me: "Hey you, are you not going for haj?!!"

f course, I could not tell them that I had forgotten to put the ox on the train. That would merely set them on me more avagely. To some of them I said that some necessary urgent ork had been left unattended. To some I just said: "When did I ll you I was going for haj? Why did you have to shake hands ith me?"

e insults and verbal attacks continued right up to the adressa and in fact up to the next day. The following day at o'clock I left by the express train, which in those days went via hopal. The box and I were in the first class and Moulvy uddoosi in the third class. Because of the box, I was scared of eing alone as there was no one else in the first-class ompartment. We travelled by express train up to Manemar nd from there we went on to Hyderabad, on state transport on narrow gauge line that was even narrower than the line etween Saharanpur and Sahdara, but the train travelled much aster.

sat with outstretched legs and whenever we reached a station, went out to stretch my legs. I was surprised to see that at every tation about twenty to thirty persons were making salaam at he first class compartment. Almost bending down, I replied to heir salaam with a sign from my hand. I thought perhaps this he way people honour those travelling in the first class, as I was he only one in the carriage.

At Hyderabad Moulvy Mahmood Saheb, (the eldest son of Maulana Nasrullah Saheb) and a few friends came to welcome me. There too, I saw the same scene reenacted and asked them about it.
They had a good laugh and said: "A very high official has been transferred here and he was expected to arrive on this train. These people do not know him but have come to welcome him."

Among those people too there was quite a bit of confusion, some of them saying: "This is the officer Saheb" and others said: "No, this is a Moulvy Saheb. No officer looks like this."

On arriving in Hyderabad we stayed at the residence of Janab Jani Mia who has very close contact with our Ulama and was also a Shura member of Darul Uloom Deoband. He was a perfect and generous host to Hazrat. Maulana Idrees Kandhalwy Saheb, present Sheikhul Hadith at Jamia Ashrafia, Lahore and Maulana Faizuddeen Wakeel were employed to teach him Arabic and in their free time they were busy with their writing and research in the Asifia Kutub-Khana. Because of Maulana Idrees' request we also went to Maulana Wakeel Saheb's place daily. He treated us with great generosity.

The local brothers insisted that Hazrat should meet with the Nazim (Mayor) of Hyderabad but Hazrat explained that he only had one week to spend in the City and he must leave then, as the rest of his companions for haj were all waiting in Bombay. Should an application for a meeting be submitted to the Nazim and a meeting arranged for after a week, then it would be ill-mannered not to keep the appointment and rush off to Bombay. Therefore the application was not made. however, the first and second volumes of Hazrat's 'Bazlul Majhood', very well and beautifully bound, were given as a present to the Nazim. In answer thereof two or three times the Nazim sent some delicious food to Hazrat. The foodstuffs were simple but came in very

nsive gold coloured plates. From it we got the impression the Nazim himself ate very simple food.

r a week's stay we left Hyderabad at 9 o'clock on the ning of Saturday 25 Shawwaal and arrived in Bombay on day Morning. From Bombay we departed for Jeddah on 7 Qada 1344 (20th May 1926) on a boat called the Jeddah.

the 17th we arrived at Kamran, where for twenty-four hours were put into quarantine. We were quite glad to feel the h under our feet again after several days at sea. We had an n maydaan (field) with cool breezes from the sea blowing r us as we slept on the desert sand. I do not remember much e about the place except that there were many birds and s around. The eggs cost one paisa for a few and I ate a lot of m. Even the chickens cost only two annas each.

ulvy Maqbool Saheb purchased twenty of them for Hazrat's s, Mutawalli Jaleel Kandhalwy took twenty and so did the rs. I do not know of anyone who bought less than twenty. e took upto fifty. The chickens were slaughtered, salted and d in ghee, which also was very cheap there. Some people ate e chickens right upto Jeddah and some even right upto cca.

d the habit of visiting all the table-clothes and to taste a e of meat. At some place one or two legs were left aside for especially.

at had left Saharanpur with the aim of staying in Medina manently and because of this, he had a lot of luggage. He some necessary things only and the rest were sent through Muttawif's agent directly to Medina. In 1338 my luggage sted only of a big pillow case in which there were three s and trousers, one bedspread, two pieces of ihraam cloth two lungis, plus a pillow. But this time I also intended

staying for a year and a half, I had one box containing seven or eight suits of clothes, a few lungis and I do not know what else. My notebook with all the details of my haj journey will reveal all that was in it. There was one bed-spread bound together with a bedsheet, blanket and two pillows.

When it had been arranged that I should accompany Hazrat to Hyderabad, I kept a pillow-case with me in which there was two suits of clothing, two lungis (one sewn and one unsewn) and one musalla. The box with the other goods had a few days earlier been sent to Bombay by a goods train. When I arrived from Hyderabad, I thought that I would need these items on my travel. I therefore kept my Hyderabad luggage with me and sent the other two items into the ship's hold. On arrival in Jeddah I also placed those two pieces of luggage with Hazrat's possessions to be sent directly to Medina.

During Haj time these traders are so busy. The result was that our luggage only reached Medina in Rabi-ul-Awwal. After the luggage arrived, I never had a chance to open it. I intended doing so daily but because of being so occupied, never got the chance. Moreover Maulana Sayed Ahmed Saheb had arranged mattresses and bed-spreads in our room, so much so, that I never had any need for those things in my luggage. Finally, when the time came for me to return home, I told Sayed Saheb: "Upto now I have had no need for these things. Please relieve me of this burden. Have a look at the contents. If there is anything that you like, you may take it for yourself, which will be an honour for me. If you do not like it, you may do me the favour of distributing it."

I do not know of he did indeed keep anything for himself or gave everything away. Later I came to know that some were given to the teachers and students. I again took my Hyderabad luggage and returned in Zil-Qada.

do however remember that when I left in 1338 I had six undred rupees on me and when I returned found that I had a alance of one thousand and eight hundred. That was the mount owing to Maulana Sher Muhammad. When in 1338 I ft from here I had one thousand and eight hundred rupees. hen I checked my account after returning from Haj, I scovered that I had a balance of four thousand and eight undred rupees, of which some were gifts received and quite a t was money sent by Maulana Sayed Ahmed Saheb to some iends in Delhi for the purchase of some goods.

could not understand where all this had been spent, because r the whole year I never had to pay a cent for food. On the way was Hazrat's guest and in Medina I was Maulana Sayed aheb's guest with Hazrat.

only realised whose guest I was when one day I had a fever nd received moong-dhaal kitchery from Hazrat's place and the ame food from Maulana's place. Regarding kitchery I emember a story: Amma-ji and Haji Maqbool Saheb liked itchery very much. In Saharanpur it was very often cooked at azrat's place in winter. On the day when it was cooked at his ome, some person often used to come and call him home from he library where he was dictating 'Bazlul Majhood'. Hazrat lways answered: "Okay, I am coming."
n the third or fourth call, Hazrat would get up and say: "I uppose kitchery must have been cooked. This is the calamity."
ften I told him: "Hazrat, go and eat your kitchery. I will come ater to eat."

n Medina too, kitchery was often cooked in winter. When the itchery was served Maulana Ahmed Saheb quickly went pstairs, brought a bowl of warmed ghee and poured it over he kitchery saying: "This is what is called kitchery."

Hazrat used to resent this and I also used to tell him that he had made it unfit for eating, as the ghee used to flow in the plate like curry. We used to eat the top of it and leave the part that was lying in the ghee for Mullah Allah Banda and Mulla Nazeer to eat. These two attendants were with us. They enjoyed it very much.

Neither Hazrat nor I had any special liking for this type of kitchery.

I have again diverted from the topic. After staying in Kamran for one night, we left for Jeddah on 18 Zil-Qada and arrived in Jeddah on the 21st where we remained for two days and from there we left by camel to Mecca.

In Mecca opposite Babul Ibrahim there was a lane where-in there were many dilapidated houses. Like in 1338 Hazrat's Mutawwif, Sayed Mustafa, hired a double-storey house from a widow for our residence. It consisted of two storeys. Hazrat and Amma-ji were on top and we, the attendants were housed below.

Like in 1338, we did not hire camels for the journey from Mecca to Mina and to Arafaat etc. We walked on foot around the camels on which Hazrat and Amma-ji were seated. It was a very enjoyable trip. I can still picture it vividly in my mind. At Arafaat we had two tents - one small one for the ladies wherein Amma-ji and her servant Rahmati Kandhalwy, the wife of Mulla Nazeer were housed, and a big one for Hazrat and us attendants. I can still remember Hazrat making dua 'by memory' and with looking into a kitab at Arafaat, while we were seated around him.

On this trip through Hazrat's barakat we also had the opportunity of entering the Kaaba. Shaibi Saheb through his special contacts had the Kaaba opened for us.

On Wednesday 26 Zil-Haj after Asr (9 o'clock Mecca time) we left Mecca for Medina. The Arabs generally perform Asr about three hours before Maghrib, as Maghrib is performed at twelve o'clock (Saudi time). The details of this journey has been written in the introduction to 'Ikmaalush-Shiyam'.

We arrived in Medina on Monday the 8 Muharram and alighted at Madressa Shar'iyya. Hazrat Maulana Sayed Ahmed had rented a three-storey building nearby the Madressa. The ground floor was used by Sayed Ahmed Saheb for entertaining guests, while the upper two floors were for the womenfolk of his family. After Hazrat's arrival, he also vacated the first floor and sent the womenfolk to the second floor. Hazrat was housed on the first floor. On the second floor Hazrat Sayed Saheb also had a section where he kept some goats. As previously mentioned, I have written of Hazrat Saharanpuri's stay there in detail in the introduction to Ikmaalush-Shiyam. To mention it here would merely be repetition. Anyone who desires can read it there.

My uncle, Maulana Ilyaas too, had accompanied Hazrat on this journey, with the intention of remaining there for a lengthy period. It was at this time that my uncle received a sign at the Roza Mubarak that he should return to India, as work was to be taken from him. Maulana Ali Mia has written of this incident, quoting from me, in great detail in his book on the biography of my uncle (Maulana Ilyaas). My uncle had already performed his Fardh Haj in 1333, therefore on this trip in 1344 he performed Haj for my late father.

During our stay there, Hazrat used to become busy with dictating 'Bazlul Majhood' daily from after Ishraaq till Zuhr. From my childhood, till now in my old age, I have always had this calamity of becoming engrossed in nonsensical things.

Once as Hazrat was dictating with great diligence, this sinful

servant though busy writing with my hands but I do not know where my heart (mind) was.
While dictating, Hazrat said quite loudly: "I am busy with you, and you are thinking of Amr and Zaid" (persian saying).
I remember that scene quite clearly and will always remember it. As Hazrat said these words, I broke out in a sweat. I had tried very hard then and often even later, to remember what purposeless and nonsensical thing I was thinking about but could never remember.

Hazrat had said these words of reprimand while busy dictating, and continued without any interruption. He had not even raised his head from the kitab. I was writing a quotation from 'Fathul-Bari', in the middle of the quotation, he had said these words and then calmly continued. May Allah grant Hazrat very high rank. He never failed to direct his spiritual attentions in my direction. If only I had any sort of capability in me to take advantage thereof!

It was not Hazrat's habit to tell anybody to get involved with the recitation of 'wirds' and special Zikr unless that person requested. It was my habit during our stay in Medina to follow Hazrat into the Haram Shareef for Salaah. Once as I followed him, he came to a standstill at the place called 'Dakka-e-Aghawaat'.
Turning his face in my direction, he said without my having asked or requested anything: "Start performing 'Paas Anfaas'."
It is to my sorrow that I was not able to do so properly.

In India in nine years and a few months we wrote three volumes of 'Bazlul Majhood' and during a mere eight months in Medina we completed one and a half volumes.
It was finally completed at 9 o'clock (India time) on the morning of Wednesday the 21st Shabaan 1345. So great was Hazrat's joy that it had to be seen to be believed. Then on Friday the 23rd

Shabaan Hazrat invited the Ulama of Medina to a feast at the Madressa Shar'iyya. The invitation issued at that time was printed and published as part of 'Ikmaalush - Shiyam'.

Who can deny the barakat of time in Medina Shareef. I myself completed one and half volumes of 'Owjazul Masaalik' in a few months, after only four and a half volumes could be completed in India during thirty years.

We left Medina on 16th Zil-Qada 1345. A strange occurrence happened at that time. As I went for my farewell Salaam at the Rauza Mubarak, unintentionally these words came from my lips: "Huzoor, call me back here soon."

We left after Zuhr. Upto that time no lorry had ever been seen in Medina. Both Hazrat Raipuri and I went about inquiring as to when the lorry would come, about which we had heard was due to arrive for the first time. Then Hazrat asked me whether our departure date had been fixed. I replied that we were waiting for the lorry to come. Hazrat said: "No, go by camel. That is Sunnat."

Thereupon we prepared to proceed by camel, we left Medina and in an hour and a half we reached 'Babul Anbariya'. When suddenly the lorry appeared in front of us. The camels had never before seen such a thing. The lorry drivers loudly blew the horn and the camels got such a fright that they started bolting in all directions. When the lorry drivers saw this, they again blew even more. This made the camels run out of control. All the Shugh-dufs broke loose and fell from them and broke to pieces, spoiling and damaging the luggage. Even the Hajis fell from the camels and some were hurt.

Haji Ahmed Ali Khan Rajupuri and his wife were also with us. He had tied his shugh-duf so thoroughly that it looked like a

'tazia', with various places for storing goods. He fell with his shugh-duf and the whole thing came apart. The whole caravan had to put up camp outside 'Babul Anbariya'.

After Maghrib I went back to Medina and at about Esha time I reached the house where Hazrat was staying. As I came there Hazrat was just returning from the Haram with Sayed Ahmed Saheb walking behind him carrying a lantern.

From far-off I called out (an arabic couplet) to him:
"*Stand still, O Sheikh Sayed Ahmed!*"
They stopped in their tracks and came towards me. Hazrât asked: "Is everything well?"

I told him the whole story and went inside. That whole night the three of us sat on the roof of Madressa Shar'iyya celebrating. Neither did we sleep, nor did we allow Sayed Saheb to sleep. The next day I left from there after Zuhr. I tried once again to go to the Roza Mubarak but could not.

Hazrat Raipuri was also with us. Hazrat said to me:
"*Al a'immato minnal Quraish.*" *(Hadith)*
"*Leaders are from Quraish.*"

In this manner he appointed me as the Ameer of the caravan. No one honoured my Ameer-ship more than Hazrat Raipuri and I foolishly emphasised my position quite clearly. With Hazrat Raipuri were his attendants like Bhai Khaleel, Muhammad Ali etc. They did not allow the Bedouins to tie Hazrat's shugh-duf. They themselves tied it so tightly that it made no movement at all.
There was a certain rich man with Hazrat and he complained that his shugh-duf was not tied as well as Hazrat's.
I tried to explain to him that the importance given to such a task by Hazrat's attendants is not as thorough as when done by my

his camel drivers. Those attendants had also tied mine as ghtly as Hazrat's but I added my name to his for the sake of his ace of mind.

wever for the first two manzils he remained angry. Then at e fourth manzil I said: "Stop the front camel", because the avan would only stop if the first camel stopped. This was the douin way.

said: "As Ameer I hereby command that Hazrat Maulana Abdul adir descend from his camel so that Haji so-and-so can ascend nto his camel and Hazrat onto his camel."

azrat Raipuri immediately descended and the other person fused to get off his camel. Then I gave the caravan orders to ontinue. I told Hazrat: "Walk on foot."

azrat walked a short while on foot and soon the nobleman ame forward, practically begging me to allow Hazrat onto his amel and being very penitent, promised never to complain gain. Then I stopped the caravan once more and allowed azrat to ascend once again. It was on this journey that the 'two khs of chickens' incident took place (which has already been old).

o many wonderful incidents took place on this journey but ow much can one relate? After this I twice made niyyat for Haj ut in spite of the necessary preparations it never materialised.

he first one was to have been in the company of Hazrat Raipuri n 1369. Hazrat had just returned from a long tour of Pakistan nd on his return he said to me: "On this tour I thought about ou a lot because I travelled by air a lot. Whenever I sat in an eroplane, the thought came to me that this type of travel is very uitable for you. But then I thought that it would be impossible

to get you to come to Pakistan. Since, here in India there is no way of sitting in an aeroplane, I want to take you to Mecca by plane.
I replied: "Certainly."

I prepared for the journey and the date was fixed. During those days any Haj journey had to cross into Egyptian borders. There was an influenza epidemic in both Karachi and Bombay. Just before our departure the Egyptian government made an announcement that no plane coming from Karachi or Bombay would be allowed into the Egyptian borders.

Because of Hazrat's intentions many people from the Raipur area had intended to go for Haj. When the plane journey had to be put off, I excused myself from going because I was not capable of sea voyage. During the previous two journeys I had suffered a lot of dizziness and vomiting, and by this time it had increased radically.

Hazrat said to me: "This journey had been fixed mainly for your sake. I would also postpone the journey, but then all these people would also have to postpone their journeys, some of whom are performing their Fardh Haj. Hence for their sake, I am forced to go."

I was also very distressed, but it is true that I did not have the strength for a trip by boat. Hazrat Abbul Hassan Nadwi had also indicated his intention for this Haj and he had expressed some doubts about being able to go.
I told him: "La Howla Wala Qoowata...' Do not think about money. I have twice performed Haj by borrowing money."
Ali Mia said: "To borrow money is something I cannot do."
I said to him (a Persian couplet):
"*You may practice your pride but the blood of both worlds, I carry on my neck.*"

had decided to perform 'Haj-e-badal' on behalf of my ceased daughter Shakira and had borrowed the money and nded it to Hazrat. May Allah reward Maulana well. He not ly performed her Haj but I have heard that thereafter until the e he left for Egypt, he also performed many Umrahs on her half.
t to this day I regret not being with Hazrat Raipuri on this Haj.

his return he said to me: "Throughout this journey I have en thinking about what I can take back for you that would ase you. I thought about a mishlah, musalla and certain other ings, but then I thought to myself that you would definitely press great happiness at my presenting it to you but it would t truly please your heart. I wanted something that would truly ase you. After pondering over this for a long time and giving great thought, I wore an Ihraam for Umrah from Musjid-un-abawwi on your behalf."

aid: "Hazrat you tell me, could there have been any greater vour. An Umrah and ontop of that performed by you.....and at too from Musjid-un-Nabawwi!! Insha-Allah, that is more an enough for me."

e to the barakat of Hazrat's favours, sincerity and love, I have ceived news of people having performed hundreds of Umrahs my behalf. Lately together with Umrahs, news of Haj-e-dal on my behalf has also reached me. In some years, I have en informed of upto ten or twelve Haj-e-Badal having been rformed.

cording to the Hadith "*Whoever promotes (starts) a good , receives the reward of it and the reward of those who ractice upon it*", the reward of all of this is received by Hazrat ipuri. Furthermore since Hazrat's gift of Umrah, it has also en my practice to tell my friends and associates that they

should not bring any kurtas, shawls (rumals), mishlahs, etc. as gifts. Even if some of my close friends and associates bring me such things, I return it to them with great displeasure. Gifts to me are Umrahs and Tawaaf of Mecca and Salaat and Salaam at the Roza Aqdas in Medina. These are the real and true gifts according to me. I regard sending Mishlahs, Musallas, etc. as unnecessary.

Nowadays the presents from the Haram have taken on another bad turn. Now the presents from the Haram and from Mecca are watches, radios etc.

"*Innaa lillaahi wa Innaa ilayhi Raji'oon.*"
"*Wa ilal Laahil Mushtakee.*"
"*To Allah is my complaint.*"

I have written before and write so again. Umrah, Tawaaf and Salaam (to Rasulullah Sallallahu Alayhi Wasallam) - these things are presents from the Haram - not worldly nonsensical things. There is another incident I would like to mention about the Arafaat of that year. That year at Arafaat there was such a strong wind, heavy rain and hail that the tents went flying, with the result that the Hajis experienced tremendous inconvenience.

Hazrat Raipuri commanded his followers to proceed to the buses half an hour before the time. The others were quite surprised that he had ordered them to the buses so early, but when the storm broke loose and the tents went flying around, only then did the people realise Hazrat's powers of Karaamat.

I have heard that on that day, on the plains of Arafaat, music from a radio was heard. If under such circumstances a calamity does not befall us, then what should break out? Is it any wonder? We always cry about heavenly and earthly calamities, but do we ever stop to think of how our deeds are the cause of

ese calamities?

uring this Ramadan, 1390, there was such a terrible hurricane Pakistan, that we feel we have not even got the courage to ention about it. The end result of it was such that one can only y that Allah's mercy was with the Muslims, in that He only lent limited amount of punishment. If He were to punish us for our s, then we have not left any stone unturned to earn His anger.

e letters which reached us from Pakistan at that time informed of the severity of the hurricane. It is difficult even to speak out it. Of the many letters received I would like to quote from ly two of them. Al-Haaj Maulana Ihsaanul Haq who had gone East Pakistan with the Tableeghi Jamaat and Al-Haaj ghheer Ahmed Saheb Lahori wrote to me and I quote from em:

On the night between the 11th and 12th Ramadan at about welve o'clock, a very loud sound was heard. With it the waves the sea rose high up into the air and swept upon Balansu with mendous force. A wind of one hundred and fifty miles an our started blowing and made a loud awe-inspiring noise.

some places the waves rose upto between twenty-five and rty feet high. At first the water was cold and salty but soon anged to hot. Then rain came down, hitting the human body s needles pricking it.

tially the water from the sea was quite slow in speed but soon increased to such an extent and with such force that it was thing but a calamity, sweeping everything before it, man, ss, buildings. Within one and a half hours, hundreds of housands of people and animals were destroyed. Of those who naged to escape from death, the majority were men. All the ildren drowned and were swept away. Those who survived

sat dumb-struck like mad ones. Many had been forced to release their children into the stormy waters as they were torn away by the current. It was a real picture of Qiyamat, with everyone trying to save himself.

However in those houses where Taaleem and Tableegh had been practised or where the people became involved with Zikr and where people were preparing for Fajr Salaah and Sehri, Allah saved them in such a way that man's reason is stunned. In the other houses in the neighbourhood, the water had risen up to thirteen feet while in these houses there was only three feet of water.

All the Musjids were flooded, but in those Musjids where the jamaat stayed, the water did not even enter. Such amazing things happened and so much help came from Allah's side that the Imaan of the jamaat was greatly increased after the storm. While others were so stunned and shocked that they even uttered words of blasphemy, these brothers remained conscious and kept their minds focused as they searched for the corpses.

This storm came because of the evil deeds of the whole Ummat. It became known to us that in those hurricane-ridden areas, the amount of scoffing and jeering that had been heard against Deeni clothing, the Ulama, Salaah, beards etc., were such that one does not wish to even repeat it.

In those areas where dyke walls had been built to keep the water out, the water rose even higher there than in other places and the greatest damage was done there. The greatest damage happened in those areas where wine-drinking, fornication and prostitution and other worse crimes were most prevalent. At one place the Muezzin of the Musjid had to take refuge upon the thatched roof of his house. When the water started flooding, he took the roof off his house and stuck it between two trees and in

s way remained safe.

e effects of the storm was different to different people. One son tells about it being so cold that it killed. Another says it as so hot, that the heat of it killed. Some others say that the rent in the water was so strong that it dragged men with it h tremendous force."

* * *

e second Haj which I greatly regret not being able to perform as the Haj of 1374. That was the year when Maulana Yusuf heb took my daughters for Haj. May Allah reward him well. that journey, Hazrat Madani also accompanied them, velling with them in the same ship from Bombay.

ad also intended going on that Haj, but was not strong ough for a sea voyage. Prior to that Ra-eesul Ahraar Maulana beebur Rahman had booked himself for Haj by air. I agreed to company him, and also to return by air. That would mean ing with Hazrat Madani on Haj and not much time would be t and above all it would mean less difficulty for me.

owever at that time Hazrat Raipuri was quite ill, and his ndition deteriorated after the ladies had departed. He was aying at that time in the Kangroon Wali Coti. I used to go to m daily after teaching and stayed till the next morning. Daily s health deteriorated. One day I said to Hazrat that after Maulana Yusuf's departure, I would like to go to Nizamuddin nd return after staying for two nights in Delhi."
azrat replied: "If I should die in your absence then who will erform my Janaaza Salaah?"
ecause of this statement, I cancelled my Haj trip. If this was ow he felt about my going to Delhi, then how much more ould he not feel it, if I was to go for Haj.

A few days later he was brought from Bahut to Saharanpur and stayed in the Madressa. He performed his Eidul-Adha Salaah in the Madressa Musjid.

When this party which had gone for Haj returned, Hazrat Sheikhul Islam Maulana Madani said to me with much regret: "It was only after I had boarded the ship, that it became known to me that you had also intended to come. If I had known about that before I left, I would have taken you with me by force."

I explained the whole story to him about how I had intention of travelling by air but because of Hazrat Raipuri's ill-health, had to postpone my journey. Upto this day I have great grief and sorrow that I was not able to accompany Hazrat Madani on a Haj.

MY FOURTH HAJ

This Haj was very largely due to the barakat to Maulana Yusuf Saheb, who for quite some time was trying to persuade me to accompany him. For quite a time I had been putting forth excuses about illness, academic activities etc., but as much as I declined, the more insistent he became.

During Shawwaal one of my good friends from Delhi told another of my friend and travelling companion, Al-Haaj Abbul Hasan Siddeeqi that Maulana Yusuf was going for Haj. "If Hazrat Sheikh is also willing to go with him then I will assume the responsibility of his and your fare."

He said this while not knowing a word about Maulana Yusuf's insistence and my declining. This made me face a person who was even more insistent than Maulana Yusuf in the form of Al-Haaj Abbul Hasan. I also tried to explain my position to him.

r that time one of Maulana Yusuf's friends had a passport ganised for me, but in a very short while it was lost. Soon it as found again at a place where we had already searched time nd again.

aulana Yusuf said to me: "My first Haj was performed in the mpany of my father (Maulana Ilyaas), the second one in the mpany of Maulana Madani. Now I again am in need of a pervisor."
eplied: "Masha Allah, you yourself are a supervisor now."

s various arguments made no impression on me. Then one day e said to me: "Bhai-ji my heart's desire is to perform Haj with u. Make niyyat and come."
eplied: "I am giving you no answer."

n 6 Zil Qada 1384 (21/3/1963) we left in Haji Azimullah sseruddin's car for Delhi via Jalalabad, Thanabhavan and njana, arriving in Delhi by Esha time. On Wednesday morning, e 10th Zil Qada we left for Bombay on the Frontier Mail rain). The train reached Bombay early in the morning on hursday and in spite of various invitations from friends to stay t their homes, Maulana Yusuf arranged our residence at Haji ost Muhammad's colony, which was near the airport and bout ten miles out of town. This was done in order to avoid my ving to face large crowds. Maulana Yusuf himself used to go to town for his work, returning to eat and sleep where we sided.

owever after Jumua Salaah an Ijtima was held in Jumua usjid Bombay which was also attended by me. From Bombay s left on 14th Zil Qada at 8 in the morning and arrived in ddah at half past two (India time).

Jeddah, Haji Arshad took us by car to his house. All the

others were still involved with passing customs which fortunately for us, did not take too long in our case. Prior to that Abbul Hasan, Moulvy Haroon, Hafiz Siddeeq and Moulvy Ilyaas Neranwy had already arrived by sea. We met at the airport. At that time I did not know brother Sa'dee but I knew Mamu Yameen. We now met for the first time, after a very long time. After meeting Maulana Yusuf, he talked to him in private for a while, possibly discussing the travel from Jeddah to Mecca. We left after Zuhr and entered Mecca by Asr time. There, we performed Maghrib Salaah in the Madressa Saulatiyya and the duty of meeting all the brothers commenced.

In Jeddah quite a few brothers came with their cars to fetch us. Maulana Yusuf sat down in Bhai Arshad's car while Maulana Inaamul Hasan, Maulana Haroon and I rode in Bhai Hashim's car. We performed Esha in the Haram Shareef and performed Umrah in the company of a very big crowd.

The authorities of Madressa Saulatiyya had witheld the completion of their Hadith kitabs till our arrival. A few days later the Khatam (completion) took place and we were asked to make the Khatam of the various kitabs.

On the 8th Zil Haj we left for Mina. Maulana Yusuf's old Mutawwif Sheikh Sulaymaan Haashim had passed away and from that year onward he engaged Sayed Makki Marzooqi. Sayed Makki Marzooqi was a pious man, very generous and eager to serve. His invitations are well-remembered.

On the 13th we returned from Mina. We stayed in Madressa Saulatiyya in the room where Haji Imdadullah and Maulana Rahmatullah had stayed in the past. Maulana Yusuf and Maulana Inaamul Hasan were also to sleep nearby. Due to my kitabs, 'Owjaz' and 'Kowkab', I had become quite well-known in this area. This was my first trip to Hejaz after a long time.

ence many Ulama from Mecca, Ta'if, Najd, Jeddah and edina came to meet me. But because of my illness, I remained bed in my quarters.

aulana Yusuf Saheb welcomed them and for up to an hour or o he spoke to them and when he saw that they were getting ed, he secretly sent someone to call me. Then he would inform em that Sheikh is ill and unable to meet them. They would en leave. Later at supper Maulana Yusuf would say to me: Bhai-ji, it was in order to meet these people, that I wanted you o come along. They would never have come to meet me and it s only through your barakat that they came along and heard e."

e repeated this to me. I do not deny that during this journey we d the chance of meeting some special people. The name was ine but in fact the barakat was Maulana Yusuf's. I say this ecause in 1386, I also went for Haj and on that occasion these eople did not come to meet me. During 1389 I stayed for ractically a whole year and except for one or two, none of these eople came to visit me.

n Saturday 27 Zil Haj 1383 (8 May 1964) in the morning we ft Mecca in Bhai Malik Abdul Haq's pick-up vehicle and erformed Zuhr at Badr, enroute to Medina. Malik Abdul Haq as a very good driver.

ayed Makki Marzooqi had invited us to eat with him at asturah. Before Zuhr there was difference of opinion among s. Maulana Yusuf and I felt we should travel straight to Badr for uhr and the meal should be prepared and brought along by Makki Marzooqi. The others felt we should eat and perform Zuhr alaah at Masturah, rest a while and thereafter proceed to Badr nd perform Asr there.When we arrived at Masturah, I told Malik bdul Haq not to listen to anybody and to proceed with speed

directly to Badr. Poor Makki Marzooqi tried to get us to stop by waving his hands but to no avail. Soon he also reached Badr with all the food, fish, fruits, bananas, melons, etc. Zuhr Jamaat was already over by the time we arrived. We performed our Salaah, ate Makki's food and rested for a while on the high kursis (chairs) of the coffee shop. After Asr we visited the graves of the Martyrs of Badr and performed Maghrib Salaah at Musjid-e-Areesh. There we discovered that this Musjid was closed soon after Maghrib and did not open for Esha and Fajr.

Maulana Yusuf led the Maghrib Salaah and immediately thereafter an announcement was made in Urdu and Arabic that a lecture was to be given by Maulana after the Salaah.

In Hejaz it is a general practice that Esha Salaah is performed an hour and a half after Maghrib. Maulana Yusuf gave a lecture for three hours continuously and we then performed Esha Salaah there. After Salaah some people slept in the Musjid, while others returned to the coffer shop to eat what was left of Makki Marzooqi's afternoon meal, together with some food he had added. Some food was also sent to those in the Musjid.

My late Hazrat Saharanpuri always had the desire and longing to visit the Martyr's of Badr, but in those days there was no route from Medina. If one wished to travel on camel, you had to go over the mountains, which took three days to reach Badr. Now, through Allah's grace one travels to Badr by car in three hours.

We arrived in Medina on the 28th Zil Haj. Maulana Asad Saheb, the son of Hazrat Sheikhul Islam Maulana Madani, accompanied us in this Haj and had reached Medina before us, had booked the large ground floor room at Madressa Shar'iyya for me and the smaller one for Maulana Yusuf. Both rooms had been well prepared by Sayed Habeeb and his father Sayed Mahmood. Maulana Sayed Asad was expectantly awaiting our

rival for a long time, although we had sent a person from Badr say that we would be staying at Madressa Shar'iyya. Apart om that many friends from Medina had already promised us in lecca to empty their houses for us. Many people who had bats also wanted us to stay by them.

had told Maulana Yusuf that I would be more comfortable at e Madressa, but I felt, seeing that he had a crowd of about one ndred and fifty people with him, it would be better if he ttled into a big house somewhere in Medina. He surely had a t of love for me and because of his good opinion about me, he ed confidence and faith in me.

e replied: "My residence will be where you are. The whole maat cannot be housed in one place. Therefore we will have split them up and send them to various places."

ome of them were put up on the second floor of the Madressa nd others in various homes. I told Maulana Asad Saheb that it would be best suited to put Maulana Yusuf in the bigger room ecause people would be visiting him continuously. Moreover he big room was nearer to the door. Apart from that, if I was in he big room I would have two difficulties; it would be far from he toilet facilities and secondly everyone coming in would have pass my room. Therefore I changed rooms with Maulana Yusuf.

told Maulana Yusuf that he should proceed to perform Ziyaarat. I would do so at a later stage. He insisted that his first visit to the Roza Mubarak should be in my company.

Maulana Asad also said that he had waited since the morning to perform Ziyaarat in my company. So I had to perform the Ziyaarat of Rasulullah Sallallahu Alayhi Wasallam at the Roza Mubarak with them. Because of my evil deeds and faults I had

wanted to recite the 'Salaat and Salaam' from the side of the Roza Mubarak. Here I was forced to come to the front.

After twenty days in Medina, Maulana Yusuf intended to leave Medina because he still had to attend and address two Ijtimas in Mecca and in Ta'if. I told him that I would not be able to visit Ta'if. Maulana Ikram Kareem had promised me that he would send me to Jeddah airport the day before the departure of my plane. I should therefore remain behind in Medina and Bhai Habeeb also seconded him strongly, but Maulana Yusuf was insistent that I accompany him. It was finally decided that I should bring my intended departure date from Medina forward and he would delay his for a few days.

Thus on 13 June 1964 / 1st Safar 1384, early on a Saturday morning we left Medina and performed Zuhr at Jeddah. Leaving from there after performing Asr, we performed Maghrib at Hudaybia, arriving in Mecca at Esha time. According to my old habit, I performed Umrah at night. After Umrah many brothers, among them Bhai Saleem and Master Mahmood tried hard to persuade me not to go to Ta'if, because the road was very bad and through the large number of potholes there would be so much shaking about that my body would not be able to bear it.

They spoke to me directly and even tried to get Maulana Yusuf to change his mind asking: "What zulm (cruelty) are you performing on him?"
I still remember that as I lay down to rest after Zuhr, Bhai Saleem came to sit by my side: "I have heard that Hazrat is also going to Ta'if."
I replied: "Yes, I am definitely going."
He said: "Bhai-ji please do not even think of going. The road is very bad. If anything should go wrong, what shall we do? Moreover the thousands-fold reward of Salaah performed in the haram will be lost."

remained adamant. When he became despondent at my refusal heed him, he climbed upon the head of Maulana Yusuf. Then aulana came to me and said: "Bhai-ji everybody is stopping us om going to Ta'if."

said: "Beloved brother, if you had left me in Medina, that ould have been a great favour for me. But I do not wish to stay Mecca because here in Mecca there is continuous storm ound me as people come crowding to visit. Then too if I main behind, you will not be here. I will have to tolerate all ese assaults."

n 8th Safar, Saturday 20th June we left for Ta'if and within wo hours we arrived in Ta'if, where a big Ijtima was in progress. here was an Ijtima in Musjid Abbas and two in the Musjids of e Bukharies. On 10th Safar (22/6/1964) we returned. First of Bhai Shameem congratulated us. Bhai Saleem said: "We nnot fight against karaamats."

eryone had been quite surprised at the smoothness of the ads we had travelled on. We came to know the reason for this as that King Faisal was for the first time visiting Ta'if and for is reason dynamite was used to flatten the road and make a ay through the mountain. A new tar road was laid with sand er it to avoid skidding.

n our return there were also Ijtimas in Jeddah and in all these mas Maulana Yusuf's lectures lasted hours on end.
herever he sat an Ijtima developed. On 23rd June we left ecca for Jeddah and a very big Ijtima was held in the musjid of e Memons.

e resided in their mohalla and finally left Jeddah on the 25th ne by air for Karachi. From Karachi we left on 29th June to alpur. On the 2nd July we left for Sargodha and after staying

for twenty four hours we arrived in Dhaddiyan on 5th July, Asr time.

On Monday 6th July we left in the morning and reached Teleghing. General Haq Nawaaz had already organised a meeting with some high ranking officers. After Zuhr Salaah we had our meals and lay down to rest, but Maulana Yusuf Saheb engaged these officials in conversation till Asr time. We performed Asr early and then went to Rawalpindi, where Maghrib was performed and from there we finally arrived at Lahore on 10th July.

Before Jumua, at the Shahi Musjid an announcement was made about a forthcoming Ijtima. Maulana Yusuf went there to address the crowd and I left for the Bilal Park Mosque, which is Lahore's tableeghi headquarters. I performed my Jumua here and rested till the evening. Maulana Yusuf joined me again in the evening. On Saturday morning I was taken on a tour of the Arabic Madressas of Lahore and after meeting many brothers and friends we left for Raiwind, the headquarters of the Tableegh (Markaz) of all West Pakistan.

We returned to Lahore the next day. Soofi Abdul Hameed had for some time invited me to come with him to visit Serai Moghul. My attendants excused us because of having no visa permission. However Soofi Saheb made considerable effort to acquire the necessary visas and brought it along.

We left Lahore in the morning on Tuesday and returned from Serai Moghul after Asr. On Thursday 16 July we left Lahore at 2:15 pm. and finally arrived at Palam Airport in Delhi at 3:30 pm.On the morning of Sunday 19 July we left Delhi, drank tea in the garden of Mutawalli Raeesul Islam at Kandhla and from there Maulana Inaamul Hasan, Maulana Yusuf, Bhai Shameem Makki, Atfaal, Shahid, Zubair and I left in two cars to Nerana to

sit Haji Ilyaas Saheb, who had become sick in Medina and left r home in the company of Hafiz Siddeeq, and was still ill.

hai Raeesul Islam had prepared a lot of food, which he wanted s to eat in his garden. We took it with us to Nerana and ate it ere together with something Haji Ilyaas had also prepared.

om there we went to Hazrat Madani's grave and finally erformed Maghrib Salaah in the New Darul Talaba Musjid in haranpur. After Maghrib, Maulana Yusuf gave a lecture and hereafter handshaking continued till Esha. After performing sha in that Musjid, did I eventually arrive at my home.

he next day we went to Gangoh and returned in the evening. n Tuesday we left for Raipur and returned in the evening. The y thereafter, we left for Kandhla only to return on 23rd July. I turned to Saharanpur and Maulana Yusuf to Nizamuddin.

an still remember that at the time of saying farewell to him, Maulana Yusuf was crying with tears freely flowing form his es, as he said: "After four months in your company, today we ve to part."
ay Allah shower great mercy on him. Ameen.

ter this journey and all the Ijtimas and after meeting so many Muballigheen' from all over the Muslim world and seeing the emendous acceptance of the tableeghi programme, Maulana usuf made a resolution that he would endeavour to come for aj every third year and that Sheikhul Hadith should also be esent. According to this it was fixed that he would perform aj in 1385. But on 29 Zil Qada 1384, he passed away in ahore, because of which the Haj of 1385 had to be postponed s the work and duties in Nizamuddin had increased nsiderably. In place thereof Haj was performed, (my fifth p) in 1386 Hijri in the company of Maulana Inaamul Hasan.

MY FIFTH HAJ

I had no intention at all of going on this Haj because of my ill-health. Brother Saleem Makki saw a dream in which he saw me arriving in Mecca, standing on top of Jabal Abi Qubays. Thereupon he himself gave the interpretation, that seeing Maulana Inaamul Hasan and Maulana Haroon were coming, they the people of Mecca, had not asked Hazrat Sheikh also to be present.

He sent Brother Shameem to Jeddah and in one day, he organised a booking as well as a visa for me and sent the ticket and visa to Nizamuddin. I was perturbed that without asking any questions or making any inquiries, while only relying on a dream, he had this audacity. I wrote a letter to him, telling him of my inability to come and that in spite of Maulana Inaam's insistence I had already refused.

However this was Maulana Inaam's first trip since the death of Maulana Yusuf. Therefore the Pakistani brothers and many Tableeghi brothers begged me to make myself available to travel with him. From Bombay some people sent two Delhi-Bombay air tickets to Maulana Muhammad Umar Palanpuri, for myself and one attendant. Haji Abbul Hasan and many people through various phone calls and telegrams urged me to go with him.

They sent these tickets because travelling to Haj would be difficult without first coming to Bombay. I did not intend going and wanted to return the Delhi-Bombay air tickets but Maulana Inaamul Hasan was against it saying that should I not go, all that would happen was that the two tickets would be wasted.

On 7 Zil Qada (18 February 1967) in order to see Maulana Inaamul Hasan and Maulana Haroon off, I went by car to Delhi. It was to be only for two days and I took no extra clothes or

gage with me. My household knew that I was not going for
, Abbul Hasan also came with me.

oughout the two days I was in Delhi, various demands were
de upon me to travel to Hejaz and I also repeatedly made
ikhaarah'. I was sure that my passport was lost, but some
nds made an application for a new passport to be issued in
ce of the old one and through help from Dr Sayed Mahmood
P. within a day they received it. This I took to be help from the
seen. Therefore on Tuesday 10th Zil Qada right at the time of
r departure, I decided to accompany them and boarded the
with them to the airport.

the airport we met Maulana Asad and Al-Haaj Abdul
sheed S.P. Maulana had been somewhere out of town,
en he had heard of my departure from Nizamuddin with the
ntion of performing Haj and quickly came by car to the
ort in the company of the Superintendent of Police Saheb.
cause I had left home with no intention of going Haj, (my
mily only came to know of my departure after the return of
se who had gone to Delhi with me), Abbul Hasan could not
with me.

e next day he made every effort to acquire a passport and visa.
ay Allah reward the Saudi Ambassador in Delhi, because
alising that Abbul Hasan was my attendant, who was unable
accompany me, he quickly granted him a visa. Returning to
haranpur that same night, he packed some necessary luggage
d left the next day for Bombay. By the time he arrived in
mbay our plane had already left. In the company of Bhai
meel Hyderabadi and others he travelled via Bahrain to
cca.

e had left Delhi on 21 February at 9.30 and arrived in Bombay
11.30. From the airport we went straight to the house of

Maulana Wasiyullah. When we arrived there, we found out that on that very day he had left his home in anger and was somewhere else. It was election time and a certain journalist had written that Maulana Saheb supported a certain candidate in the election, while the opposition party had rejected this vehemently. This enraged Maulana because his name was being used in a dishonest manner, and he had left home. When we did meet him, he treated us with great love and kindness and forced me to accept a present of a hundred rupees.

On 23 February we left Bombay at 8 am and after stopping over at Karachi for fifty minutes, Zahran for half an hour and Riyadh for fifty minutes, we reached Jeddah after Zuhr at 7 o'clock (Saudi time). We were met by the Indian Ambassador in Jeddah, Mr Kidwai who had come to know of my arrival through Bhai Shameem. May Allah reward Kidwai Saheb well because through him, this journey was made very easy and comfortable. May Allah also grant him ease and comfort.

He took us from the aeroplane to the customs office in his personal car. I remained seated in the car while Maulana Inaamul Hasan and Haroon went inside, but because of the Ambassador it did not take long, only a few minutes, before we were off to his home, where we had lunch. Thereafter we left for Mecca and performed Asr at Hudaybia, entering Mecca at Maghrib time. Umrah was performed at night and on Saturday we participated in the Khatam of the Hadith and Tafseer kitabs at Madressa Saulatiyya.

After Haj, we left Mecca on 21 Zil Haj before Maghrib, performed Maghrib at Hudaybia and arrived in Jeddah at Esha time. In Jeddah we resided in the house of Hafiz Muhammad Ramadan near the Tableeghi Jamaat headquarters at the Musjid Ibn Ladin. On the first day, there was an Ijtima at the Hanafi Musjid. On the second day, an Ijtima was held at Musjid Patni,

ich was also a Tableeghi Centre (Markaz).

23rd Zil Haj there was an Ijtima for the Arabs especially, in s Musjid. On Tuesday we were to leave Jeddah at Ishraaq e. Unfortunately Malik Abdul Haq's car broke down with the ult that we had to hire two cars at ninety riyals each, and we y left at three o'clock Arabian time. We were in Badr for Zuhr, ed over for the night and leaving Badr at 12.30 Arabian time, ed in Medina at three o'clock.

m Jeddah to Medina the distance is 424 kilometres and from dr to Medina the distance is 149 kilometres. Our contacts in dina did not have information of our coming and the dressa Shar'iyya was full with Hajis.

had previously arranged to stay in the house of Abdul Aziz ate, which he had not given out on hire. He was prepared to fer monetary loss to accommodate us. His house is quite near Ribat of Soofi Iqbal and I subsequently stayed with Soofi bal while the others, who were over two hundred in number, ed in the house of Abdul Aziz Saa'ate.

er arriving there, Sayed Mahmood and Maulana Inaamul san insisted that I transfer to the Madressa, which in the antime had become empty. Since, I had already promised ofi Iqbal to stay at his residence, I had to express my regret to yed Saheb. On previous visits Sayed Mahmood had rtained us very well with lavish meals at his place. This e too he insisted that we be his guests, but I felt that Salaah the Musjid-un-Nabawwi was more important, and had to cline the offer.

left Medina on 11 Muharram 1387 (22 April 1967) in Malik bdul Haq's car after performing Fajr Salaah. The car gave us a t of trouble and when we reached Rabigh it broke down

completely. We tried to get hold of a vehicle going directly to Mecca. About an hour before Maghrib, we managed to get a car going to Jeddah. We performed Maghrib on the way, reaching Jeddah after Maghrib. From there we hired another car to take us Mecca and arrived there after Esha. Umrah was again performed at night. This Umrah was performed on behalf of my Sheikh Maulana Khaleel Ahmed Saharanpuri, while the previous Umrah of Tamattu was performed on behalf of Sayyidina Rasulullah Sallallahu Alayhi Wasallam.

On the 26th April we finally left Mecca for Jeddah and because Kidwai Saheb had previously invited us to stay at his place, we went directly to his home. He had gone to the airport for some work and we rested and slept in his absence. He arrived at 6 o'clock (Saudi time) when I was already asleep but Maulana Inaamul Hasan was still awake. When we woke up, we had our lunch and performed Salaah in the Musjid Ibn Ladin. Then we proceeded to the house of Hafiz Ramadan Saheb where all our goods were kept since the morning. Just before Maghrib we reached the Musjid near the airport.

Kidwai Saheb had insisted that I should continue to rest at his home and that he would escort me into the plane five minutes before its departure. I declined this offer. All my other travelling companions had already arrived at the Musjid by Maghrib, accompanied by our friends from Madressa Saulatiyya.

At the Musjid all the others performed their Sunnats quickly and left for the airport. However, Kidwai Saheb stopped me from going with them as that would exhaust me, because it would entail a long wait. He promised to let me board a few minutes before departure. This is indeed what happened. May Allah reward him well.

The plane left Jeddah at 1.30 i.e. an hour and a half after

aghrib and arrived at Karachi at one o'clock local time. hrough the barakat of Haji Fareeduddin Saheb, a very portant official in the airport, Abbul Hasan, Bhai Yusuf angooni and I were sent directly from the aeroplane to Makki usjid. The rest of our travelling companions arrived about an ur later. Having performed Salaah, I declined the offer to eat d went to sleep.

e next day, Thursday was spent in meeting people. On Friday went to visit the Madressa of Maulana Mufti Shafee for an ur and then returned to Makki Musjid.

first the departure for Delhi was scheduled for 11.30 am. ter it was announced that it would leave at eleven and then nother announcement of ten o'clock reached us. Rain had en lashing Delhi for two days continuously and had started in rachi that morning. Thus many felt that the departure would ctually be delayed beyond 11.30. But then suddenly, news me that the plane was leaving at 10.30 and we had to rush to e airport. I was to have been taken to the airport in Haji reeduddin's car but because of the rush, I travelled in General ah Nawaz's car, and from there in the airport wheel-chair nto the plane. Because of the use of a wheel-chair for me,the ane was delayed for ten minutes. Many of the airport's officials high and low - came along after hearing of a well-known rsonality's arrival.

e left at 10.40 (Pakistani time) and arrived at Palam airport in lhi at 12.40. At one o'clock I arrived at Nizamuddin Musjid gether with my grandchildren, Abbul Hasan and Haji seeruddin of Aligarh. The driver did not know the route and e were delayed. Maulana Inaam after making dua at the airport ned us. Slowly one by one the rest arrived. Two days prior to s, an announcement had already been made that instead of e o'clock the Jumua Salaah on this Friday would be held at

two o'clock so that all could join in.

It had also been scheduled that I would leave for Saharanpur after visiting the graves of Hazrat Meeruty and Hazrat Madani, in order to arrive there by Asr time. However for fear of the crowds we performed Fajr speedily on our own and quickly slipped away. After visiting the two graves, along the way, we arrived in Saharanpur at 11.30 am and after meeting Nazim Saheb, I went home. The people had been under the impression that we would arrive after Asr, we therefore only met some special friends at that time. Meeting the general public took place between Asr and Maghrib in the Darul Talaba Musjid. This continued even after Esha for an hour.

The next day we left with Aligarhy's car for Gangoh. We actually also wanted to visit Raipur and Kandhia but because of car trouble, we had to postpone those journeys. Maulana Inaamul Hasan left at 4 pm for Delhi as the vast majority of Kandhla's men had gone to Nizamuddin and the women to Saharanpur. I eventually re-started Bukhari classes only on Monday night. I had originally already started these classes on Saturday 27th Shawwaal prior to proceeding for Haj.

After this Haj it was fixed that Haj would be performed in 1388. A ticket arrived from South Africa. Maulana Inaamul Hasan brought it after his return from there. I do not know who the sender was. May Allah reward him well. But because of my illness I could not accept. I had already had to stop teaching Bukhari. Now I felt that if I was to go for Haj, I would like to remain there for a long period, a year or two. My one saying had become quite famous: "If I go, why should I come back and if I come, why should I go?"

I felt that because of my iniquities I was not fit to stay there, and because of my illness I was not able to teach here any more.

ow Maulana Inaamul Hasan was a bit hesitant about taking with because perhaps I would not want to return.

reover some such matters cropped up in Nizamuddin which the absence of Maulana Inaamul Hasan would necessitate my mmuting between Nizamuddin and Saharanpur. Maulana Ali was also opposed to my going to Hejaz. But because ulana Inaam had arranged to go for Haj from before, he came Saharanpur to greet me on 23rd Shawwaal.

ji Hakeem Ayoob Saheb, who built the new Darul Hadith and a fine job, was very keen that I should open it with the first sses to be given therein. Thus on 25th Shawwaal Maulana nus recited the 'Musalsalaat Hadith' and I recited the first dith of Bukhari by heart as my eyes were giving me trouble. en on reciting this Hadith, I said: "The explanatory lecture on is quite long. Maulana Yunus will give that lecture. I have ely recited this for the sake of barakat."

as in this gathering that Maulana Inaamul Hasan performed nikah of Zubair and Shahid to each others sisters and made for about half an hour. The nikah was for the Fatimi Mahr instead of dry dates, fresh dates were distributed. terwards Maulana Inaamul Hasan and Maulana Haroon left Delhi.

Saturday the 1st February 1969 (13 Zil Qada 1388) ulana Inaamul Hasan and Haroon were scheduled to leave o'clock. By eight they were at the airport and it became own that the plane which was going to Bombay was still tioned at Calcutta. In view of this delay, Maulana hammad Umar started a long lecture which was also tended by airport officials. From his urging a jamaat was epared to walk to Bombay.

The plane left at one and arrived in Bombay at three. From the airport they left for the houses of Haji Dost Muhammad. The next day they went into town. Ijtimas were held in the Jamia Musjid and other places. There were no such Ijtimas on our previous trips to Bombay. They left on Tuesday at 11.30 and remained at Karachi for one and a half hours. Having performed Zuhr there they performed Asr at Riyadh and Maghrib at Jeddah.

The Ambassador, Kidwai Saheb was very sorry that I did not come on this trip. They went for meals at the house of Sa'dee Saheb. Then they went to the house of Bhai Saleem. They said that when Bhai Saleem saw that I was not with them, he remained silent as if he felt extreme distress.

From the next day onwards they got busy with various Ijtimas among the various nationalities in Mecca - the Turks, the Africans, the Arabs etc. After Haj they left for Medina on 13th March (23 Zil Haj). They stayed for a night at Badr and arrived in Medina on the Friday morning.

During that year a tremendous rainstorm broke out in Mecca. On Wednesday the 22nd January the rainstorm came. Two hours before Zuhr such a heavy shower poured down on Mecca that all the roads were closed. Motorcars were floating about like leaves and many vehicles were overturned. In the Haram Shareef the water had reached to above the door of the Kaaba and because of the mud and sand all the doors of the Haram Shareef were closed. Only the room on top of the Maqaum Ibrahim was visible. The Zamzam well was completely filled and covered over. Many corpses fell into it. The private chambers of those involved with Zamzam supplies under the Haram Shareef, was closed from the inside and all those working there died.

For the first time in history, Zuhr Salaah was not performed in

aram in general congregation, neither was Azaan given. were few persons who were trapped in the room of the peakers (ontop of the well of the Zamzam) and they med Salaah with jamaat. By Maghrib time the water level ased even more. Later it became known that the storm in ah was twice as worse. The various letters which arrived rom Hejaz were filled with heart-rending stories of damage estruction, especially letters from Saa'dee' Saheb.

not know what effect these letters and events had upon lana Ali Mia, that he requested me to go to Mecca soon. He me to make dua that he also be able to go soon. Dua e at a time of distress is soon answered by Allah. Unknown the authorities in Medina had arranged a meeting of Ulama e Medina University to which a special invitation was sent Maulana Ali Mia for which a ticket was sent for him and one companion. He, thereupon, insisted that I should mpany him.

cepted the offer on two conditions: Firstly, that we should depart before the return of the Nizamuddin jamaat and ndly, that I shall not be travelling on the same plane on ch he travels. The reason for this was that there would be a endous welcome for him in Jeddah etc., and he would have ntroduce me to all those dignitaries. Maulana Ali Mia cepted the first condition but rejected the second, promising t he would not introduce me to anyone.

Nizamuddin jamaat returned from Medina on 7th Muharram h April 1969). They stayed for two days in Jeddah, two days Mecca and then to Karachi on Saudi Airlines. From there they e on the German Airline (Lufthansa) from Karachi to Delhi 14th April at 2 pm.

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r departure had been arranged for 26th April. The ladies from

Saharanpur wishing to welcome the arrivals from Mecca, went in a bus hired in Delhi at a sum of 200 Rupees, and the ladies from Kandhla were picked up at Mutawalli Riaz's garden. They left Saharanpur on the morning of 25th April and after picking up the Kandhla ladies arrived in Delhi by the afternoon. Because my own intended departure was near, I did not go.

I believe the crowd at the airport was so big that many children who had gone for the welcome, got lost at the airport and could only be found in Nizamuddin. Maulana Inaamul Hasan came the next day to Saharanpur to meet us and stayed till Monday. They then left in the car of the Aligarh group via Gangoh back to Delhi.

I made dua and asked Allah to grant this journey from Saharanpur to Medina, be completed with the intention of fasting and in a state of wudhoo at all times. I feared that the need for passing water would trouble me on the plane and that I may not be able to keep wudhoo for such long periods. Allah was bountiful towards me. Glory and Praise be to Him.

Moulvy Ali Mia together with Moulvy Saeedur Rahman and Moulvy Mu-eenullah arrived in Delhi on 26th April. On the 8th Safar I left together with the Lucknowy brothers and Bhai Abbul Hasan from Delhi at 9.20 am., arriving at 10.55 at Bombay. There at the airport a long dua was made. We met Haji Abdul Raheem Motala and many other Surti and Gujrati brothers at the airport.

We stayed at the house of Dost Muhammad. I never went into the city but Ali Mia had to go to various places. We left Bombay on 29th April at 11.30 am., and finally arrived at Jeddah shortly before Maghrib. Maghrib Salaah was performed at the Airport Musjid. Then we performed Esha at Hudaybia behind Bhai Abdur Raheem. From there we went straight to the Madressa

...tiyya where meals were served before we performed ...sh, and afterwards went to the house of Saa'dee Saheb.

...ughout this stay of eight months it was our fixed routine ...after our evening meals after Esha, I used to go with a few ...ds - Qazi Abdul Qadir, Abdul Raheem, Yusuf etc., to the ...se of Saa'dee Saheb to sleep. From there we went to the ...m Shareef for Fajr Salaah and then returned to Saa'dee's ...se. Then after finishing breakfast we returned to Madressa ...tiyya at around 2 o'clock (Mecca time).

...rrival there my programme included an hour for Dhuhaa ...sh, checking my mail and time for those seeking consulta- ...s and private audience till 5 o'clock. Then we went back to ...Haram for Zuhr. From Zuhr Salaah, back to the Madressa to ...while the rest of the companions went to have meals. As for ...I had the habit of eating only one meal per day - in India it ...at breakfast time and in Hejaz it is generally the evening ...after Esha. After Esha we either performed Umrah or ...saf.

...Allah reward Malik Abdul Haq well. Upon my arrival he ...purchased a brand new pick-up van for 15,000 Riyals, and ...it at my disposal with his son as a driver to take me ...ever and wherever I wanted to go. I tried hard to get him to ...ast accept money for the fuel but he even refused that. On ...rips from Mecca to Medina and back we travelled in this ...de, and when we went on this route Malik Saheb himself ...he driving. He was an expert driver and did the trip from ...ca to Medina in four and a half to five hours.

...g my stay in the Haramayn, the general public majlis was ...from after Asr till eleven o'clock. Thereafter I got busy with ...and ablution necessities before leaving for the Haram. I ...ys stayed in the Haram until Esha time. In Mecca, after

supper, which was served after Esha, I either remained busy with Tawaaf until five o'clock or in Umrah until six o'clock. In Medina, after the evening meal I got busy with my mail or listening to a kitab being read to me.

Maulana Ali Mia remained with me from Delhi till Jeddah. From there I went to Mecca and he proceeded to the convocation of Jamia Islamia in Medina. The sittings had already started the day before. Thus he slept over at the home of Haji Nur Wali and the next day flew to Medina in half an hour. I left with Malik Abdul Haq's car on 15th May in the morning and arrived in Medina before Zuhr. After ghusl, we went to present ourselves at the Musjid-un-Nabawwi. I had already started fasting from the time of leaving Saharanpur, but in spite of the great heat and being on travel, I did not have any undue difficulty. This was Allah's Grace.

On the 8th May I made the niyyat for fasting for two months continuously as taubah (repentance) for all my sins. This continued until the journey to Khaybar, in spite of strong persuasion of friends against it.

Ali Mia had to go to London to have his eyes inspected by eye specialists. We both returned to Mecca on 25th May. He left for London on the 6th June after Jumua, and on the 5th I went back to Medina. That night was again spent at Badr and on Friday we arrived back in Medina.

The first monthly Ijtima of Medina took place on 11th June. Because of my presence the next month's Ijtima was also fixed for Medina. I tried to persuade them to have the Ijtima where it planned to have been held, and I would have gladly attended it, but they would not budge and it was fixed for 9th July in Medina.

Allah's great favour upon me that on this trip I was able to d all the Ijtimas which were held in Medina. Khaybar, u, Ta'if, Mecca etc. In fact I insisted on being present. n the brothers tried to discourage me by saying that: "There be no electricity and you will have great difficulty and nvenience."

mdulillah on this journey in spite of my old and new esses and complaints, I found my health to be very good. s on the 11th July I performed Fajr in the Haram Shareef and ceeded to Khaybar. We arrived there at 1.30 (Saudi time). jamaat stayed in the Musjid Ali, while for me in spite of my ections, they had hired a house near the market Musjid. It actually a school, which during the summer holidays was ty.

Allah bless Bhai Muhammad Makki Bijliwala and Haji dul Hafeez Saheb, who had hired a large generator from a ory owner at four hundred riyals for three days, to make my comfortable. This Arab ran his factory with the power plied by this generator. He therefore asked them to leave all wiring and other equipment for him as rental payment.

Ijtimas were held in the Musjid Ali and other Musjids. tails of this are in my diary. I took part in all of these Ijtimas.

the Musjid there are the graves of the Martyrs of Khaybar, ich I also was blessed with visiting. The amount of attraction se graves had for me, was not present in all the other veyards in Arabia. I was quite surprised with this and the fects stayed with me for many days afterwards.

ked the reason for this from several Elders from India, like ulana Inaamul Hasan and Maulana Ali Mia etc., that it was nge that the attraction of the Jannatul Baqee (qabrastan in

Medina) and Jannatul Maalaa (qabrastan in Mecca) was not as strong for me as that of Khaybar. While in Medina, I had the repeated desire to visit those graves. These Elders gave me various replies. I feel that the main reason is the fact that these graves are in an isolated spot, away from the hustle and bustle of the towns, and thus people very rarely come here to visit. Hence the holy souls of those buried there, direct their spiritual attentions at visitors with greater force.

On 15th July we left Khaybar. As I had promised to attend every Ghusht and Ijtima, I left for Mecca by taxi on 2nd August while the rest of the brothers came in Malik Saheb's pick-up. Haji Yusuf Motala was expected to arrive on that same day in Jeddah together with his companions. Arriving in Jeddah from London, they would proceed to Medina. We tried to inform him that we were going to be in Mecca. He did not get our message and went by private taxi to Medina, from where he again left for Mecca.

We arrived at Saa'dee's house at night, performed Umrah and returned to Saa'dee's place. We then went to Ta'if for three days to attend various Ijtimas addressed by Maulana Saeed Khan and Haji Azeem.

On Friday we reached the Musjid Abbas at half-past four for Jumua Salaah, but found the Musjid surrounded by police who were patrolling and guarding it, that no car could reach the Musjid. I was in the car of Iqbal Khalji and he practically begged the soldiers to allow us to go near the Musjid, and they allowed us. The reason for such a strong police presence was that King Faisal was also in Ta'if. As soon as we reached there, the Khutbah started. It was a very short Khutbah, whereas actually all over Hejaz, Khutbas were very long with Salaah quite short.

Moulvy Ismail Badat who had arrived via Bahrain said: "In Al-

bar the khutbah lasts for an hour and the Salaah for only e minutes."

r Jumua we visited the grave of Hazrat Abbas Radhiallahu and thereafter returned to our residence. We told the same driver to take us back, but while we went to fetch our gage someone else offered him more money and he arded us. The result was that somehow or the other, we to get everybody into Malik Saheb's car, which was not difficult but almost broke the car. There were twelve men in nd through Allah's grace the car held out.

performed Maghrib at Arafaat near Jabal Rahmah. It was a enjoyable time to be there with the whole plain empty. We uch would have liked to stay there for a couple of hours but Abdul Qadir and his companions insisted that we depart. left from there for Mecca at 12.45 and reached Mecca at 1 ock. We were delayed in the bazaars of Mecca for so long, we only arrived at the Haram at 1.30. We performed Umrah reached Saa'dee's house for supper.

r spending two days in Mecca, we had to attend a three-day ma in Yanbu. In Ta'if, I was quite ill and could not eat thing, nor fall off to sleep and had quite a fever. Many people nted me to eat Taif's fruits, especially 'bashumi' which they ught to me, but I could not even taste it. Prior to that my alth was good. Now Abdul Raheem was also ill and Maulana eed Khan Saheb resolved that we would go to Yanbu via ddah, and see Maulana Abdur Raheem off as he was to return me by air. His health was deteriorating all the time.

n 11th August (26 Jamadil Oola) all the brothers accompany- Maulana Abdul Raheem left in Malik's car for Jeddah and m there back to Bombay. We on the other hand performed r in the Haram and left for Yanbu by taxi. Our taxi driver was a

great lover of tea and huqqa and stopped again at Badr to have his tea and huqqa. The others arrived at Yanbu at Asr time. We due to our taxi driver's long stops, became very delayed. After waiting for us till after Esha, the other brothers became worried and came to look for us.

The Imam of Yanbu recited the Quran very wrongly. Allah have mercy on him. The fish here was of a strange type. One weighed about 15 kilos with very little bones in it. The whole crowd just ate fish soup. On Wednesday Bhai Yusuf Motala and I left by taxi as he wished that I would show him around in Badr. He had not seen Badr before. The rest arrived at 12.30 and on leaving from there we arrived at Madressa Shar'iyya at 4.30.

At Ta'if monthly Ijtimas were organised and scheduled for Dammam and Jeddah and the responsible brothers insisted on my presence but Abdul Raheem had already left and Abbul Hasan Saheb had to return via Dammam. But I did attend the Ijtima in Jeddah on 28th September (14 Rajab). On Sunday after Fajr Salaah, I put on Ihraam for Umrah on behalf of my Hazrat Maulana Khaleel Ahmed Saheb, and we left in Malik's car for Mecca.

On this journey to the Holy Land, I happened to travel between Mecca and Medina several times and contrary to other times there was no adverse effect of headaches, which I used to have at other times. But this time I did experience considerable discomfort from dizziness. With difficulty, I reached Badr. I was forced to climb out of the car several times and lie down, and tried to eat some lemons but my nausea did not end. After a terrible ordeal we reached Madressa Saulatiyya at 5 o'clock.

After two days, we left Mecca for Jeddah with the whole party stopping on the way at Hudaybia, where for half an hour I visited the spot where the 'Bay'at-ul-Shajarah' (the Bay'at

the tree) took place. It is situated about half a mile on the side of the Musjid at Hudaybia.

then proceeded to Jeddah, where we performed Maghrib ah at the Musjid Ibn Ladin, where a two day Ijtima was g held. From there we again left after consultation shwarah) at 4 o'clock to perform Jumua in the Musjid-al- am (in Mecca). On Saturday we returned to Medina.

lana Ali Mia and Maulana Manzoor had arrived on Tuesday October (1st Shabaan) for the conference of the "Rabita" ecca. When the conference ended, they came to Medina. I with Ali Mia on 9th November (29th Shabaan) at 3.30 from dina. A 'Rabita' vehicle was supplied to Maulana Ali Mia and nsisted that I travel with him to Madressa Saulatiyya. The of our companions came later in Malik's car.

ddenly we heard the sound of cannons being fired, which s an indication that Ramadan had begun. Generally when the nons are fired, the Taraweeh would commence half an hour r. On hearing the cannon fire, we immediately performed dhoo etc., and rushed to the Haram, but when we reached e we discovered that two rakaats had already been rformed.

he Haram Shareef, the practice is that two Huffaz performed aweeh together with each one reciting half a para. It is my ctice in Mecca that daily after taraweeh and having had my l, I would proceed to Tan-aim from where I perform Umrah.

n Maulana Ali Mia accompanied me, but most of the time performed Umrah by day. I remained in Mecca for 15 days left Mecca for Medina on 24th November (15th Ramadan). ulana Ali Mia and Maulana Manzoor left for Jeddah a day er. They recited the 15th para which they had missed by

themselves. They were invited (for meals) at the house of the Indian Ambassador and left for India on 15th Ramadan (24th November).

We found that in Mecca one para is recited daily. If Ramadan has 29 days, the announcement of the sighting of the moon (for Eid) is always delayed. On the last night after the 30th para has been read, the announcement of the sighting of the moon is made. But in Medina ,the recitation of the Quran is completed on the 29th night. There too, there are two huffaz. On the 16th night they were thus reciting the 17th para.

Therefore on the 21st night after Taraweeh Salaah was completed, we all stood behind the Imam of the Haram and recited the 16th para in nafl Salaah in four rakaats, while following Hafiz Yusuf Motala, in our I'tikaaf spot.

We went into I'tikaaf in the Haram from the afternoon of the 20th Ramadan. Our place was near the Babul Umrah. On the 29th the moon was sighted. The Qazi Saheb made the announcement that night in a voice filled with emotion, that according to the stipulations of Shari'at, it has been established authentically that the moon had been sighted and that Ramadan had ended. Eid was celebrated on a Tuesday.

Initially, I had intended returning home on the 2nd of Shawwaal, but because of my presence the monthly Ijtima was again scheduled to be held in Medina. Therefore I left for Mecca only after the Ijtima ended, on the 7th Shawwaal. Instead of at Saa'dee's place, everybody stayed at Madressa Saulatiyya. The winter season had commenced. Finally on Sunday 21st December we left for Jeddah after Asr, reaching there at Maghrib time. On Monday the 22nd December we left Jeddah by Saudi Airlines at 2 o'clock arriving at Karachi at 3 in the afternoon. We performed Zuhr at the airport Musjid.

crowd of thousands had gathered at Makki Musjid since Zuhr
d the programme of handshaking began. This lasted for days.
ily handshaking would begin after Asr and continue until
ghrib time, without being completed, and therefore continue
the next day. After Maghrib Bay'at programmes started. We
t Karachi on Friday evening the 26th December at 8 o'clock,
air and arrived at Lahore at 9.30 pm.

e stayed at the Bilal Park Musjid. On Sunday at 11.30 am, we
t by car for Raiwind, arriving there at half past twelve. I was
ite ill with dizziness and nausea. On drinking some 'Malti ka
ak', I was induced to vomit at the house of Bhai Afzal. Here
o there was a very big crowd wanting to meet us.

n Friday 2nd January 1970 (22nd Shawwaal 1389) we left
th eleven cars and two buses to Lyalpur. Asr Salaah was
rformed at Serai Moghul near the grave of Soofi Saheb. We
ached Lyalpur as Maghrib Jamaat was being read. I was
eling so nauseous that I had to lie down immediately and only
ter half an hour did I perform Maghrib with my own jamaat.

n Saturday we remained at Lyalpur. In the afternoon Maulana
-Haaj Abdul Aziz Gumthalwy came to meet me from
argodha. I expressed my sorrow that the previous day
though passing through Sargodha, I could not meet him. He
ent back to Sargodha at Asr time.

n Sunday 4th January at 11 am, we left for Sargodha,
opping for a few minutes at the factory of Pelwan Ibrahim and
the Madressa Chiniaut. The Nazim while awaiting our arrival
d gone to Sargodha and therefore we did not have the
portunity of staying at the Madressa.

pon reaching Sargodha, after performing Zuhr, lunch was
rved at Hafiz Saheb's home. On this day I did not eat anything

because of my nausea. Hafiz Saheb also read his Namaazes at home for my sake and led me in the Salaahs at home.

We were scheduled to leave on Sunday but Hafiz Saheb insisted that he invite the whole retinue for a meal consisting of pulao, zarda and various other foods. After Zuhr the whole crowd left for Dhaddhiyan arriving there before Asr. I had brought some pulao with me and had it warmed up there and ate it.

On Saturday 10th January I had to officiate at the khatam of the Quran of the son of Maulana Jaleel, and sweets were distributed. Thereafter, the nikah of his eldest son, Ibrahim was made with the daughter of his brother Rafeeq. The nikah was performed by Hafiz Abdul Aziz with the Mahr being the Fatimi Mahr.

Leaving from there at Zuhr time, we went to Chariyan, the home village of Qazi Abdul Qadir and performed Asr there. We spent the night at the home of Qazi Abdul Qadir saheb.

The next day, Sunday, we arrived in Rawalpindi where we were to stay in the Musjid of Quaraishi Saheb, but for some reason or other we stayed in the same house where I previously stayed with Maulana Yusuf. On 17th January we left by air from Lahore via Karachi for Delhi, where we arrived at Palam Airport to a tumultuous welcome of thousands. Maulana Ali Mia and Maulana Manzoor were also present at the airport, while the other Elders of Nizamuddin had gone off to Bhopal for the annual Ijtima.

At the plane, Bhai Shafee came with the message that I should immediately be put on a first class booked seat to Bhopal on the orders of Maulana Imran Khan Saheb. I myself had also for a long time had the intention of going to Bhopal, but at the airport there were about five thousand alone from Lucknow, Aligarh,

har, Bengal etc. How could I leave without meeting them? rthermore this was the last day of the Ijtima and I would at st have the opportunity of visiting the grave of Shah Yakoob. wever, the crowd that came to meet us at the airport vented me from going.

ulana Inaamul Hasan had also given the message that should ot be able to come, they should inform him in Bhopal by ans of a telegram or telephone call. That was done. In reply to at he sent a message that he would be returning by air on esday. He did indeed arrive at Esha time on Tuesday, while e brothers from Calcutta and Bihar came the next morning by ail.

n Tuesday there was a ladies' Ijtima in which it was necessary r Maulana Inaamul Hasan to participate but because of his turn he could not.

ednesday 21st January (13th Zil Qada) was spent in izamuddin. Then on the morning of Thursday, I left with the ligarh people in their car at 8 am and came via a route passing e graves of Hazrat Meeruty and Hazrat Madani, which I ited, before arriving at the Islamia School. I had already sent bbul Hasan to the school on Monday but the manager and incipal had insisted that he should bring me to the school on after arrival. From there I came to the Madressa Musjid (in haranpur) and said my Shukr prayers as thanksgiving to Allah ala.

met some special friends and relatives and performed Asr laah in the Darul Talaba Musjid. On Friday Maulana Inaamul san, Maulana Ubaidullah and Maulana Muhammad Umar lanpuri arrived by rail together with about ten persons. The dies from Nizamuddin had arrived in their car at about Jumua me.

The next day we went to Gangoh and returned in the afternoon at Asr time. Around Zuhr time Qari Muhammad Tayyib Saheb arrived to meet me but because I was not present he returned to Deoband before we came back. Therefore it was decided that instead of going to Jinjana and Lohari as planned, we would go to Deoband the next day, but that same night the rain started, heralding the rainy season and we could not go anywhere. The next day the Nizamuddin brothers left for Delhi in the driving rain.

During this journey, Allah's infinite Grace and Favours on me were so many and innumerable, that I cannot even begin to try to count them. I, myself had received some glad-tidings from the Unseen (Ghayb), and even more glad-tidings on my behalf was conveyed to me from local brothers and from those who arrived.

There is one thing I would like to mention. During 1342 I had written 'Hajjatul Widaa' as personal notes on the subject, in which I discussed Rasulullah Sallallahu Alayhi Wasallam's Farewell Haj (Hajjatul Widaa). At the same time I also wrote a sort of commentary on the topic. I also tried to reconcile the various contradictory Hadith and the views of the various mazhabs. I did not have any thought of publishing it and even when someone did mention the possibility, I had refused.

However in Medina, involuntarily the thought came to me time and again that on my return home, I should publish it. Therefore as soon as I returned to home, I started listening to the text of it for final corrections, because by this time my eyesight had become quite weak from Nuzool Ab and I could not read any more. My friends and associates also insisted that it be published. The reading and checking was completed on 26 Rabi-uth-Thanee.

On the 3 Jamadul Awwal, I had a dream wherein I saw what I

ved to be an angel in human form telling me: "Together h the Hajjatul-Widaa, you should also write an appendix ched to it on the Umrahs of Rasulullah Sallallahu Alayhi sallam."

he dream I also saw myself starting to write and saw myself ting the two Hadiths of Ju'rana:

جامع الطريق طريق مكة

اصبح بمكة كبائت

er waking up, I continued pondering over this for about teen days. My keenness encouraged me but my illness ented me. Then through the encouragement of my Elders, started writing on 17 Jamadil Oola and through the grace of ah it was completed on 15th Rajab 1390.

fore the completion of this kitab , Moulvy Sulaymaan Afriqi o was with me in Medina last year, saw a dream. He says in dream he had a great desire and longing of going to Medina d saw himself proceeding on a journey to Medina. He then w himself passing my house (on the way) and as he arrived er my house, Maulana Yunus a teacher of Hadith at Mazahir me out of my house, and asked him: "Where are you going?"

e replied: "I am going to Medina."

Moulvy Yunus said: "Rasulullah Sallallahu Alayhi Wasallam is esently in the Kachaa Ghar."

hen he entered the Kachaa Ghar, he saw Rasulullah Sallallahu ayhi Wasallam lying on my bed, while I am sitting near the d reading Hajjatul Widaa to him.

Moulvy Sulaymaan made salaam and put forth his hand.

Rasulullah Sallallahu Alayhi Wasallam shook his hand and immediately became busy in listening to the Hajjatul Widaa again.

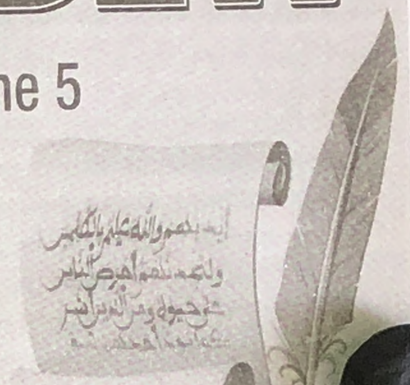
صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا - فَلِلّٰهِ الْحَمْدُ وَ الْمِنَّةُ

May Allah continue to shower his choicest blessings upon Rasulullah Sallallahu Alayhi Wasallam.
And All Praise and thanks is to Allah.

آپ بیتی

AAP BETI

Volume 5



Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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VOLUME 5

CHAPTER ONE

PARTITION OF INDIA

For many years the issue of the Partition of India had been a very hotly debated issue, with mounting tensions. Public meetings were held, night and day, with the accompanying political slogans and noise. The support for the Indian National Congress was stronger in this area, with support for the Muslim League somewhat overshadowed.

The opposition of the one to the other was so great that if anyone had any sort of adherence to the Muslim League he was abused as being a traitor, an Englishman's admirer, follower and slave. When one was a follower of Congress policies he was again abused by League followers as being a slave of the Congress or bought over by Congress money, and so forth. So much did they abuse and degrade each other that there was no end to it.

Seeing all this, I was moved to write 'Al-Etidaal', which was appreciated by both sides. The book remained in Hazrat Madani's travelling bag at all times and I also heard that it was mentioned quite often in Hazrat Thanwy's majlis. But no authentic report of this reached me, hence I do not quote. I do know that many of the serious-minded political Elders of both sides liked its theme. Many letters reached me in this regard.

After the death of my uncle Maulana Ilyaas, on the request of Maulana Yusuf Saheb, I generally spent the whole of Ramadan in I'tikaaf in Nizamuddin, but half of the Ramadan of 1364 was spent in Saharanpur. At that time the League followers had a slogan which they were shouting in every procession: "We shall take Pakistan for sure. We shall take it even if we die. We shall take it even if we have to kill. We shall take it with blood." Even

in Ramadan from after Taraweeh till Sehri these cries were heard.

I tried to advice the people against this, and sent them messages repeatedly: "In these blessed nights of Ramadan it is the time for making dua. If you have to, then do indeed make dua for your Pakistan. Ask for Pakistan, but do not ask for it through killing and blood-shed."

But no, there was such excitement and enthusiasm that their minds became clouded. In the Hadith there is an instruction not to curse your children and your wealth. For Allah Ta'ala some moments are such that whatever dua is made in it is accepted.

"Fa innaa lillaahi saa'aatan laa yuraddo fihin ne saa'ilan"
"For verily Allah has certain times wherein no person who asks is rejected."

This Hadith has been quoted in many ways.

In Mishkat it is reported by Hazrat Jabir Radhiallahu Anhu: "Do not curse yourselves and do not curse your possessions or your children. Let it not be such, that your dua is made at such a time when Allah accepts your dua."

This disease is very prevalent amongst women. When they are angered by their children displeasing them, they curse them: "Mar jaa" (Go and perish) or "Go and become mad!" When this curse is accepted and becomes a reality they sit and cry.

In my classes I have always stressed that when you dua, then make those duas which are from the texts of Quran and Hadith, because there is nothing regarding one's needs in this world and the hereafter left out. As well as how to ask for it. I would like to write down a little story which is a bit off the point but is quite illustrative. I have heard it on more than one occasion from the

ers and have told it in class quite often, that one should not ke dua in your words. Rather make dua in the words of sulullah Sallallahu Alayhi Wasallam, because first of all it is word of the 'Beloved of Allah' and such words have greater ue in the sight of Allah. Secondly these words (found in the adith) are so comprehensive that whatever one wishes to for, is included therein.

re was once a certain 'dom' (folk-dancer) in a village, who ed to go around on foot. While going somewhere, he became y tired and said: "Ya Allah, I need a horse." He made dua for a se while he was in an extremely agitated state of mind, eatly in need for help and extremely earnest in his plea. In the d he became angry and said: "Ya Allah if not a horse, then at st give me a pony."

Allah's sight a dua made while in a state of extreme agitation d need is soon answered (as I have experienced time and time gain in my life).

that time the 'jajman' of the village came riding along on a re. On the way the mare gave birth to a pony, and the owner und difficulty in carrying the new-born foal home.
e called out to the 'dom: "O Dom, pick this pony up and carry on your shoulders!"
e poor dom was too exhausted even to walk, let alone carry a ny. Greatly distressed he said: "Ya Allah, I asked for a horse nder me, and now I have received a pony on top of me."

r this reason I tell my friends and through them I tell the omen-folk: "If you have to beat your children, beat them as uch as you wish, but never curse them or make dua against em. And always try to make dua with the Sunnat duas from e Hadith or Quran.

In any case, the dua of the League supporters was answered and India was partitioned. But whatever they prayed for in Ramadan, that happened. Through killings, being killed and bloodshed Pakistan was formed. The events of those times are very important and numerous incidents took place.

My two greatly respected Elders, Hazrat Madani and Hazrat Thanwy had opposing views regarding partition and for those who were great supporters of both camps, this was a very difficult and painful affair.

Once Maulana Manfa-at Wakeel Ali contacted me. He had moved to Pakistan after the Partition of India and died there. (May Allah pardon him.) He was a special pupil of my father and was a great admirer of my father. He was also a great friend of mine and later became a mureed of Hazrat Thanwy and also one of Hazrat's closest attendants. He was the very soul of Saharanpur's branch of the Muslim League and if I remember correctly, he was also its president. I would not be wrong in stating that he was a fanatic follower of League policies. He wrote to me: "I am not asking you this question for the sake of publishing your reply or to get a supporting statement from you, but merely to satisfy my own heart and am asking this in view of the close contact I have had with your father: "What is your view about the partition of India? This will remain confidential between us, and I will not disclose your views to anyone. Kindly write it to me in very concise terms."

In my heart I had desired to ask him to discuss the matter with me face to face, but I feared being misunderstood or that I may be wrongly quoted.

I therefore wrote to him in a concise manner: "I am completely unacquainted and ignorant of politics. Those things are better known to the men involved in politics, but this much I do know

the area lying between the Jumna and the Ganges rivers, which had through the barakat of Hazrat Gangohi, Hazrat notwi and Hazrat Thanwy, become the headquarters of iritual training, piety, Deeni knowledge and activities, has no al anywhere in the world. In these areas these blessings will y be terminated and destroyed through the might of the ord. The area which is envisaged to become Pakistan has not anything like this to offer, nor will such an area be brought being, where Deeni Madressas, Spiritual centres (Khan-hs) and Quranic schools be established."

is is exactly what happened. Through Allah's Grace the adressas of Deoband and Saharanpur remained functioning en though the registration of students from Bengal, Punjab, nd etc., was stopped. Apart from that numerous Madressas hich had been established in East Punjab and which had been rough the barakat of Hazrat Raipuri and especially Ala Hazrat aipuri, been giving service to the cause of Islam with great ncerity and earnestly, have now become non-existent. To llah I direct my complaint.

was my standard practice since the death of my uncle, to end the whole of Ramadan in Nizamuddin. During the year of artition, I went to Delhi on the 29th Shabaan 1366 (19/7/ 47). I arrived in Delhi after Zuhr and arrived Nizamuddin at er time. Because it was the 29th, I entered the Musjid with the yyat of performing one month's I'tikaaf and took my place in e I'tikaaf spot of my late uncle. It was on the night of Laylatul adr - the 27th night of that same Ramadan - the 15th of ugust 1947, that the announcement of the partition was made.

n that same night that Maulana Manzoor Nu'mani led the maat in a very heart-rending dua with much crying and tears. Maulana Nu'mani together with many other pious Muslims ere staying in Nizamuddin at that time, Maulana Mufti

Mahmood of Gangoh was also present.For some months prior to this announcement, there had been riots, blood-shed and looting in Bengal and Bihar and these attacks on the lives and property of Muslims were continuously on the increase daily. But after the Partition announcement, all hell broke loose over India and Pakistan. Rivers of blood starting flowing everywhere. To mention all that happened is not my purpose, nor do I have the courage and heart to mention them.

I had previously read this verse concerning Qiyamat, in the Quran: *"The day when a man shall flee from his brother, his mother and his father, his wife and his children.... on that day everyone shall have his own distinctive character."*

I have seen all this. A special train taking flee-ing refugees to Pakistan, left Nizamuddin station daily at Maghrib time. This was for the sake of exchanging people from the opposite areas. Daily from Zuhr time onwards the Nizamuddin Musjid become so filled with people that for a far distance outside the Musjid, you could see hundred and hundreds of them waiting. At Esha time it was empty again.

After the special train had left, upto eighty young children would be left stranded on the station, where their parents had abandoned them before boarding the train. When they were asked: "Why are you leaving these children?"
They used to reply without any feeling or emotion: "When we get to Pakistan safely, more will be born there. Why should we be burdened with them?"

On these special trains were special soldiers and policemen standing guard, with guns and ammunition. These guards were themselves responsible for much of the killing, looting and robbery. On both sides the atmosphere was very bad. If these soldiers did not commit those deeds themselves, then most

rtainly they closed their eyes and aided and abetted the urgents.

s there were many attacks on these special trains with much ing and killing. The people left their cows, buffaloes, goats, ckens etc. without anyone to care for them and were not rried about those poor animals dying of hunger or being en by vultures. Those who were in some way religious, ught these animals to the Tableeghi Markaz in Nizamuddin.

ring this period of anarchy and civil strife, I was like a soner in Nizamuddin for four months. Food was rationed and bring it from Delhi, was in itself a great ordeal. We used to ughter those animals and eat the meat without any bread like he timed of Bakri Eid. Rations were issued at Sabzi Mandi arket place), where there were a large number of Sikhs.

e road leading into Delhi was utterly unsafe and extremely ngerous (for Muslims). No one had the courage to go there. y Allah reward our Haji Babu Ayaz Saheb, and grant him n more courage. At that time, in spite of the extreme danger, used to go there to fetch the dire rations. He brought rations fifteen men, while there were about five hundred people ring in the Musjid. However, these rations were very helpful the children. Everyone was quite dumb-struck at his courage going to bring these rations.

ce he was bringing some rations from Sabzi Mandi (market- ce), on the way back he was in a tanga together with one rdu and three sikhs. As they left Delhi the Sikhs told him: w is it that you come to sit right in our midst? If we should you, then what?"
replied loudly and without fear: "You will never be able to kill if you are brave enough, then take courage and do it."

When he said that they hesitated, started thinking and even looking at each other, they even made some signs to each other. Then rolling up their sleeves, they asked: "And why can we not kill you?"
He replied with even more fervour: "Because I have such a thing with me which makes it impossible for you to kill me."

Through Allah's Grace they became so frightened, that right up to Nizamuddin, they continued thinking and making signs to each other. At the time of his getting out of the tanga at Nizamuddin, the Hindu asked: "Show me that thing."
He replied: "No sir, this thing is not to be shown or seen."

When I asked him what the thing was, he replied: "You should know, because you taught us one dua:
"*Allahuma naj'aluka fi nuhurihim wa na'oozobika min shuroorihim*"
"*O Allah we place You upon their necks and we seek refuge in You from their evil.*"

I started thinking: This 'thing' had not been shown to them and yet it had such an effect upon them.
There is absolutely no doubt that there is great effect in the words of Allah; on condition that we are of true Imaan.

I have already written previously that my uncle once gave me a dua to be read over a certain person and to blow over him afterwards. He further even said: "And if he does not recover, then it will be better for him if he dies."

I have had endless experiences of this from the duas in the Hadith. If Allah should now again grant me the faith and yaqeen in Him, that I had at that critical time, it will be a great favour to me. I also experienced a great deal during those dangerous and turbulent times.

ring those days house-searches and searches of the Musjid k place quite regularly. Once a very big force of 'Gurkha ops came to search the Bangla Musjid. I do not know what ong information they had received. I was in the Musjid ing this verse over and over again:

we have placed a preventative wall in front of them and a ll behind them and we cover them. So they will not see."

ontaneously this verse was rolling off my tongue repeatedly.

to fifteen men were searching the place from the roof down even on the roof, but they found nothing. I still do not know ether they failed to see anything or whether something else ppened.

te a few times we had received authentic reports of imminent cks on the Tableeghi Markaz, but on every occasion Allah ala sent His help, that at Maghrib time such heavy rain and storms broke out, that nothing came of these intended cks as the roads became completely inaccessible.

eard a strange story of something that happened at that time. ah alone knows the truth. Once a mob of rioters came to ack the Musjid from Bhogal's side, but ran off. When they re asked what happened, they said: "We were prepared to e on the living ones, but we saw the dead also arise to fight ."

y explained that when we approached the Bangla Musjid, dead came forth from their graves. Hence they fled.

ve only written one such story, but there are so many that we rd of. I do not know whether I should mention them or not.

en at the end of Shabaan, I arrived in Delhi, it was summer

time. I only had one kurta, one pants and one lungi with me. It was my habit in those days to change my clothes on Fridays, wear my lungi and give my clothes for washing. Those responsible for the washing often used to fight amongst themselves over who was to wash my clothes. My clothes used to dry in two or three hours and again I would put them on for a week. This was the reason why I did not need any other clothes apart from these three pieces.

For four months I was virtually a prisoner in Nizamuddin. Winter came along and there was no chance of buying any new clothes because of the fact that to enter Delhi was very dangerous. My sincere friend, Soofi Iqbal Hashyarpuri (who later settled in Pakistan and thereafter in Medina) was a prisoner just like me. He realised that I was unprotected against the cold, therefore he paid a soldier two rupees and bought a sweater for me.

I was very opposed to wearing sweaters, in fact I resented it. Prior to this I had never worn a sweater and never allowed my children to wear it. Then again necessity makes a person do some things contrary to our habits (in that I began to wear a sweater). Thereafter I wore it for the next fifteen years.

One of friends used to tell me: "Please forgive the sin of that sweater and give it to me as Tabarruk. I will place it as part of my kafan."
I would reply to him: "When I get another sweater for two rupees, then I will give it to you." (Where can a person buy a sweater for two rupees nowadays.)

After fifteen years, he brought me a new sweater and said: "I have genuinely bought this sweater for two rupees."I could not really believe it, but I gave him two rupees and the old sweater.

Thereafter it seems that my old habit of only wearing thick

ollen clothes completely deserted me. Then too, the usage of eaters has become common amongst the dress of the Ulama.

strange incident happened at that time. My general practice as that I would come to Nizamuddin on the 29th Shabaan and end the month of Ramadan in I'tikaaf. Early on Eid morning, I ould read my Eid Namaaz and leave for Saharanpur, where I ould reach by the evening. However during that year, due to e unrest and the fact Haroon's mother was very ill, that every y we thought that this was her last, I was delayed for two or ree days.

ere in Saharanpur, everybody became very concerned. My se friend, Master Mahmood Kandhalwy, who is now the puty Principal of Islamia School and sometimes even the ding Principal,came to Nizamuddin to inquire about me. companying him was my sincere friend and a great admirer d follower of Hazrat Madani, Moulvy Abdul Majid Jalalpuri. was very devoted to Hazrat Madani.

st to mention how faithful he was to Maulana Madani, I will ote one example: If he even received the slightest rumour that aulana Madani was expected to arrive in Saharanpur from oband or Lucknow late at night, during the cold of winter he ould spend the whole night at the station, and searched every in for Hazrat. (May Allah reward him very well.) Whenever zrat Madani had an hour or more to wait for his connecting in, then Maulana Abdul Majid would hire a tanga to bring zrat to the Madressa to meet me. He would wake me up, ing: "Hazrat Madani has arrived. There is so much time left his train. I have taken a return tanga." After this, I generally d no excuse but to accompany him to the station.

e day Maulana committed a stupid act. I will call it stupid but did it out of love for Hazrat Madani, and when such love

prevails some stupid things are done. Maulana Madani arrived and was to leave an hour later. Maulana Abdul Majid told the tanga driver: "Go quickly, whatever you charge I will give you."

The tanga driver said that he would take him to the Madressa for a rupee. He replied: "In place of a rupee, I will give you five rupees, if you can take me to the Madressa and back in time."

Within five minutes they were at my door. The horse had been raced to such an extent that it was sweating heavily, breathing heavily and panting for breath. When I saw this, I became infuriated and in my anger, wanted to refuse to accompany him, but because he came to me to give the news of Hazrat Madani's arrival. I therefore had to go with him.

As I had been mentioning, Moulvy Mahmood and Moulvy Abdul Majid arrived on the 3rd Shawwaal to enquire about me. They arrived on the express train. The rioters and trouble-makers on their train and in their compartment shouted a great deal of anti-Muslims slogans. In the train that thereafter left at 6.00 pm for Delhi from Saharanpur, when it reached Dorala, there was rioting and a lot of people were killed. Due to this the route from Saharanpur to Delhi was closed down.

Even Hazrat Madani who had to travel from Deoband to Delhi time and again, would first come to Saharanpur. From here he would travel to Moradabad and from proceed to Delhi by various alternate route which were relatively safe.

As I have mentioned Maulana Abdul Majid, let relate another silly incident concerning him. At the time when I was virtually a prisoner for four months at Nizamuddin, paan was almost completely unavailable. May Allah forgive the late Maulana Abdul Majid and me also. He managed to buy a tin of paan from a sikh four five rupees. When his companion Moulvy Mahmood

me to know of this he took the paan away from him. May h forgive him also. Neither did he eat it himself nor would he it to anyone-else. I requested that he give half to Maulana f Saheb but he refused. He used to cut the paan into thin es, the size of a 'taweez', place choona on it and give it to to eat two or three times daily. It lasted for about eight or ten s.

hat time because their was no postal service, we could not n imagine having money sent to us. For was for this reason during this period my son-in-law Saaid-ur-Rahman had ed away in Kandhla, and I only received information of his h two months later.

re is a certain person whom I do not find suitable to name. had become a mureed of Hazrat Abdul Qadir Raipuri. enever he went to Raipur, it was customary for him to spend night at my place. One day he told me: "I have been a her at such and such a school. Having read your kitab ries of the Sahaba', I resigned from the school." When I rd this I became very angry because I was very opposed to body resigning from any position of employment until such e that other means had not been created. Therefore I told : "No matter how much you read 'Stories of the Sahaba' you not find any injunction to resign from your employment, g me the kitab and show me where this is written."

primanded him angrily and thereupon, he said: "Well, it is not tten, but this was the impression it left on me."
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Because he was also committed with Tableegh and had contact with Nizamuddin. I advised him to go to Raipur, stay there for about ten days and then to proceed to Nizamuddin, to reside there permanently. I also advised him to go to Raipur for about five days in May and to mention to Maulana Raipuri the advise I had given him. There are still many people who are aware of the fact that even if my opinion was against Hazrat's, he would accept my advice. Hazrat agreed with what I had advised. For a long time, this man did as I advised and during the partition this man was also virtually a prisoner in Nizamuddin like me.

During that period, whenever anybody sought permission from Maulana Yusuf to go to Pakistan, he became very displeased and said: "Are you going because you fear death? The time for anyone's death is fixed, it will not bypass Indians nor Pakistanis." On the other hand whenever anybody sought permission from me I readily gave it.

As already mentioned, the Musjid in Nizamuddin, daily became filled to capacity at Zuhr time and became empty again at Esha time because the special train left at Maghrib time daily. Maulana Yusuf used to sit on the mimbar from the morning till night lecturing on Tawakkul (reliance on Allah), fear for death etc. He explained these things clearly and emphatically. If ever Maulana Yusuf was not on the mimbar for some reason or the other, a certain Moulvy Saheb would take over the mimbar and with even more fervour and emphasis, would continue the theme, advising people not to go to Pakistan. When Maulana Yusuf returned, he would vacate the mimbar.

One day after Maulana Yusuf had performed his Zuhr Salaah he had to go somewhere, our Moulvy Saheb ascended the mimbar and in a very loud and enthusiastic terms gave a lecture. I was sitting in Maulana Yusuf's room and listening to him and was very impressed at his speech. When Maulana Yusuf returned to

inue the lecture, this Moulvy Saheb came to me in the room said: "Please give me permission to go to Pakistan."

as stunned with surprise because he had just finished sing people not to go to Pakistan and now he himself ght permission. According to my habit I said to him: "Go by means, proceed."
said: "I would like to get permission from Hazratji himself."
id to him: "My permission is Hazratji's permission, go with asure."
a very worried voice he replied: "I must get Hazratji's mission directly."

ent a person to give Maulana Yusuf a message to come to me one minute but not to terminate his lecture. The late Maulana suf always considered my very word to be of importance. He d the people: "Please remain seated, Bhai-ji wants to see me, will come back just now."
descended the mimbar and came to the room. I told him: his man wants to go to Pakistan, I have already given him mission on my behalf but he still wants your permission ectly."

aulana Yusuf became quite angry an said: "What need is there my permission when Bhai-ji had already permitted you to go, with pleasure." Thereafter he went to continue his lecture. I d this man farewell. He immediately gathered many prominent ople of Nizamuddin outside the Musjid under a neem tree here today Babu Ayaz Saheb's hotel\restaurant stands) and e he gave a very inspiring talk to encourage people that ing to Pakistan was their duty. It was given with the same nviction and inspiration with which he had just spoken from e mimbar, except that now he argued in the opposite rection. Among other things, he also said: "Hazratji would to Pakistan anytime but Hazrat Sheikh keeps him back and

Hazrat Sheikh is merely staying here with this longing that he becomes a Shaheed (martyr), he has no objectives, now no work of Deen can be done here, it is not our duty to stay here to protect their graves." He truly encouraged the people but among the prominent people of Nizamuddin, no one accepted his plea. However from the general public there were many who agreed with him.

The question of going to Pakistan or not, was a very hotly debated issue. Brothers from Pakistan strongly insisted that Maulana Yusuf should emigrate and to this end, they daily sent 25-30 air tickets for him and his family to emigrate. They argued that in view of the fact that large numbers of Muslims had emigrated, Maulana Yusuf's presence amongst them for their rectification (Islaah and Tableegh) was of utmost importance. Furthermore, the unrest situation in the country and the massacres in U.P. and Delhi gave the impression that henceforth opportunities for true Deeni services was diminishing daily.

To all these arguments Maulana Yusuf had just one reply: "If Bhai-ji emigrates I will do so, otherwise no."
I too, was under tremendous pressure from the Delhi brothers and others to make a decision about emigrating to Pakistan. To all of them I said: "As long as I have not consulted my two Elders, Maulana Madani and Maulana Raipuri, I cannot make a decision.'

They then said: "Write a note to these Elders and we will take it to them to ask for permission."
I replied: "I am not speaking about permission. I am talking about consulting them. That can only be done orally and face to face. Whenever I get a chance, I will consult with them myself."

However in our family, there were many who wanted Maulana

Yusuf and I to emigrate, but none of them had the courage to speak to me about this directly. They put pressure on me through those who were leaving. This pressure was kept up right through. At that time all the roads leading to the north was closed and quite dangerous. For this reason I never got the opportunity to speak to Hazrat Madani and Hazrat Raipuri.

At the beginning of 1367 Hijri a letter came to me from Moulvy Naseeruddin from Saharanpur. It reached me by hand after great difficulty. He knew of my weak point and sensitive nerve which hurt most when touched upon. He wrote that he had found a copy-writer to copy the fourth volume of 'Owjazul - Masaalik' for printing, and that he had the work started, but my presence there was of the utmost urgency.The publishing of this fourth volume had already commenced before partition and much money had already been spent on the printing paper, but the unrest and chaos of partition time had stopped all work on it, which caused me great distress. In view of the general situation it appeared to me as if there was no way of having it published.

In actual fact Maulana Naseer by writing this letter, used it as a pretext to call me back. The plan worked and I immediately wanted to come back. Therefore I sought permission from Maulana Yusuf to return home. Whenever I think of that moment, as he answered me, tears come to my eyes. He started crying as he answered: "Bhai-ji, are you going to leave me when I am in this situation?"

I must also mention that at that time there was also the question of moving the Markaz from Nizamuddin to Delhi. In this Hazrat Hafiz Fakhruddin was very prominent. In fact he had already organised quite a few houses in Bilimaran (with male and female facilities) for the residents of the jamaats.

Hafiz Saheb had a special close contact with Maulana Hifzur

Rahman and he had impressed upon Maulana who, in the interest of our safety and security, agreed with Hafiz Saheb thoughts.

May Allah reward Maulana Hifzur Rahman well. On more than one occasion he arrived in Nizamuddin with a government truck to transfer us to Delhi. Maulana Yusuf was most definitely not in favour of moving away. He felt that if we vacated Nizamuddin and it became taken over by refugees, it would be very difficult to reclaim the property later. Refugees were all the time crowding around the area already. They threatened the residents of the area and cast fear into them with their threats. Maulana Hifzur Rahman also agreed with Maulana Yusuf in that to reclaim the property after it became seized would be almost impossible. In this I wholly supported Maulana Yusuf.

Hafiz Fakhruddin put much pressure on him but did not try very hard to persuade me to his point of view. Maulana Yusuf feared that in my absence, Hafiz Saheb would again apply pressure. I told him: "In that case it will be easy for you to answer him. You can tell him quite emphatically, that for as long as Moulvy Zakariyya does not give permission, I cannot move from here,"

Something strange happened to me at that time, which up till today I could not understand. During Shawwaal and Zil Qada, I experienced such an evil presence of darkness all over, that it cast fear into me. For quite some time I thought about what darkness and evil presence it was. I did not tell anybody about it, but on my return I mentioned it to Maulana Raipuri.

As Zil Haj began the darkness suddenly disappeared and I started perceiving rays of light once again after Bakri Eid. I assured Maulana Yusuf not to worry, however I told him nothing of the darkness and light.

On 28th Zil Haj 1366 (12/11/74) Maulana Madani arrived in Delhi after setting forth from Deoband, spending a night in Muzaffarnagar. He reached Delhi with great difficulty. Gandhi and Jawarlal Nehru expressed great sorrow that he had come to Delhi with so much difficulty. They told him that all he had to do was to inform them of his desire to come and a government vehicle would be sent to fetch him. Thereafter they immediately placed a government truck at his disposal, together with the protection of four armed Gurkha, to take him to Deoband.

Maulana Madani sent a message to me: "I am leaving for Deoband with a truck and armed body-guards. All the ladies of your household (who had been in Delhi since 21 Shabaan due to the illness of your daughter, Haroon's mother) will be able to travel with me in ease."

I was worried about how we were to go back. There was no easier way for the ladies to travel. Hence, although Maulana Yusuf was not very pleased at us leaving him, he gave us permission. On 3rd Muharram 1367 (17/11/1947) Hazrat Madani sent the truck and we said a tearful goodbye as we boarded the truck, which was covered on all sides with one armed Gurkha standing on every corner.

In the cab of the truck sat Maulana Madani, Maulana Abdul Majid and Janab Mahmood Ali Khan with his revolver. The latter happened to be in Delhi and was the headman of Kailashpur. I sat at the back with the ladies. We left Delhi at 9 o'clock and after going for only about seven miles, the truck broke down. With great difficulty we tried to push it to restart the engine. It was difficult to let the ladies get off. In spite of his old age and weakness, Maulana Madani himself pushed the truck - not so much with his bodily strength but with his spiritual strength. Through him the heavy truck moved because the few of us could do nothing on our own and the truck would

not even budge. The truck restarted and after quite a struggle we managed to get to Saunta after five or six hours.

When the people of the Saunta villages and the Madressa children saw Hazrat, they became extremely pleased. They came along with rice and roti made of mealie-meal, vegetables etc., and gave it to us. The truck had again broken down. The ladies were off-loaded and put into the Madressa while Hazrat and I went to Musjid. Meanwhile the soldiers got busy trying to repair the truck. Another army truck was going in the opposite direction and they sent a message with them. Finally the truck was fixed at about Maghrib time, and they wanted to resume the journey. Hazrat tried to explain to them that there were womenfolk with us which made it difficult and risky to travel at night, but the soldiers would not listen.

We ate, finished Esha Salaah and set-off. Because the truck was covered and armed with soldiers, Alhamdulillah, we had no problems of being accosted by insurgents.

Arriving at Muzaffarnagar, Hazrat stopped the truck at the door of a Hakeem Saheb and said: "If I should let them turn off here for Deoband, to drop me off, these soldiers will never turn back to go further up and take you to Saharanpur. They will just turn back to Delhi. So you will also have to get off in Deoband, but it will be difficult for the women. Hence I am getting off here. I will easily get transport from here to Deoband by day. The truck will continue to Saharanpur."

Hazrat Madani got off, rattled the chain of Hakeem Saheb's house loudly but while we stood there, the door was not opened. Because the soldiers were in a hurry, he allowed us to proceed. We reached Saharanpur via Rourky at four o'clock in the morning. After we reached Kailashpur, Janab Mahmood Ali Khan who had his revolver in his hand, refused to get off at his

village. He said: "I am indeed fortunate that we are ing right in front of my house, and that my house falls on oad. But how can I now let you and the women carry on ?"

ame with me to Saharanpur. There was a curfew imposed in Muzaffarnagar and Saharanpur and a blackout ordered in the cities. Not a single light was on. As soon as we ped, the driver made us hurry in getting off the truck.

n Maulana Abdul Majid disembarked, he found all the s and gates of our houses open, but not a single person or a d. This was very surprising. With tears in his eyes he said to There is no one here. Everybody has gone to Pakistan." We no way of knowing whether they had really gone because postal service had broken down, and had not been operating months.

went to the house of Maulana Naseeruddin. Only there did nd the door chained from the inside. We pulled the chain, e noise and called out but no answer came. We had spent t three or four minutes in all this. Then the soldiers off- ed our goods and told the women to get off. I made them sit on the stairs of the library. In the dark, I could not even what had been off-loaded and what not. Then also, I was t that if the police found us sitting outside, there could be trouble because of us breaking the curfew.

Saheb left as he had a house in Saharanpur which was on ay to where the soldiers had to go. About fifteen minutes Maulana Naseeruddin opened his door and peeped out. I out to him: "'Allah ka Banda' (O servant of Allah) open oor! It is me, Zakariyya. Bring a lantern."

only did he open the door, greet us and bring the lanterns.

I took a lantern and went to search every room of my house and Maulana Abdul Majid's to make sure that no person (or thing) was hiding there. First I took the ladies home. Then the three of us brought the luggage in from outside. At the door of my home I asked Maulana why all these house gates were left open and he said he had forgotten to lock them after Asr, but after Maghrib he could not do so as the curfew had already started. I told him: "That is no excuse."

When I went to the Musjid at Fajr time, there was much excitement about my return in the Mohalla, which then spread to the rest of the city and the morale of the people and their hopes were lifted to such an extent that I also started having doubts as to my not being the leader of a pack of wolves. I also discovered that numerous of the residents of our Mohalla were lying in tents in a camp near the bridge at the Kuchery (the magistrate court) waiting to be taken to Pakistan. On coming to know of my return, the first one to turn back was one of my friends, Sheikh Izhaar Ahmed, the wood-seller and his father together with all their family members and luggage. I later came to know that by the evening, two hundred families, each following the others turned back home.

Throughout my life, I used to suffer from travel fatigue and immediately on returning to Saharanpur, I got heavy fever.

When Maulana Raipuri heard of my illness, he came to visit me, staying for three days. On the tenth of Muharram, Maulana Madani came to Saharanpur, but had gone directly from the station to Gangoh. When Hazrat Raipuri heard this he also came Saharanpur, but by then Maulana Madani had gone Gangoh. After for waiting the whole day for Hazrat Madani, he left for home after Asr. Maulana Madani returned to Saharanpur, only after Maghrib. When he was informed of Hazrat Raipuri's having come to Saharanpur to meet him and his subsequent return at

me, Hazrat Madani immediately set of for Bahut. At Bahut, as informed that Hazrat Raipuri had already proceeded to ur.

t Madani therefore followed him to Raipur and they both ed to Saharanpur the day thereafter at Maghrib time.
hree of us held the famous consultation (Mashwarah) after ghrib to which reference was made in the papers. Ali Mia mentions it in his'Sawanih' of Hazrat Raipuri.

y return from Delhi, I had mentioned to Maulana Madani t the pressure on me in Delhi to go to Pakistan. I told him: ave left the matter pending your advice on the issue. Then n Maulana Yusuf's decision is dependent upon my sion."

ulana Raipuri had also mentioned, that his decision ended upon what we decided. He said: "The people from jab have also been pressurising me to go, but I have left it ding upon the decision of Hazrat Sheikh."

gathered in the Kachaa Ghar for the consultations. Hazrat puri started the Shura, speaking to Hazrat Madani: "Hazrat, attendants are from all over both East and West Punjab and se with contact with Ala Hazrat (Raipuri I) are also mostly m these areas. Both the groups Muslims from these two areas ve practically all moved to Pakistan and they all are insisting on my moving."
rthermore, Ra-eesul Ahraar, Maulana Habeebur Rahman also pressed upon Maulana the need for attending to the needs of se people. He had also left his own emigrating, subject to zrat's decision.

zrat Raipuri also said: "My own home is in West Punjab. My ing there will surely please them. They have been insisting on

my going over since the beginning of Ramadan. Now I await your people's advice. Something very important is this, that there many Ahlullah here, but over there the system of Ahlullah and their 'Islaah' work is almost non-existent. Some of them have been martyred and others ruined by this unrest situation." Hazrat Raipuri was making out a case that his going away was very necessary. Maulana Madani listened to all this very carefully, took a long breath and said with tears streaming down: "Our scheme has failed, otherwise all this killing and destruction and this movement of whole populations would not have taken place."

Hazrat's plan for post-imperialist India was a federation where-in all states should be self-governing in internal affairs with external affairs like defence, postal affairs etc., controlled by the central government, which would be chosen from both Muslim and Hindu ranks, 45% each with ten percent from other minorities. Gandhi had approved the scheme, but Mr Jinnah had rejected it.

Hazrat said: "If my plan had been accepted, there would not have been all this bloodshed, destruction and this movement of population. Now I do not stop anyone from wanting to leave. My home is in Medina. Mahmood is calling me with much insistence to come over there. But I cannot leave my India brothers at this stage of destruction and bloodshed without guidance. Now whosoever wishes to sacrifice his life, his possessions, his honour, his deen and dunya for the Muslims here, should stay. And whoever does not have the patience and courage for that, is free to go."
When Hazrat said this, I spoke up: "I am with you Hazrat."
Hazrat Raipuri said: "How can I go and leave you two here."

I did not tell anybody what the outcome of our consultation was, but at Esha, the news was floating about the three Elders

unanimously decided to stay in India. The blessing of this ...ultation was that all the other people who had previously ...n doubt about their own decisions were now more at ease.

...e times really brought Qiyamat near to us, emphasised to us ... again the inconsistency of the world. There was such ...gs of hopelessness, that expensive copper utensils were ...for next to nothing. Auctions were held in Delhi and ...ut exaggeration copper vessels were sold for three annas a ... People came with their cars to the station and left them ...ing abandoned as they boarded the special train.

...ana Hifzur Rahman often complained: "These people are ...g such fine cars abandoned on the roads. If they had ...ght it to the Jami'at, these cars should be of benefit for the ...of the Jami'at. Of what use are such abandoned things to

...e was such lawlessness around, that one does not even ...to write about all the chaos of that period. For example, ...Fakhruddin Saheb's daughter stayed in Rohtak and they ...all forced to get out of there on foot while she was heavily ...ent. Hafiz Saheb because of his close contact with Nehru, ...message sent to the police station commander to exempt ...aughter from this expulsion order, but the commander ...med: "No, never. I am the Jawarlal Nehru here."

...at time I remembered in my 1388 haj when if you told the ...ans that you would complain against them to Shareef ...in, they replied: "Man Shareef. Ana Shareef." (Who is ...ef? I am Shareef.)

...llah grant Maulana Hifzur Rahman very high rank in the ...ter. In those days of extremely dangerous times, he toured ...ited the riot-stricken areas without fear, to console the

devastated Muslims, while hearing of much abuse. Allah had also blessed him with great patience and forbearance. But even more amazing than that was the courage shown by Hazrat Madani. In those dangerous times he undertook numerous tours all over India, telling Muslims of the reward of remaining steadfast in the face of calamities. He toured the whole country urging Muslims to stay put.

There was one incident where I envied Hazrat. There was a certain League supporter who had abused Hazrat to his face quite insultingly. But Hazrat Madani wrote him many letters consoling him. In fact, Hazrat went to him personally to console him and spoke to him in such a manner as if he was a close friend and supporter. I myself have heard some of the abusive and degrading things said by some League supporters of the areas between the Jumna and Ganges, and have also seen Hazrat's sympathetic, civil replies: "Fear not, these conditions will soon subside. Whatever sorrows you suffer, please write to me. Insha-Allah, I will give whatever assistance I can."

Sometimes Hazrat even personally went to Hindu government officials to plead on behalf of some League supporters, whose names I do not wish to mention. But I will always praise Hazrat's high character, in that he interceded on behalf of the very ones who had abused and degraded him. He even gave guarantees on their behalf that from now onwards they will not speak out against the government. But the League supporters did not appreciate these efforts of Hazrat and went to Pakistan. May Allah grant Hazrat the highest rank. During those times while lecturing he often became so emotionally effected that he would break down and cry.

"*Why should not he, deprived of his rest, sleep soundly looking towards the heavens. After heroic efforts at every stage?*"

(Persian couplet)

CHAPTER TWO

apter is quite long. While I was in Aligarh, I have tried to it more concisely but that manuscript still has to be cked. For quite some time rumours have been flying d about my intended Hijrat to Medina or for Haj. These rs fly around every year. I do not know where these urs originate. I have already on many occasions denied rumours in word, in writing and in newspaper statements ll they persist.

is no easy affair as the Hadith also says:

"*For verily hijrat is a weighty affair.*"

(Abu Dawood)

over nowadays the Saudi authorities are extremely tant to grant permission for anyone to emigrate to Saudi a. But still it is an annual occurrence that round about adul Thanee or from Shawwaal onwards the rumours start ading, with the result that many people arrive here for well greetings. Nowadays too, there are great crowds who here. Hence, I do not know whether I will be able to finish chapter before going for Haj. For now, I am continuing the ng and if after my departure someone will check and correct will be greatly pleased.

incidents to be mentioned in this chapter concerns the rol of the Madressa according to the system of my decessors and like a Waqf trust (as I already wrote in Aap vol.1). There I quoted the statement of my Hazrat who said: ntact with me is determined by a person's contact with my dressa. As much contact one has with the Madressa, so ch is his contact with me."

devastated Muslims, while hearing of much abuse. Allah had also blessed him with great patience and forbearance. But even more amazing than that was the courage shown by Hazrat Madani. In those dangerous times he undertook numerous tours all over India, telling Muslims of the reward of remaining steadfast in the face of calamities. He toured the whole country urging Muslims to stay put.

There was one incident where I envied Hazrat. There was a certain League supporter who had abused Hazrat to his face quite insultingly. But Hazrat Madani wrote him many letters consoling him. In fact, Hazrat went to him personally to console him and spoke to him in such a manner as if he was a close friend and supporter. I myself have heard some of the abusive and degrading things said by some League supporters of the areas between the Jumna and Ganges, and have also seen Hazrat's sympathetic, civil replies: "Fear not, these conditions will soon subside. Whatever sorrows you suffer, please write to me. Insha-Allah, I will give whatever assistance I can."

Sometimes Hazrat even personally went to Hindu government officials to plead on behalf of some League supporters, whose names I do not wish to mention. But I will always praise Hazrat's high character, in that he interceded on behalf of the very ones who had abused and degraded him. He even gave guarantees on their behalf that from now onwards they will not speak out against the government. But the League supporters did not appreciate these efforts of Hazrat and went to Pakistan. May Allah grant Hazrat the highest rank. During those times while lecturing he often became so emotionally effected that he would break down and cry.

"*Why should not he, deprived of his rest, sleep soundly looking towards the heavens. After heroic efforts at every stage?*"

(Persian couplet)

CHAPTER TWO

apter is quite long. While I was in Aligarh, I have tried to it more concisely but that manuscript still has to be cked. For quite some time rumours have been flying d about my intended Hijrat to Medina or for Haj. These urs fly around every year. I do not know where these urs originate. I have already on many occasions denied rumours in word, in writing and in newspaper statements ill they persist.

is no easy affair as the Hadith also says:

"*For verily hijrat is a weighty affair.*"

(Abu Dawood)

nover nowadays the Saudi authorities are extremely tant to grant permission for anyone to emigrate to Saudi ia. But still it is an annual occurrence that round about dul Thanee or from Shawwaal onwards the rumours start ading, with the result that many people arrive here for well greetings. Nowadays too, there are great crowds who here. Hence, I do not know whether I will be able to finish chapter before going for Haj. For now, I am continuing the ng and if after my departure someone will check and correct will be greatly pleased.

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I also quoted Hazrat Raipuri who said: "I do not fear anything as much as I fear being a supervisor of a Madressa."

Then I also mentioned of my father placing his curry in front of the Hammaam (boiler \ geezer) of the Madressa to warm it - without actually placing it in the Hammaam nor taking out fire with which to heat it, yet he would pay the Madressa a sum of two to three rupees monthly, for making use of this Madressa facility in this way. Apart from these incidents, I also mentioned other precautionary measures.

For this reason I warn my friends, relatives and those who are closely connected with me, to be very careful about the use of the Madressa. They should also be very careful not to waste or misuse Madressa time. They should never be confident that there is no one to check on them. Please note that this is Allah's wealth and the one to question and call account is Allah Himself. It is, indeed an insurmountable ordeal to account to Him, where there will be no intercessor nor any agent.

I am indeed pleased that through Allah's Grace, I was able to be very punctual in my time, so that even the supervisors were surprised at my unfailing punctuality as can be ascertained from their writings.

During his period of supervision and trusteeship, Maulana Ashiq Ilahi Meeruty was responsible as supervisor over the teachers' time schedules. The time schedules had to be signed by the Sadr Mudarris but once or twice per year, Maulana had to check them. He used to often write a word of congratulation and appreciation at my punctuality and regularity. If those schedules are in the Madressa now, then I am sure his remark will be found written thereon.

The monthly punctuality at classes is also very important.

ng Hazrat's time he was also very particular about spending time on teaching, being against long lectures at the nning of the year and parrot-fashion reading towards the

in his lifetime, Hazrat often gathered the teachers together old and warn them against this. In his time no kitab was ght outside Madressa hours or at night. He detested that. He to say: "The students must get time for studying."

now things have taken another turn. Now less is being ght during Madressa hours and more lessons are given after rs. If one should keep a proper account, it will be found that third of every book is taught during Madressa hours and -thirds afterwards. This is my complaint.

effect of Hazrat's guidance remained in force for many rs. When we noticed that there was a movement in the posite direction, Maulana Abdul Rahman Cambalpuri and I k out Hazrat's schedule and drew up what became known as Madressa's syllabus. We looked at the time schedules for the five years of Hazrat's teaching period. Then we divided the ks into nine parts: two for the first three months, three parts the second three months, four parts in the third three nths. Furthermore, we also divided every three months so the work was spread equally per month. Because of a bit of thy explanations in the beginning, less was scheduled to be ght in the first semester. There was an examination and the of the semester and holidays in Zil Haj.

gain warn my friends not to leave matters, with rights due to Madressa against you. If there are any rights due to you, by Madressa, consider it a favour. Remember that if you owe Madressa anything, those rights will cost you much, and if Madressa owes you anything you will be well rewarded.

There are many of my good friends and relatives who because of their non-deliverance of the rights due to the Madressa, have caused me distress. Then there are some persons with whom I had no close contact at all, but through their diligent service and careful attitude towards the rights of the Madressa, have become very beloved in my sight.

1. MUFTI QARI SAEED AHMED SAHEB

First of all there is the late Qari Mufti Saeed Ahmed Saheb. He was born at Subuh on Eidul Adha day in the year 1320 or 1321 hijri at Ujrara. He mentioned that the correct year of his birth was written somewhere in Ujrara but in spite of searching for it, he could not find it. Moulvy Athar once said that according to Qari Saheb his age was fifty-five and when we worked out the year of his birth, it turned out to be 1322 hijri. This was what he himself had written on the Haashiya (side notes) of 'Rasmul Mufti'.

He had acquired his initial Quranic education at the hands of Hafiz Muhammad Hussain of Ujrara and was very proud of it, and also received his initial Farsi and Arabic at Ujrara. In Shawwaal 1337 hijri, he entered Mazahirul Uloom, studying the initial books by me. After graduating, he was appointed a teacher of Qira'at in 1343. Later he was appointed assistant Mufti in 1347 and Grand Mufti in 1352.

In the first year I was his teacher of many of his kitabs. At that time quite a few Ujrara students came to the Madressa. Because Qari Saheb had introduced himself to me as a pupil of Janab Al-Haaj Hafiz Muhammad Hussain Ujrarwy. There was a definite trace of Sahebzadi in him, which was something through the barakat of my father's shoes, I detested. Therefore he was always at odds with me and I with him.

1347 hijri onwards he was appointed as an assistant When I came back from Hejaz and must have had ghts about my own greatness, I asked him to listen to my para, daily after Zuhr in Ramadan, he once told me quite bly that, that was Madressa time and as such he could not. ose days in Ramadan, the offices as well as Darul Iftaa were in the mornings and the afternoon.

said: "If Nazim Saheb gives me permission, I will listen to otherwise not."

as certain that in view of the close relationship I had with at Nazim Saheb (Maulana Abdul Lateef), if I should ask he would most readily give Mufti Saeed Ahmed mission. I was very pleased with Qari Saheb's answer and him: "May Allah reward you. You gave me a very good wer."

ew months later something else happened. Hazrat Nazim eb and I were the Sarparasts (Executors) of the Ujrara dressa and I always attended their annual Jalsas regularly. time I had not informed them of my inability to attend well dvance. But then at the last moment Nazim Saheb was also ble to go. He came to discuss the matter with me. I told him: ri Saeed is well acquainted with the situation over there. Let go on our behalf. Write them a letter signed by both of us Qari Saheb represents both of us, and has the right to ose matters on our behalf. If there should be anything which s require our personal attention, let him bring the papers k and we will reply from here.

im Saheb approved of this. Qari Saheb objected: "I am a mber of that community. Please rather send someone else." plied: "But another person will not be acquainted with the l situation. We do not know what decisions he may make.

You know the area and the people. You are the most appropriate person."

After our demand on him, he left. At that time I was in fine health and through Hazrat's advice I considered Madressa affairs to be my responsibility although I never directly gave any orders.

Whatever I had to write or order was done through Nazim Saheb. For this reason some fools spread the rumour that the actual administrator was I and Nazim Saheb was merely my scribe and clerk. Allah forbid!

After a few months I went into the library for something or other, and as was my habit, I also had a careful look at the attendance register of the teachers, so that if I saw any registered absences beyond what is reasonable, I would ask the librarian about it. Should there be a need I would also in writing seek an explanation from Nazim Saheb.

When I checked on Qari Saeed's attendance, I found that the days for which we had sent him and for which he had been absent, were written as days of absence with leave. Because we had sent him. He was actually on duty and thus not absent. I asked the librarian about it. He said: "Qari Saheb had it written down that he was absent."

On the way back I called upon Qari Saheb. In those days he resided in the room which today is guests' room. It is on the roof of Madressa's offices. That was also the Darul Iftaa in those days.

I told him: "Qari Saheb, you were sent to Ujrara on behalf of the Madressa, to do Madressa work. Why did you then have those days marked as absent?" I can still remember my question, his

swer, and my reply to that very clearly.

e said: "The point is that my house is also there, and on going Ujrara, I also went home."
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ay Allah reward him well and grant a position of honour in the ereafter. He stuck to his bargain lifelong and except for the me during his final illness, when he was too weak to get up om his bed, he never missed his afternoon meal with me. In ct even when he received his own guests, then too he had em eat with us and sent for their food from my house. ternately, when I received any guests, then he instead of I, cted as their host.

ter the relationship became more and more close, so much so, at he became my companion on my journeys. In this he was a e friend. I continue to pray for his departed soul. He remained for a long time. There was even a diagnosis of sihr together ith various other illnesses, and he finally passed away on onday 22nd Shawwaal 1377 at Fajr time. *(O Allah pardon m, have mercy on him and grant him honour in the Hereafter).*

e had one general routine on Eid days. After leading the Eid maaz in the Old Madressa Musjid, he would come straight to y place for breakfast of dates and tea. Thereafter he always had very delicious pulao sent to us from his home, which we used eat in that majlis before he went home.

n the 1st of Shawwaal 1348, I received a note from him: "For enty eight years, no Eid has passed when I did not after Eid laah come to your house. I have a great sorrow that because my severe illness I will not be able to be there today. The mount of sorrow I feel will be known to you."

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Reading this note made me very heart-sore. Hence, even before the Eid salaah, I went to meet him. With grief, he began crying bitterly and also made me shed tears.

If I want to write about all his good qualities, I would require a special volume. He had towards the end, become my permanent companion on my journeys to Raipur. Hazrat had a great liking for him and if ever I went there without him, Hazrat asked about his absence. When, after the death of Maulana Ashraf Ahmed, Hazrat wanted to put a special system into operation in his Madressa, he mentioned Qari Saheb's name as one of the Sarparasts. Unfortunately the new system did not become operative.

2. MAULANA ABDUL LATEEF SAHEB

Then there is Hazrat Maulana Abdul Lateef Saheb. With him I have always had bonds of love from the very beginning of my student days under him, but from 1345 onwards when he became Nazim, this love and admiration for him grew daily in depth till the time of his death.

Hence, when shortly prior to his death, he had a testamentary document (Wasiyat-nama) written by Qari Saeed Ahmed's hands, with regard to household matters, he called me and asked me not to disclose its contents to anyone in his lifetime, and laid upon me the responsibility to carry it out and to see it being implemented after his death.

He used to consult with me quite often on his family affairs. Often if he had to impress something upon the mind of his wife, he made me do it. On the other hand, if his wife wanted to impress something upon his mind, she used me to do the talking and persuading. Hence at the time of the Nikah of Abdur Ra'oof,

ir son, several such occasions arose, which his wife will still member quite well. All this close contact was basically cause of our connection with the Madressa, and his igence in carrying out his duty and even beyond, for the dressa.

s attitude was such that he never worried about whether he s the Nazim sitting in the office or a collector of funds (which also had to do), or whether he was the gate-keeper.

never used to consider what was Madressa time and what s not Madressa duty time. His Madressa times never ended. If student brought some written application to him after Asr, ter Maghrib or after Esha, he would immediately have a look at approve (or disapprove), write his instructions down mediately, to have his decision implemented.

in my bad-mannered way, would often reprimand students, ying to make them understand with words of harshness, that e time for putting an application forth, is during Madressa ours, but not him. He would never ask them, as I would: "Is is the time for coming to me with an application?"

e used to regularly go into the kitchen to check on the food for e students. There he would buy a meal, pay for it, taste it by ting about half of it on the spot and give the other half to one the Munshis or cooks. He never used to think that as Nazim Rector), I have the right to take any amount of food for tasting ithout paying for it. He never tasted any food without first aving paid for it. There were times when out of his own pocket e used to have something nice added to the naan (like kulunji syrup) or encouraged someone to pay for such luxuries for e students.

Deputy Abdul Raheem (the deputy of the Nahr Jaman Sharqi)

was a very pious person, who on Hazrat's instructions used to come and check the kitchen at both meal times. At the beginning of every month he had the grain weighed in the presence of the people responsible for the cooking, and if ever there were any discrepancies or deficiency, he wanted explanations. He never tolerated that there should be any delay of more than one day when accounts were not up to date. The manner in which the accounts were kept clear and up to date, has never been equalled prior to his supervisory days nor will there ever be hope for someone-else like him in the future.

He used to rent the house next to mine, which today is known as the Gara Boarding. He was very kind to me. Often Nazim Saheb used to ask him to order one or two 'mun' fish and on that day the students used to get fish and rice for meals.

One of Hazrat Nazim Saheb's practices in winter, was to have sweet achaar prepared from turnips. Often it was from his own pocket, and if it was so, then it would also be distributed among the teachers. There were many times when he also ordered me to supply it. In those days, I never used to eat sweet achaar. I preferred sour achaar. In those cases (when he ordered me) I used to ask him to accept five or seven 'dhary' (i.e. 5 or 7 times 5 sier) turnips from my side, which had to be prepared in spices by him. Moulvy Naseer was then told to organise the turnips, while Nazim Saheb himself would prepare the achaar. A quarter would be gifted to him for his efforts, a little for my household and the rest for distribution in the Madressa.

Nazim Saheb very often during winter, used to collect turnips from his friends, have them prepared in large earthen pots and when these were ready in about ten days, the achaar was distributed to the students. He also had kitchery cooked which was then served to the students with the achaar.

note worthy that he had no objections whatsoever about rvising even the work of those bhangis in the lavatories. He would help collect the faeces with the bhangis and at would reprimand them if they were negligent in their by saying: "You did not throw water! Why did you not here?"

ever considered that this supervision was actually the work e gate-keeper and the guards and not his. He used to have otas which came to the Madressa, counted before him, not moment objecting that it was not his work. He never took ce of when his duties began or ended. In fact his every ment was used for Madressa work. When there was any struction work carrying on, he was there everyday, not king that, that work actually fell under the duties of the om of finances.

ver he had to go out of town on a journey, he would take h him Madressa advertisements, brochures, reports, receipts , without thinking that his job was not that of a collector of ds, or that he is on leave. When he was called to any ebrations or functions, he would always, like our Hazrat haranpuri, tell the host never to forget the Madressa in the ebrations.

se acts of Hazrat Nazim Saheb made me admire him very ch during my student days. Even before becoming the Nazim always had the interest and welfare of the Madressa at heart.

ce Haji Maqbool Ahmed Saheb, about whom we have eady spoken, as a man who had great love for me said ncerning me: "I have great affection for him, but I am very gry with him that he is so close with Moulvy Abdul Lateef!"

hen it also happened that Nazim Saheb's relatives would write

letters to him, degrading him for his friendship with me. He would then reply the letter and send both the letter and reply, to me to read. I would often object to the harshness of his tone of reply, to which he would say: "Have you not noticed his rudeness. Look at the words which he used against you!"

What shall I write and what shall I not write? Whenever I start writing about anyone, numerous incidents come into my mind. But all I intended to do here was to mention a few salient points of those whom I loved because of their service to the welfare of the Madressa.

3. SINCERITY FOR THE MADRESSA

This is one aspect which I have experienced a great deal and of which there is much less available nowadays, which I blame on the lack of sincerity of the present day responsible ones and workers of the Madressa. But this was a thing which in the early stages of my teaching and throughout my student days I saw quite clearly.

In the Madressa there is a law that any person should only take sick leave when he is really sick and unable to perform his teaching duties, and then too only when due to such a state of illness, teaching becomes an ordeal for him. I have seen that when a person had taken sick leave simply because of a minor complaint like a headache or a little physically unsettled state, then it was not too long before that person really became genuinely and seriously ill. I have always looked upon this as the punishment mentioned in the Hadith:

"Do not pretend to be ill, or you will truly become ill."

I have seen many involved in such situations. I do not wish to mention names, but I have even had to reprimand some of my

ends for writing applications for leave on account of simple esses and I have even warned some of them to prepare for an ess by the way of foretelling the result of their acts.

this respect during my sixty-two year period of contact with e Madressa from 1328 till 1390, there is another thing I have perienced over and over again: Whenever anyone committed y dishonesty with regard to Madressa possessions or violated e rights of the Madressa, then he either became involved in ess or got involved in court cases, or they have had thefts m their homes.

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service and gone for another job which gives more salary." (Although this story has not the same theme as runs through number one and two, the theme is more or less similar).

4. THE PAHLWAN (WRESTLER) IN MEDINA

The favours of Allah are many and innumerable. No one can mention them at all. I remember another story which I should have mentioned while I wrote about Allah's 'ni'mats' (favours upon me), but at that time I did not remember it.

Allah Ta'ala has always granted me sincere friends. In Saharanpur, whenever I went to take a bath, whether in my student days or later, there were always those who forced me to allow them to assist me by scrubbing my body even though I used to prohibit them from it. At times I even showed anger. One or two of them would scrub my back, legs etc., and I became almost like a corpse in front of them.

Initially when I arrived in Medina with Hazrat for the one year residence period, I felt very much like a stranger and did not have much contact with the local people. Soon a very strong wrestler type of person became attached to me. He was a complete stranger, whom I never knew from before, but every Friday he came along to wash my clothes and assist in scrubbing my body at the time of ghusl. I asked him on many occasions, who he was and where he was from, but he avoided my questions only telling me: "I have to settle permanently in Medina. Allah has been kind to me and did me a great favour to let me reside in the vicinity of His Beloved Rasul Sallallahu Alayhi Wasallam."

When in Zil Qada, I began preparing to return to India, he told me that he was also going back. I told him: "But you said that

have come to stay here in Medina permanently?"

plied: "I have never told you my real story. You have asked many times, but I feared that if I should tell you the truth, you ld fear me, and have me sent away. I am a very well-known ot (robber) from Rampur and have already been responsible many murders. A case was pending against me for murder I disguised myself and fled to this place. Here, Allah pted my sincere repentance and through His Grace He has e me your companion. I was under the impression that there absolutely no way of going back home and that is why I that I have come to stay permanently. But yesterday a letter e from home that the case against me has been dropped. I come home. Now I am returning."

, you can just imagine how great was Allah's favour! He a crook and dacoit (daku) to Medina to be my servant. And n I am about to return home, he also receives pardon!

Allah I can never properly praise Thee. You are as You have ised Yourself. O Lord assist me in making Zikr of Your e, and expressing thanks and serving You with the best adat."

Y CLOSE RELATIVE, PROFESSOR MUHAMMAD UTHMAN OF GARH.

his regard there is another story. I have an uncle: Professor Muhammad Uthman, the cousin of my mother, who was a fessor at Aligarh University, earning a salary of fifteen dred rupees per month. Thereafter he was transferred to awar (Pakistan), where he lived till he retired.

fessor Saheb had a lot of affection for me. His two sons,

Uncle Haji Dawood, who is presently one of the leading advocates in Abohabad and Bhai Al-Haaj Hakeem Ya'meen, who looks after the finances of Madressa Saulatiyya in Mecca, are both former graduates from Mazahirul Uloom.

Whenever Professor Saheb, during the time he was residing in Aligarh as well as sometimes after he moved to Peshawar, went to Kandhla, he always stopped in Saharanpur. Because he had very friendly relations with me, he also spent many hours in debates with me. It was his view that Arabic students should also be taught English, so that they should later not experience difficulty in earning a living. He used to argue that an insufficient salary was paid to those who only studied Arabic. At that time, I was completely against anyone studying anything else with his Arabic studies and I am still opposed to it. My main reason for this is that after busying oneself with other studies, the Arabic side suffers.

He continued to explain to me the relatively poor state in which Arabic graduates lived as compared with the prosperous state of English graduates. Therefore he took his son Dawood, who was a very good student whom we wanted to retain as a teacher, away from us and made him study English with the result that he was lost to us. Maulana Abdur Rahman, the previous Sadr Mudarris, also wrote to me in Medina in 1345 that Dawood being such an intelligent student should be appointed as a teacher.

One Friday, Professor Saheb came to visit me, and as I was about to perform ghusl he saw quite a few persons assisting me in performing ghusl. He looked at the scene very carefully and said: "This is luxury."
I replied: "What luxury is this? Luxury is what you rich ones have, who earn fifteen hundred per month."
He said: "People like us cannot even find two persons to wash

but you have ten.'

er Jumua he shared meals with me. My one hand was injured d although there was no bandage on it, I had applied some ment. After eating I stretched forth my healthy hand and one son applied soap, another washed it, while a third person ed it. When Professor Saheb saw this, he said: "Moulvy dariyya, there surely must be some limit to this lavish living! u do not even wash your own hands. Servants do it for you."

aid: "Uncle, I am a poor man. I do not earn fifteen hundred ees per month. You English educated ones earn so much. I not even acquainted with English, how can I make you envy thing?"
replied: "For one earning fifteen hundred per month, I do not en find two persons to wash my hands. But I have something ich I wish to discuss with you in private."
aid: "Today is Friday and there will be no time for that. Come my room tomorrow morning and we can talk."

came to my room the next day. As he entered, he saw a huge mb hanging against the wall. It was of wood consisting of a k with three fingerlike teeth. In the Hadith we are told that sulullah Sallallahu Alayhi Wasallam had something like this led a 'Midrah' with which he used to comb his hair.

hen he saw it, he asked what it was used for and I explained: at the time of ghusl, I have no servant or attendant, then I use to wash at the places my hands do not reach. If you can ke use of it, take it, by all means."

looked at it carefully and said: "This is a very nice thing for se of us who have no servants at all, but I feel ashamed to cept it from you."

I said: "There is no need to feel any embarrassment or shame. I am not one of those who can take out of my fifteen hundred salary to buy another. But I have this hope that the same Master who gave this one will provide me with another one. Take it with pleasure."
I insisted, but in spite of wanting it, he could not bring himself to accepting the gift. The debates between him and me continued right upto the end.

In various ways he tried to explain his major argument that this world was one of 'cause and effect' (Darul asbaab). My main argument was always this, that one shall not receive anything more than what was predestined for him. (The details of this has already been mentioned in Aap Beti No. 1.) I often told him: "This is not something to boast about. You earn fifteen hundred per month and I get thirty five, which also sometimes I do not receive. But you yourself can judge that as far as our financial position, ease and comforts are concerned, I am much better of than you."

To this he always retorted: "But you cannot draw an analogy from yourself and apply it to all others!"

I also told him: "Judge for yourself. There is a dog lying in front of your door, guarding your house, barking at all invaders. Will you not feel obliged to throw a few pieces of food to it. Will you not take some of the remnants of your meals, bones, bread etc. and throw it to such a dog? Of course, you will! Now think about the King of Kings, in whose hands are all the keys to all treasures."

Only the word 'Kun!' (Be!), opens the doors leading to His treasury. If someone lies at His door all the time, serving His deen, (even if without sincerity and ulterior motives), do you think He will allow him to remain hungry and naked?

sulullah Sallallahu Alayhi Wasallam said that Allah is the st Possessive One. Is it possible that you should want that ur sense of honour should demand that you give the dog mething while Allah does not desire that for His servants.

e incidents of Rasulullah Sallallahu Alayhi Wasallam and the ntly ones who suffered hunger and deprivation are all cases what they themselves chose to undergo, and which they emselves asked for.'

explained to him the Hadith reported by Hazrat Abu maama Radhiallahu Anhu which is quoted in Mishkat, rmizi and Ahmed that Rasulullah Sallallahu Alayhi Wasal- m said: "Allah told me that if I wanted, all the deserts of lecca would be turned into gold for me. I replied: 'O Allah, I not want it. I desire that one day I should eat and be filled d the next day suffer hunger so that on the day I am rving, I can spread my hands before you in prayer and member You and on the day I am filled, I can praise and ank You'.

asulullah Sallallahu Alayhi Wasallam also made this dua:

Allahummaj al rizqa aali Mohammedin qootan
O Allah let the sustenance of the family of Muhammad be so much as is sufficient for them."

r this reason the Sayeds (family of Rasulullah Sallallahu layhi Wasallam) were always not rich people except for a few them. According to another Hadith Rasulullah Sallallahu layhi Wasallam said: "*If I had wanted, mountains of gold ould have followed me everywhere.*"

this there is much wisdom. I have already mentioned a certain tory which I had heard from my father and in spite of having earched for its source of reference, I was unable to find it. My

father said: "May Allah bless our mother Hazrat Aisha Radhiallahu Anhaa. She punished our Ulama but did the Ummat a great favour, when she made this dua: "O Allah, make the rizq (sustenance) of the Ulama to be earned in a distressed and wretched state."

If we Molvies had all been in a good financial positions, we would not have talked to anyone without pride and arrogance. It is because of the collections of the Madressas where there is a need to practically beg of all and sundry, even evil-doers, immoral ones, and clean-shaven ones, that we retain our humility.

6. HAFIZ MUHAMMAD YUSUF RAMPURI

The following incidents are not connected with any specific theme or concerning any special person. They are incidents which came to mind, while I was lying in Aligarh. I am first of all referring to Hafiz Muhammad Yusuf Rampuri, the son of the martyr of this age Hafiz Muhammad Zaamin Saheb Shaheed, about whom I wrote in 'Irshaadul-Mulook'.

Hafiz Muhammad Yusuf Saheb was a very prominent person and a true image of his father, and like his father had a very pleasant personality. He was the Revenue Collector of the Bhopal tehsil (zone). Towards the end of his life, he went to Rampur. One day he told my uncle Hafiz Mahmood, who is the father-in-law of Qari Muhammad Tayyib Saheb, the Rector of Darul Uloom Deoband: "Hafiz-ji, I have some funds. Ask of me and while sitting in your home, you will receive two hundred rupees."

(The two hundred rupees of those days is equal to ten thousand or more of today. I can still remember that one paisa consisted of

teen Koris, which meant 64 pieces as each kori consisted of r pieces. The ordinary housewife used to send their children h one paisa to buy two koris salt, two koris red pepper, two is dhaniya, one kori haldi (borrie) and four koris meat).

fiz Mahmood Saheb did not pay much attention to the tement. When it was time for Asr Salaah and everyone was nding in the 'saf', he bent forward turned his head to Hafiz heb and said: "Mahmood, remember what I said. I am going a journey tomorrow."

ey thought he meant to Gangoh, Jinjana or some other place. those days, the Elders were not in need of transport for their erby travels. They would put a lungi over their shoulders and h a stick in hand start walking. In this way they undertook metimes even long journeys. (In Tazkira-e-Khaleel there were ilar stories about Maulana Muzaffar Hussain Saheb).

e next day he wrote letters to various people in Gangoh, anabhavan, Jinjana, Deoband etc., to say that he was going a journey. The people thought that as he normally travelled to e smaller places in the area, perhaps this time he was going to hopal. The next day on performing Asr Salaah he went out into e courtyard outside the Musjid, took off his kurta, turned in e direction of the Qibla and lay down.

e Musallees all left the Musjid of Huwli and were on route ck home. They had not yet reached the home of their nearest latives, when the Muezzin came along, shouting at them to me and have a look at Hafiz Saheb. All of them hurried back find that he had passed away and gone on a long journey.

ave also heard many stories about the time of his residence in hopal. He was a very secretive person, and never performed en his Tahajjud Salaah in front of anyone. Once he went to a

place where a certain function was held. Some of the attendants thought that this was an ideal opportunity to see his nightly Ibaadat practices.

Later that night, when he thought everyone was asleep, he got up from his bed and was about to proceed for wudhoo, when he saw someone awake and sit up on his bed. He went to lie down again. Half an hour to three quarters of an hour later, the same thing happened and he went to lie down again. When it happened a third time, this person suddenly felt a tremendous pain in his stomach, that he cried out in agony. He begged Hafiz Saheb for pardon. When he became beside himself with agony, Hafiz Saheb said to him: "That is the punishment for troubling others."

When hafiz Saheb was the collector at Bhopal, my maternal grandfather whose name is also Hafiz Muhammad Yusuf, used to stay with him in his childhood. He used to tell many stories about Hafiz Saheb. Once a majzoob faqir came to Bhopal, who was supposedly very well known for doing miraculous things. He expressed his desire to see Hafiz Saheb and to speak to him in private. In this regard he came to my grandfather to arrange the meeting. My grandfather said to Hafiz Saheb: "A certain majzoob who is very great, wishes to speak to you. When can I bring him here?"
Hé answered: "I do not want to meet that fool."
Grandfather said: "But Hafiz Saheb, he has reached such a high rank of spiritual development. He can even sit there and meet you."
Hafiz Saheb answered: "I do not want to even see his father. Go away."
In spite of all his pleas, Hafiz Saheb refused to meet the guest.

I have heard that in his young days, my grandfather was very fond of seeing dancing, but Hafiz Saheb knew nothing of this.

nce someone came to complain to him. Thereupon Hafiz aheb called him and said to him: "Mia Yusuf Saheb, I hear that ou are a very keen dance-watcher. I have heard that a very lented dancer will be arriving and performing in the village day, But when you go dance-watching don't do it like these oor folk. You should at least throw some money in ppreciation. Here is five rupees. The rule of appreciation for ancing is that when she comes in your direction, then you ould throw a rupee towards her. You will see how she will are at you and thereafter she will only have eyes for you."

y grandfather became very happy because he obtained ermission to watch the dance and also got money. That night ter Esha he went to stand in the front line of the circle of pectators. The whole areas was filled with numerous spectators aiting eagerly for the dancer to appear.

oon it became known that the dancer had suddenly become ill ith a severe stomach pain. The doctor, the Hakeem and nyone with any knowledge were called upon for emergency eatment, but to no avail. All the spectators remained behind, oing and praying until twelve o'clock. Her condition was uch that the more they treated her, the worse her illness ecame.

hen grandfather came home, Hafiz Yusuf Saheb had already one to sleep. The next morning he threw the five rupees at afiz Saheb's feet and said: "You have practically killed the poor rl."

eending ignorance, Hafiz Saheb asked: "What happened?"
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y grandfather used to say afterwards: "From that day onwards as finished with dance-watching. I developed such a dislike

for it that even the word 'dance' alone was sufficient to send me vomiting."

7. MY GRANDFATHER AND TAWEEZ

My grandfather had a lot of interest in Taweez. He used to go to Hazrat Haji Imdadullah, Hazrat Gangohi, Hazrat Fazlur Rahman Moradabadi and others specially to learn the art of taweez writing. There were some taweez for which the zakaah was that he had to stand on one leg, in sea water, for the whole night. There are some cases for which he used to undertake journeys lasting many days, just to acquire one taweez. His own taweez were very powerful. Whenever someone became so ill that all the treatments of the doctors and Hakeems had failed and they all had given up hope for that person's recovery, the last resort was that Abba-ji should try his wazeefas. They used to call him 'Abba-ji' 'Nana Abba' 'Dada Abba' etc.

When such a case was referred to him, he would start reciting his wazeefas. I myself have seen how effective it can be. It lasted for about three hours but generally after two hours, they either sent someone to fetch a kafan or the patient would sit up of his own accord, telling those around him that he was feeling hungry, and wants something to eat. At such a time joyful voices would be raised.

He also had a very effective and powerful wazeefa against theft. This would enable him to locate the thief and the stolen goods. He did not recite it in times of all kinds of theft and very often scolded the applicants: "You force me to recite the wazeefa. Do you not know that Allah had predestined the sustenance of the thief in what he stole from you?"
When he considered finding the person perpetrating a certain theft or robbery of importance, he would recite the wazeefa.

en he appointed an investigator to find out in the various
es around where he had some suspicion that the thief would
. If anyone in that area suddenly started suffering from
rhoea, then he would send a message to that person: "If you
indeed guilty of having stolen this thing, please return it to
, I will return it to the rightful owner and will not disclose
ur identity. Otherwise, no matter how much medicine you
e and no matter how much treatment you get, the diarrhoea
ll continue and worsen till you die of it."

e normal result was that the person sent the article back
retly, and immediately the diarrhoea would stop. No matter
w much the owners tried to persuade him to disclose the
ntity of the thief, he never did.

ere are some more interesting tales about his taweezes. He
ained quite ill for a long time and during this time he was
y keen to hand them over to me. Once I went to Kandhla
ring his illness and as was my habit, I always spent some time
h all my relatives, according to their ranks of seniority. Hence
h some I would spend only a minute, with some five minutes,
d with some upto even fifteen minutes or half an hour.

hen I came to him, he said: "You are quite aware of how much
fficulty I had in gathering all these taweezes and how
neficial and effective they are. Now I do not feel like
nding them over to anyone except you. I very greatly would
e you to come and spend a day or two in my presence, so that
an show you what I have learnt."

plied: "I have only come here with permission from Hazrat for
e day. I cannot remain behind now. On my next visit Insha-
lah, I will get permission for that."

ever had any interest in taweez and even now too I have no

*inter*est in it. Those were my students days, and the offer of my *Na*na became a burden upon me. I thought he was just a bit ill and by my next visit he will be better. Six months later, I went back and he was still ill. I did not get the opportunity to meet him at that time. After eight or nine months, I again went back to Kandhla and when he heard of my arrival, he sent many messages to me to come to him. When I reached him, he told me of how distressed he felt at my not visiting him on the previous occasion.

I told him: "Hazrat, the work that you have with me will take two or three days. Insha-Allah, I will take off special time to come for that."

He was very particular about his taweez and I still feel the anguish of having disappointed him, simply because of the fact that I am not interested in the art of taweez.

During Hazrat Saharanpuri's time, if anyone ever asked for a taweez, I used to be at hand all the time. Hazrat would then ask me to write down any aayat or dua in which there is reference to the disease or illness. I would do that and through Hazrat's barakat there was great benefit for that person. This was the initial stage.Later in my life, when I became inundated with more and more requests for taweez, then instead of the verses from the Quran or duas from the Quran and Hadith, I used to write down some of Allah's Holy Names, hoping for the best from Him, which also brought beneficial results.

But now since my eyes have been troubling me, I have even terminated that. Now others write down what I tell them to write. I never could have imagined during the lifetime of Nana Abba that people would run after me for taweez to this extent; otherwise I would certainly have learned a few from him.

THE KING AND THE SAQQA (WATER-CARRIER)

My father often told us a very interesting story with a good lesson. Once there was a king who had a bad habit of great interest in 'kemia' (an art that turns things into gold with usage of certain herbs = alchemy). Everyone who does that becomes addicted to it and it is worse than addiction to chess. You lose track of yourself and of your mind even moreso.

I have met many friends who are victims of this hobby. You see them walking along, with their eyes glued on their feet looking this way and that and when they have any doubt about any herb they stare at it, touching it and smelling it).

The king was also interested in herbs, medicines etc. One of the ministers told him: "Huzoor, why are you so troubled? In your kingdom there is a certain water-carrier who is an accomplished chemist and knows this art of kemia quite well."
He replied: "So there is an expert of this art and I worry myself to death. Send four soldiers to bring him here!"

The water-carrier was brought before the king. He was dressed in torn, tattered clothes, loin cloth and a torn thick blanket. When the king saw his condition, he already had a great dislike for him. He asked him: "Do you know kemia?"

The poor water-carrier answered: "Huzoor Badshah. You are a man of intelligence. Ruler of the world. If I had known the art of kemia, would I have been in the poor state in which you see me? If I had known it, I would have built a similar palace like yours."

The answer seemed quite reasonable and the king let him go. He called the wazir (minister) and reprimanded him for giving him wrong information. But the wazir insisted that the water-carrier was indeed an expert chemist.

The king still had this overwhelming desire to learn kemia. He, thus, left his kingdom in the hands of the regent crown prince and took the wazir with him as he went to the house of the water carrier in disguised state. When they arrived there, he sent the wazir back.

The king sat down outside the door of the 'saqqa' (water carrier). When the water carrier went to do his job that afternoon, the king followed him. The king said: "Old man, you are very old. You have great difficulty in doing this job. Let me do it. Show me the houses so that I can bring the water to the houses."
The water-carrier replied: "No, this is the means of my Rizq (sustenance). Go and do your own thing. Leave me alone."
The king told him: "Old man, you are a very nice person in my sight. It is my desire to remain in your service. I will not ask you for anything, neither do I want any food."

When in the evening the Saqqa brought two rotis, which was begged from somewhere, he offered it to the king but he declined to accept it. He said that he was not hungry, although he was in a troubled and starving state. In the end the saqqa made him eat one or two morsels.

(Here I wish to point out the same thing which I had said in connection with the story of Mamu Uthman. A water-carrier's sense of honour would not tolerate that someone should work for him without being paid. But we have the fear, that in spite of doing Allah's work with sincerity and diligence, He may allow us to die of hunger. The difference however is this: the saqqa is not the knower of the unseen. Our Lord and Master is. And He knows who is doing His work with sincerity and who is a fraud).

The king served the saqqa for a long time, filled his bag with water by day and pressed his legs by night. The king was a

ng young man and soon the saqqa began to appreciate his stance.

saqqa practically begged him to accept something for the ces rendered for two to three months but he answered: "No f I had wanted employment, the whole world is full of loyment opportunities. I like you. I was sitting on the road, your face and started liking you."

king showed his so much love towards him that the saqqa surprised that now in his old age someone had become so ched to him. Sometimes the king said: "Father put on a lungi let me wash your clothes."
would reply: "No Bhai. I will wash it myself."
king would say: "Why should you undertake that trouble in old age."

king had some money with him and bought food with it, ng secretly, while pretending to the saqqa that he was ving, living a life of fasting, abstinence and want.

about six months, the old man told the king: "My son, I w kemia. That confounded, accursed king also asked me ther I knew it, but I denied having any knowledge of it. But I teach you the art."

n the king heard this he became excited inwardly, but wardly he declined the offer vehemently saying: "What do I with kemia? It is your love that has taken hold of me."

eight or ten days the old man insisted on teaching him and king continued to decline. Then the old man said: "I am e very old, this art and knowledge will die with me. I am not g to tell anybody else except you. Bhai, love begets love, now I have also learnt to love you, even though you have

never yet told me who you are and where you are from."
The king replied: "Father, my condition is such, I am completely alone, I just roam about here and there. I have even forgotten my home. Just make me your son."

One morning the old man took him to the woods and showed him twenty five to thirty different types of herbs, made him pick them and bring them home.He then made some chemicals out of them, and taught the king the art of kemia. This was what the king had actually wanted and for what he had sacrificed his kingdom.

He watched everything carefully and that same night he ran away. The next day the poor water carrier was left wringing his hands in disappointment: "The wretched thing. He was a great fraud, cheat and completely dishonest. You can never trust anybody's words."

Arriving at the palace, the king again took over the affairs of state. Once again he sent four sentries to bring the saqqa to him. When he arrived, the king told him: "O saqqa, I have heard that you know kemia?"
The saqqa answered: "If I knew kemia, would I be roaming around in this condition?"

But how could he, who had pressed the old man's legs for five or six months, keep quiet. He asked: "Do you recognise me?"
The old man said: "I recognised you very well."
The king asked: "Then, what is this that you are saying?"
The old man answered: "Kemia is learnt by pressing the legs (of another) not by being a king. To know kemia, it is necessary for one to become a water-carrier."

The king became very pleased with this answer and gave the old man great presents.

couplet following, is my own:

is heartfelt desire that you serve the poor and indignant,
ever will you find true virtue in the Royal Treasury;
elligence only comes after passing through ordeals,
nd henna only brings out colour after being thoroughly
rounded by stone.

saqqa had indeed said something very true and meaningful.
t one acquires through humbleness, meekness and humility
ever acquired through pride and arrogance.

is was on of my father's stories. There are many other stories
ich he told me concerning the result of hard work, hardship,
nesty etc. may Allah reward him well.

sulullah Sallallahu Alayhi Wasallam said:

Whosoever humbles himself for Allah, Allah will elevate him in rank."

w in the case of this story, there was most definitely a
mbling of the self, but not for Allah's sake. It was done for a
cial purpose. But still humbleness and the pressing of the
qqa's legs taught the king the art of alchemy.

THE BLIND AHLUL - HADITH

ring my early days of teaching, a certain Ahl-e-Hadith
llower, whose name I have forgotten, came to my room quite
ten. There must still be quite a number of his own
blications, such as 'Meezaanul-Shari'at' lying around some-
ere in my room.

though he was blind, he used to collect all the Hadith from

Mishkat which favoured the mazhab of the Ahlul-Hadith. He would collect them in small booklets with very little commentary. For example one was on 'Babul-Wudhoo', one on 'Babul-Tayammum', 'Babul-Haidh' etc. He wrote them himself and had them printed himself and he sold them himself.

Whenever he came to Saharanpur, he stayed at my place and in Deoband he was the guest of Maulana Anwar Shah Kashmiri. He had a habit of going into the classrooms and presenting one copy to the teachers. Because of Hazrat Anwar Shah and me, all the other teachers came to know him quite well. Most teachers after accepting a free copy, still paid him the three annas or more and often encouraged students also to purchase from him.

Many people however used to excuse themselves from buying because the booklets only contained those Hadith which favoured the Ahlul-Hadith. I however, always used to purchase twenty five to thirty copies, while Maulana Anwar Shah used to purchase about a hundred and fifty and we both used to pay him more than the prescribed price. We felt that was our duty in view of his service to Hadith, as well as our duties as his hosts. The booklets were always distributed among the students, telling them that although the booklets favoured the Ahlul-Hadith view, it did after all contain Hadith with translations. We did not however, distribute the booklets in his presence, as it would adversely affect his sales.

There must still be some copies in my own library on which his name and address will be found. He was blind and there always used to be a young boy guiding him around. At night he always sat near me when he made up his accounts. The price of the booklets were written on the covers but he never used to tell anyone the price. Whoever wished was allowed to give whatever he wished and whatever was given was accepted with pleasure.

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...d them not to hide their mazhab from me. They could come ... my house at any time to discuss their problems. Some ...dents (may Allah reward them) came to me to be connected ...bay'at.

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...MAULANA ABDUL JABBAAR, THE AHLUL-HADITH

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Mishkat which favoured the mazhab of the Ahlul-Hadith. He would collect them in small booklets with very little commentary. For example one was on 'Babul-Wudhoo', one on 'Babul-Tayammum', 'Babul-Haidh' etc. He wrote them himself and had them printed himself and he sold them himself.

Whenever he came to Saharanpur, he stayed at my place and in Deoband he was the guest of Maulana Anwar Shah Kashmiri. He had a habit of going into the classrooms and presenting one copy to the teachers. Because of Hazrat Anwar Shah and me, all the other teachers came to know him quite well. Most teachers after accepting a free copy, still paid him the three annas or more and often encouraged students also to purchase from him.

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On more than one occasion he suggested that he be allowed to publish these letters and that it would be quite beneficial. I told him that these letters were not suitable material for publication and if they were to be published, it would be necessary to review and check the contents once more. Thus, neither did I myself publish them, nor gave him permission for publication of them. Letters are connected to a certain time and situation and often refer to a specific situation. If, however, any of my friends should after a second review, decide to publish them they may do so, especially if Moulvy Aqil or Moulvy Salmaan or Moulvy Shahid should want to do so. The topics do not refer to matters in which there are differences in opinion and are discussions on authentic Hadith.

Once he raised certain objections to the Hadith concerning 'Qira'at behind the Imam'. I declined to discuss the issue, saying that these differences have always been there and are never likely to be terminated. "But if there are any objections to the Hadith itself, you may mention them with pleasure."

The late Maulana wrote a very favourable review of my 'Owjazul-Masaalik' whereupon he was badly criticised by his fellow Ahlul-Hadith scholars for this. He answered them: "Do not resent a kitab, simply because of the author being a conformist (Muqallid). Have a look at it. It is a treasure of knowledge. Whatever I have written in my review was done after careful consideration and study of the contents of the book."

11. AN AHLE-HADITH WHO DID NOT LOWER HIS HANDS AFTER QUAMA

One of my class-mates was once appointed as an employee at Mazahirul Uloom but because of the salary being too little for him, he resigned and took employment somewhere else, where

employer was a doctor and a very staunch Ahlul-Hadith lower.

had this habit that when he lifted his hands up to his ears er rukoo, he never lowered his hands again but went down o sujood with his hands still at his ears.

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lso found Abu Humaidi's narration in Abu Dawood, where word 'mu'tadilan' is mentioned, which basically means the me thing. Furthermore, in Abu Dawood it is reported, Abu sood Al-Ansari says:

Then he said: 'Sami Allaahu liman hamidah' and stood up so that every part returned to its place."

ilarly there is Hazrat Aisha Radhiallahu Anhaa's Hadith in u Dawood:

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12. THE AHLUL HADITH AND US

I have no enmity with any Ahlul Hadith scholars, so long as they do not use any insulting or degrading words against our Imams. In my mind 'Shari'at' is only that which is contained in Allah's word and the words and practices of His Messenger Sallallahu Alayhi Wasallam. But in acting on the Hadith and in cross examining the Hadith, the research of the Imams is much more preferable to the research of a novice like myself. Then also, the era of the Imams was nearer to the era of Rasulullah Sallallahu Alayhi Wasallam than the era of the scholars of Hadith. For this reason the verdict of the Imams are more acceptable in the rejection and acceptance of Hadith than even the verdict of Muhadditheen and our research.

Imam Ahmed Hanbal is Imam Bukhari's most noted teacher and Ustad, while Imam Ahmed is Imam Shafi'ee's most prominent student. Imam Shafi'ee again is the most famous student of Imam Malik. Imam Shafi'ee is on record as having said that he became a Jurist after studying the kitabs of Imam Muhammad the famous student of Imam Abu Hanifa. Furthermore there are twenty two chains of transmissions of Hadith in Bukhari Shareef, each consisting of three persons only, leading up to

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FOLLOWING THE SUNNAT AND THE STATUS OF REASON ELLECT)

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The child said: "I will just read it and learn it as 'hamzaana'."

In the afternoon the query was brought to me. All I could tell her was: "You are still a child. When you are bigger you will understand, then you must ask me."

The other sister again wanted to know, why it was that when milk is heated, cream forms on top of it.

I cannot understand why it is, that in the rules and regulations of Shari'at, each one of us looks upon himself as a clever research student. What we should actually do is that when something is not understood by us, we should tell ourselves that the rank of Nabuwwat (prophethood) is way beyond us. Our understanding and intelligence can never reach up to that level.

For example, look at the ghusl for janaabat. All the time our Jurists have written that the command of ghusl is one which is contrary to reason (Amr ta-abbudi = command of worship) because 'Manee' (sperm) are exuded through a small opening of the private parts but an order is given to wash the whole body. The Jurists just called it an 'Amr ta-abbudi' and left it at that.

For some time I have had the habit of reading almost everything I lay my hands on. One day I read an article wherein the researches of a few doctors were mentioned. They theorised that when sperm are ejaculated from the body, at the time of desire, a certain harmful substance also is expelled through all the pores of the skim surface. This is invisible to the naked eye. If it is not removed from the skin, it is again drawn inside and absorbed by the body and causes harmful effects. For this reason it is necessary to wash it off with soap.

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MIRAAJ AND THE OPENING OF RASULULLAH SALLALLAHU HI WASALLAM'S BREAST

his regard there is the question of the opening of the breast Rasulullah Sallallahu Alayhi Wasallam during Miraaj, and its filled with faith and wisdom.

Bukhari Shareef we are informed how Jibra'il Alayhis Salaam ared on the night of Miraaj, opened Rasulullah Sallallahu hi Wasallam's breast and took out his heart. It was washed Zamzam and his breast was filled with faith and wisdom.

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newspapers too, there were objections tantamount to rejection of Hadith. The objections from naturalists and rationalists were very severe.

I will always praise Allah Ta'ala who says in a Hadith Qudsi:

"*The day of Judgement will not come until such time, that all the excuses of people have been cleared away.*"

When electric treatment (radiotherapy) became utilised, one never saw it as visible medicine in a bottle, but those who have been treated by it have related their experiences and its results are well-known to all. We hear talks of people filling into things forty horse power current or eighty horse power current. Whereas these same people do not even realise what thing was filled into their bodies. Can the strength of electricity be compared with the power and strength of Imam and wisdom?

In the Hadith there are numerous references to the effect that on the day of Qiyamat, Allah Ta'ala will gather all of mankind, from the first to the last, on a plain called the 'Mah-shar'. He will address them and everyone will hear Him and see Him. Against this too, many objections were raised. How is it possible that all the people from Nabi Adam Alayhis Salaam till now, all be able hear one person's voice and see him. But now in this era of loudspeakers, telephones and beyond that, television those objections are non-existent.

The question of reaching the moon is quite a current topic of discussion. In my opinion this is the appearance of the work of Yajooj and Majooj on earth. In the Hadith we are told that after they had wreaked all manner of corruption on earth, they will strike their arrows against the heavens to kill the inmates of the heavens. From there an order will be made to fill their arrows with blood, and when these fools see this, they will rejoice that they have killed the inmates of the heavens.

garding all those things, about which the rationalists have objections, Allah has made them to see the truth thereof. those which up to now have not yet been witnessed, will certainly appear before their eyes before the day of gement.

THE VOICE OF SAYYIDINA UMAR FAROUK RADHIALLAHU HU

rat Umar Radhiallahu Anhu once sent Hazrat Sariyah dhiallahu Anhu as the Ameer in the battle of Nahavind. ile Hazrat Umar Radhiallahu Anhu was busy delivering a tbah in Medina, he shouted loudly: "Ya Sariyah al-jabal" (O iyah, put the mountain behind your backs and proceed ward).

e people of Medina were quite astonished that the Ameerul-minneen had during the Khutbah, uttered a completely elated thing.

Nahavind, Hazrat Sariyah Radhiallahu Anhu was confounded hearing Hazrat Umar Radhiallahu Anhu's voice, wondering ere it came from. Soon a messenger came from Nahavind to dina saying: "We were in battle against the enemy at havind. While we were being overwhelmed by the enemy, heard a voice shouting; 'Ya Sariyah al-jabal'. We then fought th the mountain at our backs and we defeated the enemy in e battle."

lla Ali Qari writes that there are quite a few Karamats of yidina Umar Radhiallahu Anhu in this story: a) sitting in dina and seeing the battlefield at Nahavind, b) his voice ching them across hundreds of miles, c) the whole army aring his voice, d) the conquest over the enemy after

following his advice.

This story was not easy for people to comprehend, but today wireless transmission has proven its truth. (Mirqaut New Edition)

16. THE SAHABI AND THE LION

Foolish ones have also belied and objected against the possibility of the miraculous deeds of the Soofis and saints. But there are many miraculous happenings in the lives of the Sahaba, as well, as can be ascertained from the Hadith.

We find all the time in the world to read novels, newspapers and other nonsensical literature but find no time to read the Hadith. Among the Sahabas such events were never given much importance.

In Mishkat, a report from Bukhari, is quoted wherein Hazrat Abdullah bin Masood Radhiallahu Anhu says: "We used to eat food and used to hear the sounds of tasbeeh coming from the food."

Mishkat also quotes a report by Hazrat Akram Radhiallahu Anhu that he was once in a battle against the Christians, in Roman territory, when he became lost (or that he became a prisoner). He was quite confused and on the way he met a lion. He addressed the lion saying that he was a slave of Rasulullah Sallallahu Alayhi Wasallam, and told his whole story to the lion. The lion listened with attention and came nearer to him. Then shaking its tail, the lion started walking ahead of him. He followed and was led right up to his regiment, whereafter the lion went away.

SINCERITY

...g the time that I was teaching Mishkat, I read a story in ...qaut. (Now I am incapable of reading, writing and looking it ... I have asked some friends to look it up, but they were ...le find it. However the story is quite important and ...rates sincerity.

...rtain saintly man says: "I went for haj and while making ...af I saw a certain man making dua so earnestly, crying out ...udly, that the other people who were making Tawaaf ...me quite distressed, but his heart was not turned to Allah at ...Then in Mina I saw a man selling a thousand dinars worth of ...rial but throughout the sale, his heart was not for one ...ment negligent of Allah."

...is how it is with us. All our Salaahs, Duas and Ibaadat are ...e rituals without any inner reality. With wailing and crying, ...utter words like parrots and we do not even know what we ...saying. With Allah sincerity is of utmost importance. Noise ...shouting is of no sequence.

INTEREST IN LIFE

...rat Maulana Jamiat Ali, the father of Hazrat Nazim Saheb ...ulana Abdul Lateef, was a teacher at Bhawalpur. Once he ...checking something, thus looking into a kitab for about an ...r. A wood-carver was sitting near him. After about an hour ...a half, the wood carver said: "Moulvy-ji, you have been ...ing at this book for all this time. What have you found? Look ...me. In all this time I have already cut so many pieces of ...od."

...ulana Saheb burst out laughing: "We, each one of us, have

our own taste and interest. I can also ask you what you have done in this time. Tell me: 'What is your interest in life?"

He replied: "Maulana Saheb, now you are talking. I would like to lie down upon a comfortable charpai with a nice pillow under my head and a 'huqqa' (pipe) nearby, while the voices of people working in the fields float to my ears."

This story has always been an enjoyable one for me. It gives one an indication of the types of interest and longings different people have. I have also seen some people whose greatest desire is to remain in solitude in meditation, while from all around them, the voices of people making Zikr reaches them. I have also seen some people whose health depends upon the hearing of the voices of Zikr. this acts like an injection of strength into their bodies, and in the absence thereof illness overtakes them.

19. MAULANA NASEERUDDIN

One of my most prominent and strongest of helpers was the manager of Kutub Khana Yahyawi, Maulana Naseeruddin (may Allah reward him well). Whenever I make general dua for all those who had shown favours to me, I make a special dua for him.

I have already quoted my late uncle Maulana Muhammad Ilyaas as saying: "No one has been a greater supporter of my Tableeghi programme than Zakariyya and no one has been a greater critic of it than he."

If I should say the same of Moulvy Naseeruddin, then it would not be out of place at all. The manner in which he helped me academically, actively and physically, no one from among my

es has done, nor even from my household.

s been with me for fifty seven years. In all this time he had completely become used to me. In everything, he opposes as I will explain later. He was a resident of Bahut, and ed the Quran under Hafiz Yusuf Saheb in Raipur, during me of Ala Hazrat Abdul Raheem Raipuri. In those days my r used to visit Raipur quite often, especially during the mer months. My father stayed in the thatched roof galow, during the times when he was not with Hazrat.

happened that many of the students used to attend to my r quite willingly. One of them was Moulvy Naseeruddin. He s not really know when he was born but he says that it was 901, which would correspond with 1318 Hijri or late 1319

did his hifz, initial urdu and arithmetic in Raipur. In 1330 e was some complaint regarding him made to the Ustad, iz Yusuf, the first Ustad of Hazrat Raipuri's Madressa. The ult was that he ran away from there and came here to my her, who at the time had gone to Nizamuddin for a few days. told me that my father had told him that when he had mpleted the Quran, he should come to him in Saharanpur to m Arabic.

d not know him, therefore I put him with some students in a om ontop of the Bahadaran Musjid next to Mazahirul Uloom, stay there while awaiting my father's return. When my father urned, he put him in the Shoemaker's Musjid near the house Hakeem Yakoob. This was the place where outside of adressa hours, my father spent most of his time. There were o rooms in this Musjid, in both of them, those students who d close relationships with my father, stayed. Here Maulana aseeruddin stayed for two or three years.

In 1333 my father hired the house wherein I am presently dwelling. At that time, it had two sections, one for males and one for females. In it he resided, together with Qari Mu'eenuddin Arwy who today is a Moulvy, Qari and Hafiz.

(Qari Saheb used to say that he had memorised the whole Quran in twenty five to thirty days and after passing an exam, he was appointed as a teacher in Nizamuddin on the instructions of my uncle. Both Maulana Yusuf and Maulana Inaamul Hasan were pupils of his. His sons are all Ulama and are employed in various Madressas in various towns. One of them is also a Nazim in the Madressa at Arwa. When he came here, he was not even conversant with urdu, but through my father's barakat, he became well acquainted with it because in the words of Maulana Shabbir Ali Thanwy, my father had a special ability of spoon feeding his students. In a few years my father taught him Persian, initial Arabic and after my father's death, I admitted him into the Madressa. He lived in my house till the end. In 1341 he graduated. (May Allah grant him the blessings of knowledge and good actions).

Actually I was talking about Moulvy Naseeruddin and I have once again digressed. Up to the time of my father's death, I was also subject to Moulvy Naseeruddin's laws and regulations. During the time that I was sick with scabies, he studied 'Maqaumaat' under me. After my father's death, he was admitted into the Madressa for studies, but he stayed with me in the kachaa ghar. It became his duty to make the parcels in my bookshop and he also did the ordering.

When I went for haj in 1338 the bookshop was left in his hands together with Moulvy Ayoob. After my return I only used to do some supervision. But when I left for my second haj in 1344, I only returned after sixteen months and had left the bookshop completely in his hands.

ways use to accuse me that I was completely ignorant of ess and on a few occasions tried to get full control of the gement of the bookshop to make it a prosperous venture. I already said that at the time of my father's death there was a of Rs. 8000 outstanding, which though Allah's grace had nished to only one thousand within a year up to Shawwaal . This was what was left with Maulana Naseeruddin when I or haj with Hazrat. I also told him of a thousand that was d to me and had to be collected from others. When I rned from haj after sixteen months, he had not made the kshop more prosperous by any means. Rather, the bookshop indebted to the sum of an additional eight thousand. In fact had taken loans from such strangers who had because of it, ken off relations with him and were not talking to him any e.

d to take loans from friends in order to pay off the debt, and mmanded him. One sees the favours of Allah with your own s at all times, but Allah deals with different persons erently.

ed to explain to him that with those who handle affairs ording to over stringent business principles, Allah treats ording to business principles, and as for those without such ngent principles, Allah treats them with grace and mercy. hough I am greatly indebted to him for his favours and ices and although I always make dua for him, still upto ay our temperaments do not agree. I was always very much inst having a copyright registered for any of my literary and demic works and considered it as not being permissible. He the other hand, disagreed with me.

e setting and printing of Beheshti Zewar was done by the okshop Yahyawi and the cost of all this was borne by us. ulana Naseer had registered its copyright. A close friend of

mine printed it without our consent, thinking that I would never make a case against him. He was right. I would never do such a thing. But Maulana Naseeruddin laid a complaint against him. I knew nothing about the registration nor about the ensuing civil proceedings.

In those days, Sheikh Rasheed Ahmed was one of those people in Delhi who arranged affairs to be completed quickly, and according to whose indications and advices affairs were finalised. Through him the case was quickly decided upon in Maulana Naseer's favour, and Sheikh Saheb came to give me the good news of success in the court case. When I heard this I was dumb-struck. The books of my close friend were impounded and seized. I asked him: "What court case? What is this about seizure of books?"

When I investigated, the whole story became clear to me. Thereupon my distress and sorrow knew no bounds. I became very angry, I warned, scolded, reprimanded, and threatened, all in one, as I confronted Maulana Naseer. But instead of accepting my instructions, he wrote a very strong letter against me to my uncle, saying: "This man has no interest in the income from the bookshop. At mealtimes apart from those guests present, he also invites people from the street to come and eat. And the position in which the business is in now, is quite well known to you. I had one book registered for copyright and because of this he reprimanded me most severely. I have not slept or eaten for three days. I spend day and night crying in sorrow."

He sent this letter by registered post. I knew nothing of it. One day, a few days later, as lunch was being served, my uncle and Haji Fakhruddin arrived unexpectedly. I could immediately see from his face that he was very angry. Before he had even greeted me, or shook hands he said: "You are causing me much trouble.

e come to see you and wish to speak to you in private."

e said this I started shivering and I felt as if the very earth moved from under my feet. Due to his anger, my uncle and Saheb did not eat and neither did I. The words of Hazrat llah bin Masood Radhiallahu Anhu "did not speak nor did ome forward" was in my mind. I did not know what had pened or what complaint had been brought against me. ce I led the two Elders to the private sitting place of Hakeem ob and closed all the doors. The moment my uncle sat n, he said: "You have no consideration for income and you e no idea of what is being spent. That poor man, eeruddin is night and day, in constant worry."

n he had spoken so much, then only did I become aware of t the problem was. Only then did my senses come back to and I began to understand. If I had known what it was t, I would not even have allowed the matter to have gone r, and I would have spoken to them with all the doors open.

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My uncle remained silent and his anger disappeared. He still said: "But still there was no need for such displeasure against the poor man. You should have had consideration for his efforts and sacrifice on your behalf."

However the anger of Hafiz Fakhruddin did not diminish at all. Until the time that he left, he neither spoke to me nor did he even shake hands with me when he left.

At the time of parting to leave with the next train my uncle said: "This is a very busy time and I cannot stay over. Moulvy Naseeruddin had written such an urgent and serious letter that I had to leave everything and come here."

After they left, I said to Moulvy Naseeruddin: "Any book of mine cannot be registered for copyright. From today the 'Beheshti Zewar' is yours and a gift to you, together with all its printed copies, plates etc."

From that day onwards the book was his. I also made an announcement in the newspapers to that effect. Those advertisements are in my possession till this day.

About three or four years later, on one of my visits to Nizamuddin, my uncle said to me: "Bhai, I hear many reports of Maulana Nasseeruddin's self-interests in that he banks his monies under your name, etc."
I replied: "Hazrat this is that same Moulvy Naseeruddin regarding whom I was so severely reprimanded."
He said: "Yes it is the same one, but now I have received so many complaints about him."
I said: "If in spite of your being so far away, so many complaints are reaching you, just imagine how many must be reaching me, who is on the spot? But there is one thing in my mind: When my father died there was a debt of eight thousand rupees and the

shop was valued at five thousand rupees in an auction tion. I have already performed haj twice, even though the shop had very little to do with my expenditure on haj. It merely Allah's favour and His Grace, but the external means the bookshop. (At that time gifts to me had not yet begun when a gift was given to me, I resented it as it caused me t embarrassment.) Furthermore, I got married and my sister married. Visitors and guests also come and go regularly. e upon a time Moulvy Naseer wrote that I have hardly any tact with the bookshop and that he does everything, but moreso now, because I do not even set foot in it any more. cause of my writings and teaching duties, I do not find the e. I think like this: If he is working so hard and of all that he es, he gives me half or a third of the profits according to thod of 'Mudhaarabat', then what is there for me to mplain."

uncle upon hearing this reply became very happy and made sh dua for me that it was a real joy. He prayed: "May Allah ep you happy and contented. May He grant you blessings in ur possessions."

ll praise be to Allah for His exceptional favours to me that I ve been so fortunate in being the recipient of so many duas d best wishes from my Elders and from my friends as very few hers have been blessed with. First there was Ala Hazrat ipuri's duas at the time of my father's death when he heard decision regarding the issue of not letting the bookshop be nsferred to Meerut. Thereafter I received duas of my other der, Hazrat Maulana Thanwy. May Allah Ta'ala answer all their as).

few days later Maulana Naseeruddin raised the red flag. He id: "I am no more in a position to bear the burden of the penses for your guests any more."

I replied: "The responsibility for sustenance for myself and my guest have been taken by Allah, who guarantees it. He has not left it to be your responsibility."

If I should say that after that instead of him being my benefactor, from a financial point of view, I was his benefactor, then I am not exaggerating at all. Even the publication of my books was no more given to him but to my son-in-law Maulana Hakeem Ilyaas who published them. He was however very sickly. May Allah grant him good health. May Allah reward all my benefactors well.

I have already stated that initially, Maulana Naseeruddin's financial assistance and later his practical assistance continued to be on the increase. Visitors used to come along at all times during the day, after Zuhr, after Esha, without informing anyone before the time. Very often these unscheduled arrivals caused me great distress. But Maulana Naseeruddin would quickly make arrangements for their food.

He was also very keen in starting Maktabs for the teachings of the Holy Quran. Insha-Allah these things will be sufficient to attain Allah's pardon.

But on the other hand he had what I would term a very bad habit - he loved court cases and following them. This was something which I hated and resented. For him interest in court cases was the ideal thing for digesting his food.

As for me, I had such a dislike for court cases that if after I had just eaten, someone mentioned a court case, it was enough to send me vomiting. I hope Allah saves him from this museebat (calamity).

Once after my father had passed away, a few young men from

jana came to me in 1336. We had some property there which s valued at more than a lakh rupees. They told me: "We had de some investigations regarding your property. It is worth ,000 rupees. We wish to purchase it for a sum of 30,000 and you in cash. As guarantees of our good faith we give the mes of Maulana Ra-ooful Hasan (the attorney at Muzaffar-gar and my father's uncle), Maulana Ridau-ul-Hasan (my cle and grandfather of Maulana Inaamul Hasan of Nizamud-), another relative Hakeem Abdul Majid of Bidoli and a few ar relatives. All these persons will also supply supporting davits."

ey further explained: "You will be able to remain here in haranpur. All you have to do, is sign a deed of sale, stating t you had sold your property in Jinjana to us for thirty usand rupees. The responsibility of fighting the court case releasing the property from those who are illegally holding em, will be ours. You will have nothing to do with that. Do nsult with the three Elders about the matter. We have been to em already. They have said that this is something which has to with Moulvy Zakariyya himself. Whatever they are required to by way of substantiating or establishing rightful ownership putting people at ease, they will do."

eclined the offer and refused to be involved. They were very rprised and confounded that I refused to accept such a large m of money for which I would not really be required to do any rk.

xplained to them that seeing I was the seller, then why should ot then become the plaintiff in the case. I was not acquainted th the technicalities of court cases. I told them: "I am a mere holar. Whatever I now receive, I will not sacrifice for thirty housand and not even for thirty lakhs (100 000's) of rupees."

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May Allah reward those friends well. They came to help me, but the mere thought of a court case was enough to make me not pay attention to their proposition. In this respect another interesting story comes to mind. I do not know whether I have already mentioned it or not.

Once Hazrat Maulana Khaleel Ahmed Saheb was involved in a dispute with a relative in Ambetha. Hazrat desired to solve the matter by means of a mutual agreement and was prepared to offer a sum of money. The other party refused to accept the offer. Then Hazrat increased the offer and did so a second time and a third time, but still the other party would not accept. After the third time, Hazrat sent a message to him, that the time for compromise was now over. Now he would have to put in a legal claim in a court of law and the law will have to take its course.

Suddenly the man was prepared to accept a settlement at the last mentioned sum. Hazrat said: "Now I am not even prepared to accept a compromised settlement at the first sum mentioned, let alone the third one. Whatever happens now is what the court will decide. You must have had the idea that this is a Moulvy who normally shies away from court-cases. I was prepared to settle the matter amicably because of our family relationship and to terminate a family dispute. But you did not consider that while on the one side I am a Moulvy, I am also on the other side a son of one of the Sheikhs of Ambetha. Now I am not prepared for any compromise."

The other again tried to get a settlement but to no avail. The case went to court and this man lost the case completely. Then Hazrat sent a message to him after the case: "I have done this because of your stubbornness. Now, as much as is your right according to Shari'at, I will give to you."

In the end Hazrat gave him what was his due right.

THE DANGER OF MISHANDLING MADRESSA PROPERTY

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In spite of all this, when Hazrat in 1344 was about to leave for a long stay in Hejaz and wrote a document of things to be done in his absence, he wrote that Maulana Inaayat Ilahi should not be granted any promotion. The reason was that because of his weakness, he is not able to be punctual in his duty.
I was very upset and argued with hazrat: "But Hazrat he does more work than three men together."
Hazrat replied: "That is true, but there is an adverse effect upon the rest of the office workers under him. The result is that his juniors in office will also unmindful of punctuality."

Thereafter, whenever I saw anyone, the Mohtamim or other officials arriving late at the office, I always spoke to them about it. In terms of the Hadith 'man ra'aa minkum munkaran' I am supposed to stop it with my hands, but I have no power for that. Thus I spoke to them about it, and when I was even unable to do that I used to disapprove of it with my heart. There are many people with whom I had close relationships at one time, who later became distanced from me because of the manner in which they neglected Madressa duties.

I am not aware of the situation of today, but when I was still involved in the Madressa's affairs, I have time and again had the experience that when a person had for some personal reasons and needs had to absent himself from the Madressa and then did so on the pretext of illness, applying for sick leave, it often did happen that he actually became ill or suffered some financial loss, I can mention many instances hereof.

There was one person who hailed from a certain village out of town. He often left the Madressa before closing time on Thursdays to go home, and returned about one and a half hours after starting time on Saturdays. I spoke to him about this on several occasions, but he paid no attention. It so happened that a heavy loss was suffered by him through theft that it

sed him much distress.

ve also seen that those who pretend and take leave often get secuted by court-cases made against them. These civil suits sed them much financial loss. May Allah grant us under-nding and pardon us and also pardon my ill-mannered ways ards my Elders.

nce spoke to Hazrat Maulana Madani: "Hazrat, your very high k and honour makes me hesitate whether I should ask this stion or not: Hazrat's many travels around necessitates your sence from the madressa. This must surely affect your salary ngements. I worry about this."

zrat Madani replied: "At the time of my appointment, I made quite clear to the Madressa authorities that I will be forced to el around much. (And made them accept the fact)."

en he took out the appointment diary which he kept with him his travel bag at all times and on reading it I found that he had fact more scope for travel than actually was the case. The drassa authorities had actually thrown themselves at his feet d had put their topies on his feet, in order to acquire his vices because when they appointed him, they practically mitted that, that was a time when there was no one else able keep Darul Uloom intact and together.

nce I told my late uncle, Maulana Muhammad Ilyaas: "Uncle, ere should be some system and accountability in the money hich you give to your muballighs."

e story is quite a lengthy one. Uncle answered: "For the sake tableegh, I do not accept contributions from anyone. I always people to spend such contributions with their own hands ter consultation with me. But when a person gives me

something, whereof he makes me the owner with the full right to do with it as I wish, whether I spend it on myself or another, then only do I accept."

When I returned from Hejaz after staying there for over a year, I expressed my desire to the Madressa, that I no longer receive a salary any more. I would teach only two hours in the afternoon as I needed the morning hours for my research work and writing. The Madressa authorities insisted on paying me full salary for those two hour classes.
I told them: "The money belongs to Allah! How can you pay a person full salary for working one third of the stipulated time."
They replied: "It is our duty to fix the salary of every employee of the Madressa in view of the interests and welfare of the Madressa and while bearing these things in mind."
I said: "If you people are doing so out of your own pockets, I have no qualms about accepting, but when it is the Madressa's money you are spending, it is my duty to consider whether I really deserve the salary I receive or not."

They tried hard to persuade me but I stubbornly refused to give in. So did my Elders prior to me, especially my Sheikh Hazrat Saharanpuri, who said: "In my present situation this salary is too much."

In 1346 when Hazrat returned from Hejaz and my father had already passed away, he declined to accept a salary from the Madressa. He wrote to them saying: "Upto now Moulvy Yahya has been teaching in my place, and the two of us together, used to do more work than one teacher. But now, after his death, I am unable to do the work of one teacher on my own. Hence it is not permissible for me to accept the salary of one man."

I have written this story somewhere else. It is quite a long story. It is because of such guidance that I always fear misusing

essa property. May Allah forgive my faults, but whenever I my friends being carefree and easy-going in their attitude to Madressa, it causes great resentment in me, whether I mand them or not. On the other hand when I notice a gent and serious approach in their attitude, then if I had some givings about them before, this is dispelled, as in the case of Saeed. Initially my relationship with him was rather ined, but two things drew him nearer towards me; his sal to listen to my Quran recitation during Madressa hours his taking leave to go to Ujrara on Madressa work (as has ady been explained). I still make inquiries regarding the sent employees of the Madressa as to who of them come to office on time and who on arrival busy themselves with their ies and responsibilities and who spend their time in necessary talk and unrelated issues.

o the same with the teachers. Even though for the pass two ars I have not been involved with Madressa administration cause of my illness. I still inquire about how they perform their aching duties from those visiting me or send persons to find t what the situation is: Whether they start their classes on time finish on time, whether they teach with diligence at the ginning as well as at the end. Those who perform their tasks pperly are looked upon with favour by me and I like to invite em and treat them with love, kindness and politeness. But ose who do not, fill me with resentment.

ow all those things which were in my mind in Aligarh have all en written down. More incidents from my life are remem-ered, but since Ramadan my health has been deteriorating. For me days after the holy month, I have thought this is merely the ftermath of the exhaustion caused by Ramadan, but daily I ve been feeling weaker.

rthermore the talk of my going to Hejaz is also very strong.

Because of my physical and internal illness, I do not have much hope of making the journey. As it is, even a minor journey or the thought of it tires me. When I have to go to Delhi, I start getting dizzy spells and develop a fever for days afterwards. And this intended journey to Hejaz is a long one, with the added aggravation of my ill health.

Hence, I now take leave of my friends and I will be back if and when Allah brings me.

If a chance presents itself then Insha-Allah the fifth and sixth volumes of this series will also be completed fully. Many stories of the elders are remembered, but have been mentioned because I could not find direct Deeni or worldly benefit in them.

After having put this document aside on many occasions, friends are now insisting that whatever was written in Aligarh be given for correction and checking. Therefore it should now be brought to a close.

وَاللهُ الْمُوَفِّقُ لِمَا يُحِبُّ وَيَرْضٰى وَصَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ وَبَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

Zakariyya Kandhalwy
Thursday 9 Zil Qada 1390

PPENDIX

hen I left for haj, during the first few days of Zil Haj I gave the nuscript to those friends of mine who were preparing it for blication. On my return from haj on 4th June 1971 (9 Rabi-Thanee 1391), I arrived in Delhi, I discovered that the third lume had just been published. I was handed a few copies in lhi and I immediately sent six copies to Hejaz.

had always been my practice that when any of my books are blished to send the first copy to a friend in Medina. If it is in abic, the copy goes to Sayed Mahmood Saheb or to Madressa har'iyya and now after the death of Sayed Saheb it goes to his n Sayed Habeeb. The six copies were posted - two to friends Medina and four to friends in Mecca. Within a few days all e copies were sold out.

so happened that a friend Maulana Abdul Haleem Jaunpuri lazahiri, with whom I had close contact during his year of Daura studies, and who because of his fine handwriting copied any things for me, was here by me to meet me. He is presently e Nazim of Madressa Ziyaa-ul-Uloom Jaunpur and also one f the most prominent Khalifas of Hazrat Wasiyullah Ilaahabadi. handed him a copy of volume 3 and he began to page through while sitting here by my side. He said to me: "But sir, the birth f your second son took place during the year when I was in Daura. We, the students in Daura demanded 'shireeni' by way of celebrations and managed to get a good party from you."

When I started thinking about this, I also realised that I had made a mistake in the story of the births of my sons.

Apart from that Haji Muhammad Shameem, brother of Haji Muhammad Saleem the present Mohtamim of Madressa Saulatiyya in Mecca started writing letters to me. He pointed

out some criticism on volume three and insisted on some additions. I replied by saying that corrections could indeed be made but there was now no time for additions, as the preparations for the publication of volume 5 was nearing completion.

Hence I have decided to make all the necessary corrections and additions in this another chapter to be added at the end of the series, as an appendix. I am starting it today 22nd Jamadul Thanee 1391 (15/8/71). Whatever is now written will go directly to the press. If anything else is received prior to its going to the press, it will also be added in here. Friends are however free to point out further mistakes, because I dictated the book at Aligarh, while I was lying for quite some time with me eyes bandaged. In the dictating by memory, mistakes could be and were definitely made.

(1) In Aap Beti No. 3 the story of the birth of my sons has been given wrongly. The correct text should read like this: "Out of this marriage one boy - Muhammad Moosa was born in Saharanpur in Ramadan 1343 hijri. A few months later he died in Nizamuddin. At this stage I only have to mention the story of his death.

The rest of the text is correct after this. The lines about the elder brother of Talha, whose name was Abdul Hay, concerns this other son. The text concerning my uncle's letter to inform me about the death of my son, which reached us, while I was busy with the writing of Bazlul Majhood for Hazrat is correct. The letter of Maulana Yusuf informing me in detail of my son's death pertains to the second son, Abdul Hay. This text is also correct. This son was born in Nizamuddin on Thursday 18 Rabi-uth-Thanee 1358. The name of this son was Abdul Hay. I never had the chance of seeing this innocent child.

reafter there are some queries raised by Bhai Shameem Makki his letters:

In Aap Beti volume 3, I mentioned the story of the marriage my uncle (Mamu) Ya'meen. Bhai Shameem says that I had de a mistake in mentioning that Mamu Muhammad Uthman d not been present at the nikah. He was indeed present. I am oting his letter in full and have written my full reply to it.

e argument that took place between me and my uncle Ra-ful Hasan to be fair in his judgement of me, was over my tendance at the Waleema on which he insisted. Professor thman was not present at the Waleema at all. Now I remember at Mamu Uthman did in fact attend the marriage, but excused mself from attending the Waleema and left. Because of this gument over his absence at the Waleema I thought he also did t attend the nikah.

lso concerning the coupiet quoted by Bhai Ikram in his tter to me (Aap Beti 3) and which I could not remember. Bhai kram himself sent me the rest of the couplet:

"I do not know where the Qibla is,
My affair is this brother Shibli
Take a little trouble tonight, Have food here tonight
Whatever is available of dhaal, think of it as pulao"

ETTER OF MAULANA BHAI SHAMEEM

s salaamu Alaykum.

Aap Beti volume 3, you have written that in connection with e marriage of uncle Ya'meen Saheb, you had an argument ith our father Ra-ooful Hasan over the absence of uncle thman at the wedding. My father (Haji Muhammad Saleem,

Nazim Madressa Saulatiyya) was quite surprised and feels you have made a mistake regarding uncle Uthman.

How is it that you can say he was not present? He was present. Secondly, this interesting incident took place with uncle Uthman. During that night there was a heavy rainstorm. The bridal party were staying at the house of Moulvy Badrus-Salaam. He had a very spacious courtyard, where a huge tent was put up. This tent was especially sent from the house of Nawab Liyaaqat Ali Khan's father's place in Muzaffarnagar. He is the same Liyaaqat Ali Khan who later became the Prime Minister of Pakistan. Prince (Kunwar) Inaayat Ali Khan also attended the wedding, together with his attendants. He used to repeatedly say: "What kind of marriage is this, like the marriage of the Moulvis, without any fun? It seems as if all mayyits (dead ones) have gathered here."

That night after Esha, the rain came down in torrents. A large number of people were asleep in the tent, when all of a sudden it seemed as if Qiyamat had come. The tent broke loose from the central pole and bent over to the one side where Mamu Uthman's bed was. All the water ran in that direction and fell upon him, where he lay. He and the other ten or fifteen around him were showered with hundreds of gallons of water. Everybody jumped up and ran in the dark, as sticks, ropes and poles came flying upon their faces and heads. They hardly knew where they were fleeing, trampling over people's faces and bodies. During all this confusion and uproar there was much fun.

That morning a lot of joking took place at breakfast time, especially at the expense of Uthman Saheb. The Prince, Kunwar announced that he was responsible for the fracas of the night before. He had sent a few young men on top of the tent to loosen the ropes. He also said: "If there is no fun at the

rriage between a girl from Mecca (where uncle Saeed anwy was the Mohtamim of Madressa Saulatiyya and ere he resided), and the son of the Moulvies of Kandhla, what kind of nikah is this? I am the one who had the ropes . Is there anyone with courage to confront me over it, come ward."

r uncle Uthman had no other set of clothing with him and nwar Saheb gave him a set of his. Another uncle was of the inion that it is quite possible that uncle Uthman had said mething about Kunwar Saheb's manner of poking fun at eryone. This must have been somewhat derogatory or attering, with the result that Kunwar Saheb had the ropes t from three sides and subsequently fell on the side where man Saheb slept."

swer:

do not recall the story about the rainstorm about which brother hameem had written, I was sleeping in a house together with a roup of men of my age. But whatever I wrote about the aleema is true. This was why I said to uncle Ra-ooful Hasan, What is this that makes Uthman Saheb unable to attend the aleema? It is only the fear of losing his job. If he loses it, he can nd some other. But I have only taken permission from Hazrat to e away for one day."

can still remember uncle Ra-ooful Hassan's extreme anger, lence and the reddening of his face.

lence I say that like me, Mamu Uthman was only present for he nikah and not for the waleema.

Whatever Bhai Shameem had written about Kunwar Saheb is ot exaggerated. He was indeed a fine personality and had very trong bonds of friendship with the Elders from Kandhla. There

were times when for fifteen or twenty days, he used to come and stay in Kandhla.

Kunwar Saheb was a very well-known, rich landowner from Loi, in the district of Muzaffarnagar. At this moment I recall quite a few incidents wherein he featured and I would like to mention two or three of them.

(i) Once when I was eight years old, I visited Kandhla with my mother. Our house was very near to that of Deputy Saheb Mazharul-Haq. In those days there was so much love and friendship among the people that it was the very picture of the words of the Hadith:

"*Their hearts were so closely related in love as if they were the heart of one man, there being no disputes and hatred among them.*

I have seen this type of mutual relationship among many of my Elders. One day Kunwar Saheb was seated on a chair on the verandah of the house of Deputy Saheb. As I came out of the house of my grandfather, he called me and I went to him. He rubbed his hands over my head in a most loving and kind manner, and then said: "My son, listen to me! After death, you will surely be in Jannat. And I will probably be lying somewhere in Jahannum. Remember, You must grab this grandfather's hands and pull him with you into Jannat."

(ii) One day he asked me: "Son, what is a 'qarz hasanah'?"
I replied: "I do not really know but I have heard them say, it is a debt given to someone in need, with the niyyat for reward, without demanding interest on it and without expecting anything else in return."

He said: "No son, 'qarz hasanah' means a debt you take from someone with a promise of repaying it at a specific time. But

hen that time comes along and the person demands his oney, you laugh loudly in his face and every time he demands s money you laugh even louder."
ese two incidents happened with me. There are some others.

i) I heard that once there was a very young non-Muslim eputy Inspector of Police in Muzaffarnagar. His wife had died. unwar Saheb used to always walk around with a very long ick which was also taller than him. And this was the way the ay in which he came to sympathise with the Deputy Saheb.

t this house of the Deputy there was a large crowd of Muslims nd non-Muslims. Kunwar Saheb arrived with a very sad face, obbing and coughing as he approached.

unwar Saheb was the Magistrate of Muzaffarnagar and njoyed considerable respect among Muslims and non-Muslims. When he arrived the whole gathering stood up in spect. The chair next to the Deputy Saheb was vacated for im. (He knew quite well that the Deputy's wife had died).

e said: "Since I have heard, I have been very distressed. Yes, a nother's case is such that when a person loses her, he cries orever. Yes, deputy Saheb, we all have to die, but where will ne ever find a substitute for a mother and a father."

t is said that while making this speech, he even shed a tear or wo. A certain person sitting next to him whispered into his ear hat it was not the Deputy's mother, but his wife who had died.

e burst out aloud: "La howla wa laa qowah! I had heard that it was his mother who died, therefore I have been crying since this morning. O so it is his wife? What need is there to cry over a wife? If the old one is gone a new one will replace her. You just ay the word. Do you require a virgin maiden, then that is what

we will supply and if it is a non-virgin you require, soon she too will be supplied. You are a Hindu, so you may only acquire one at a time. If you had been a Muslim you would have been able to take four. Deputy Saheb, never cry over a wife. Soon you will find a new one, and within a few days you will build up a new contact."

At that time no one laughed openly but soon the gathering became one of pleasant conversation rather than sorrow.

(iv) Maulana Muhammad Taahir Saheb, the younger brother of Maulana Qari Muhammad Tayyib Saheb, the rector of Darul Uloom, Deoband published a newspaper from Deoband. It was probably called 'Al-Aksaar'. In it he published an article against some high officer, as a result of which this officer made a civil case of defamation of character against the newspaper.

Because the attacked officer was a notable personality, he consulted some prominent lawyers. They were trying very hard to have a warrant of arrest issued against the editor without the option of bail, pending the hearing of the case. Maulana was frightened of the consequences of his attack.

During this period Kunwar Saheb came from Muzaffarnagar to Deoband and said to Maulana Taahir: "Taahir, do not be frightened of such a thing. Write a counter plea and say that for one month you had gone for a visit to go hunting with Kunwar Saheb. This article was written in my absence."
The plaintiff had a personal animosity against Maulana Taahir, and wanted to do him harm and show him a point or two.

Maulana Taahir replied: "But uncle, how will you be able to swear in court that I had gone hunting with you, while knowing that it is a lie?"
He replied: "In my life I have already taken oaths on untruths a

usand times. If for the assistance of the grandson of Maulana hammad Qasim, I swear a false oath, then I think this false h will be sufficient to wipe out the sins of all my other false hs."

his pleadings Maulana Taahir wrote that he had gone to hunt h Kunwar Saheb in Loi and the article was written in his sence. On the strength of the affidavit by Kunwar Saheb the se was dropped. The plaintiff had no intention of going after assistant editor.

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Haji Shameem Saheb also wrote: *"In Aap Beti you have not entioned the details of your father's death, while the details the death of your mother and your wife are mentioned."*

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I have already said many times before, this was not supposed have been an independent book, following a particular quence. In my two trips to Aligarh all the incidents that were called by me while my eyes were bandaged, were written own.

Many important events were left out and many events were entioned without proper sequence. Many have even been peated. At the time when I had them written down, there was thought that even these things will be published. It was only ter having written a considerable part thereof that on the sistence of friends, that the publishing started.

My father was not ill for very long. He was slightly ill and on Friday 9 Zil Qada, his health deteriorated suddenly. He asked

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My father was not ill for very long. He was slightly ill and on riday 9 Zil Qada, his health deteriorated suddenly. He asked

Hakeem Ayoob to bring some books for him to read. Hakeem Ayoob went to the library to bring a few books of Arabic poetry for which my father had great love. However, my father did not like those books and Hakeem Saheb had to bring some other books on Tasawwuf, but those too he did not like.

He performed the Jumua prayers in the Darul Talaba Musjid. After jumua he ate his meal and according to his general Friday routine, went to lie down. Then he started vomiting which continued till Esha time, with his condition deteriorating all the time.

After Esha he stated that he would have to go to the house of Moulvy Abdullah, the advocate who was a close friend of his, a close attendant of Hazrat Saharanpuri and about whom is mention is made from time to time in *Tazkira-e-Khaleel*. He stated he wanted to speak to him about the court case of the mother of Anwaar. Anwaar was the elder brother of Sheikh Abraar, the rich wood-seller of our Mohalla and at the time he used to study by my father, together with Hakeem Ayoob and Moulvy Naseer. He was involved in some court case and his mother had a lot of faith and reliance in Hazrat Saharanpuri and my father. They had sent a message to my father: "If you wish to speak to Advocate Abdullah on our behalf, we will greatly appreciate it and it will be useful for us."

The time for the court case was near and my father had intended going to Moulvy Abdullah after Esha. He told Maulana Zafar Ahmed Thanwy, the Sheikhul Islam of Pakistan, who was a teacher in Mazahirul Uloom at the time and my uncle, Maulana Ilyaas: "You two should also come with me. Let us take a lota with us so that if it should become necessary to perform istinja on the way, I will be able to do so on the side of the canal."

At that time the area where the canal was, was on the right side

f the Khala Par canal, and it was on completely vacant land. oday it is a built-up area. Both these Elders said: "There is no eed for you to come along. We will take the message." e said: "Very well, take Zakariyya with you."

he three of us went to the house of Moulvy Abdullah which as near the station. Along the way, both of them were iscussing strange things which I could not understand. That as still my childhood days. They said something like this: "We ave never really appreciated Maulana's position, nor fully ealised his high rank. Maulana is so informal with everyone ith the result that we have always been unmannerly toward im."

hey were speaking in this serious manner, While I was under he impression that my father had a simple disorder of vomiting. ut they were talking as if he was a very seriously ill person. hen we returned we discovered that he also now had iarrhoea.

he treatment of my father and our whole family was done by akeem Muhammad Yakoob, father of Hakeem Ayoob who was he Sarparast of Madressa Mazahirul Uloom. His elder brother akeem Muhammad Yakoob's uncle, Hakeem Muhammad shaaq used to treat Hazrat Maulana Khaleel Ahmed Saheb nd his family. Hakeem Muhammad Ishaaq was a skilled hysician. In the whole of India there must been only few of is calibre, but he very seldom went out of town to treat people, nd even here too he was very choosy about his patients. For his reason very few patients consulted him. As far as expertise as concerned, his younger brother, Hakeem Muhammad akoob, was not his equal, but Allah had cured many through is hands.

akeem Saheb was summoned to treat my father and he

supplied various medicines to be given to my father hour by hour, but in spite of that the illness became more serious and my father's condition deteriorated. In the end he gave such a powerful medicine, which did stop the vomiting. I do not know what it was. In the morning his elder brother asked him which medicine he had prescribed, and when he told him the name of it, he became quite angry with him in front of the people, and gave him quite a mouthful. Anyway the vomiting stopped.

The two brothers gave my father various medicines. Many kinds of herbs were ground and tied to his stomach but all to no avail. Hakeem Yakoob then cut a piece of soap, mixed it with different medicines and performed 'enema' with his own hands while Hakeem Ishaaq remained standing there. Seeing this he asked: "What will happen now?"

After the enema, they both went home to choose some other medicine. We were awaiting some good results of the enema when just after they had left, the Mohtamim of the Madressa on hearing of my father's illness came to see him. At that time it was not generally known that father was seriously ill. As he came into the room, he looked at my father and he said: "Quickly, turn the bed in the direction of the Qibla!"

It was done immediately. My uncle was standing on the one side of the bed reciting 'Surah Yaseen' and my father started reciting very fast Allah's name, softly but with hard dhar'b. I too, involuntarily began recitation of "Allah, Allah" with Jahr (loudly) together with his Zikr. The extreme ecstasy I experienced at that moment has never again been felt by me till today. A few minutes later he passed away.The two Hakeems were informed and they rushed back, but before they arrived, he had already passed away. Hakeem Ayoob had been present the whole day, but had accompanied his father and uncle to fetch medicines from their homes. When he came back and reached

door of my father's room, and saw the mayyit, he fell down conscious. He was a person with great love for my father. His other and father carried him onto a bedstead and carried him me. There they applied various medicines to revive him.

lightning the news of my father's death spread around the n. A large crowd gathered outside. There was no place in the se and so many people came, that they gathered in the dressa.

question of where my father was to be buried caused much fusion. The two Hakeems suggested that he be buried in r orchard, where their forefathers are buried. Some other ple of our Mohalla like Haji Sheikh Habeeb Ahmed, father of bar, Haji Fazil Haq Saheb, who was special assistant to rat Mazhar Saheb and a great benefactor of Mazahirul om and others insisted that the burial take place in the eyard in the Mohalla at Haji Shah graveyard. Haji Habeeb heb and his colleagues came along with long 'lathis' to the r of our house, demanding that the burial be in Haji Shah eyard, otherwise blood will flow. This was important to m because Hazrat Maulana Muhammad Mazhar, the founder Mazahirul Uloom was also buried in Haji Shah. Therefore y were even more adamant.

father passed away at eight o' clock and by ten o'clock, I rned home after the burial. The numbers of those arriving for iat (condolences) continued and increased until late in the ht (as already told in dealing with this calamity previously).

ile I was answering Bhai Shameem's letter and dictating this y, Maulana Mufti Mahmood Gangohi, the Mufti of Darul om Deoband was sitting with me. He told me one or two ies, which I am mentioning in my own words:

supplied various medicines to be given to my father hour by hour, but in spite of that the illness became more serious and my father's condition deteriorated. In the end he gave such a powerful medicine, which did stop the vomiting. I do not know what it was. In the morning his elder brother asked him which medicine he had prescribed, and when he told him the name of it, he became quite angry with him in front of the people, and gave him quite a mouthful. Anyway the vomiting stopped.

The two brothers gave my father various medicines. Many kinds of herbs were ground and tied to his stomach but all to no avail. Hakeem Yakoob then cut a piece of soap, mixed it with different medicines and performed 'enema' with his own hands while Hakeem Ishaaq remained standing there. Seeing this he asked: "What will happen now?"

After the enema, they both went home to choose some other medicine. We were awaiting some good results of the enema when just after they had left, the Mohtamim of the Madressa on hearing of my father's illness came to see him. At that time it was not generally known that father was seriously ill. As he came into the room, he looked at my father and he said: "Quickly, turn the bed in the direction of the Qibla!"

It was done immediately. My uncle was standing on the one side of the bed reciting 'Surah Yaseen' and my father started reciting very fast Allah's name, softly but with hard dhar'b. I too, involuntarily began recitation of "Allah, Allah" with Jahr (loudly) together with his Zikr. The extreme ecstasy I experienced at that moment has never again been felt by me till today. A few minutes later he passed away.The two Hakeems were informed and they rushed back, but before they arrived, he had already passed away. Hakeem Ayoob had been present the whole day, but had accompanied his father and uncle to fetch medicines from their homes. When he came back and reached

door of my father's room, and saw the mayyit, he fell down conscious. He was a person with great love for my father. His other and father carried him onto a bedstead and carried him ma. There they applied various medicines to revive him.

e lightning the news of my father's death spread around the wn. A large crowd gathered outside. There was no place in the use and so many people came, that they gathered in the dressa.

e question of where my father was to be buried caused much nfusion. The two Hakeems suggested that he be buried in ir orchard, where their forefathers are buried. Some other ople of our Mohalla like Haji Sheikh Habeeb Ahmed, father of bar, Haji Fazil Haq Saheb, who was special assistant to zrat Mazhar Saheb and a great benefactor of Mazahirul oom and others insisted that the burial take place in the veyard in the Mohalla at Haji Shah graveyard. Haji Habeeb heb and his colleagues came along with long 'lathis' to the or of our house, demanding that the burial be in Haji Shah veyard, otherwise blood will flow. This was important to m because Hazrat Maulana Muhammad Mazhar, the founder Mazahirul Uloom was also buried in Haji Shah. Therefore ey were even more adamant.

y father passed away at eight o' clock and by ten o'clock, I urned home after the burial. The numbers of those arriving for ziat (condolences) continued and increased until late in the ght (as already told in dealing with this calamity previously).

hile I was answering Bhai Shameem's letter and dictating this ny, Maulana Mufti Mahmood Gangohi, the Mufti of Darul loom Deoband was sitting with me. He told me one or two ories, which I am mentioning in my own words:

Mufti Mahmood Saheb says: "It was reported to me by Hazrat Sahebzadi, the daughter of Hazrat Gangohi and mother of Haji Muhammad Yakoob Saheb: 'One day Maulana Yahya Saheb requested some items of necessities from home. From the house he was asked why, contrary to his normal habits, he was sending for such things. They asked: "Are you going on a journey?"

Then at the time of performing wudhoo, a voice was heard saying: 'Maulana is coming' (A telegram had arrived from Aden stating that Hazrat Maulana Khaleel Ahmed was on the way back to Saharanpur).

When he heard the news Maulana Yahya said: "In that case I am going."
His wife asked: "Where are you going?"
He replied: "I am going to where Hazrat is coming from."
His wife said: "If you are going, I am also going with you."
He replied: "No, you cannot come with me. Zakariyya will take you there."
She asked: "How can I allow you to proceed alone?"
He answered: "I am going with my lungi on my shoulder and a stick in my hand.".

That same evening, he became ill and passed away the next morning. May Allah have mercy on him. Ameen.

When the telegram from Aden came to inform us of Hazrat's arrival, there was great joy in Saharanpur. Many people intended to travel to Bombay to welcome Hazrat back, while hundreds had decided to welcome him in Delhi.

Haji Habeeb who was already mentioned in connection with my father's funeral arrangements, was a very close friend of my father's and also a great benefactor to me. He always used to

e his morning tea with me. Once his son said to him: "What his that you always reach there by them, just in time for tea, I ashamed."
replied: "You fool, they are more to me than even my sons."

hearing of Hazrat's arrival, he asked to my father: "Maulana heb, how far will you go to meet Hazrat? To Bombay or hi?"
father replied: "I will not even go to the station. I will meet while lying here at my own place."
that time everybody considered it a sentence mentioned in , because my father was fond of joking. But he died that turday morning. Hazrat arrived in Bombay the same Saturday ternoon. He really met Hazrat while he himself was lying down the Haji Shah graveyard.

Mufti Mahmood Saheb also says: "Peerji Jafar Saheb chorwy who was Hazrat Gangohi's well known attendant, d to me: "I made the intention of visiting Maulana Yahya in haranpur. At Ambala, I met a majzoob type of woman, earing an English type of hat with a cane in her hand. She oke in a manner using the male gender terms for herself, as if was a male. The people used to call her 'Khan Saheb'. As I ssed by her, she said: "When you meet Maulana Yahya in haranpur, tell him to remember me when he gets to the High udience Chamber."

hen I reached Saharanpur, I gave Maulana Yahya the majzoob dy's message. Immediately upon hearing this, his face turned hite with shock. When I returned to Ambala, I received the ws that Maulana had passed away. I tried very hard to member the rest of the couplet she quoted. I remembered it ally. It was:

Bye, proceeding toward non-existence, when you reach there,
emember my name in the Audience Chamber of the Lord."

4. Haji Shameem also wrote in his letter: "It is a special request from my side that you should include in the last part of Aap Beti, a family tree of your family, including the names of all the Elders, family members and ladies with the dates of their births and deaths, their burial places, etc.

All this is known to you, and will be either noted in 'Tarikh-e-Kabeer' or can be ascertained from friends and relatives. I think it should commence with Hazrat Mufti Ilahi Baksh. Alhamdulillah, you are in possession of all the material. All the members on the family tree with the necessary dates will take about four pages. In it there should also be a chart showing who got married to whom. But you will know best what form the whole chart should take. It will be a great favour which you will do for the whole family because you would then have kept their remembrance alive for always."

I wrote to Haji Shameem that the family tree has been published in my book 'Tarikh-e-Kabeer', starting twelve generations before Hazrat Mufti Ilahi Baksh Saheb, with Sheikh Qutub Shah. Hazrat Mufti Saheb lies in the twelfth generation. The previous generations as well as the offspring after him are all mentioned. It goes down right up to the children of Salmaan and Aqil. But these things are not such that they should become part of Aap Beti, or which would fit into a mere four pages. In Tarikh-e-Kabeer it filled six pages of double page-foolscap sheets the size of that on which 'Hidaya' is published. Whenever you come to India, come and have a look. You will not be able to copy it.

Bhai Shameem, when I was still active, I used to do a lot of copying of such things. Maulana Ali Mia quotes some things from my 'Tarikh-e-Kabeer' in almost every book of his. He has told me many times that he has a photo-copying machine which will be able to make a photo-copy of the book. But up to now this work has not been done. Among my children, there is

esently none who will be capable of completing it and ublishing it. If Allah wills should anyone from our family have e ability to copy it, I have no objection.

Bhai Shameem also wrote: *"After having read Aap Beti 1, 2 nd 3 many things came into my mind but for fear of being isrespectful and forward, I have refrained from mentioning hem."*

nswer:

here is no question of there being any disrespect. If many hings are recalled by you, then I say that thousands of things ave been recalled by me, but even if I should find the time ecessary to note them down, I think the time would be better pent in the service of Hadith. I was not even keen to write own all of this that was written. You will remember that the irst part of this was written because of some remarks made bout me in the 'Sawanih' of Maulana Yusuf Saheb in the book f Moulvy Muhammad al-Thanee. The other four parts were nerely written to pass the time, while my eyes were being reated in Aligarh.

f again I have to go to hospital for my eyes, which for a very ong time has been troubling me, then it is possible that the eries may be continued and added on to.

f any of the written things need corrections, do inform me because that will be done, but there is now no chance of adding any new incidents. The fourth volume is now being printed and the addition which you had suggested will probably come at the end of volume 5. That is what I have suggested, because its preparation for printing is presently being attended to.

3. Bhai Shameem also stated: *"The incidents in 'Aap Beti' are very interesting, most enjoyable, filled with lessons and*

warnings and beneficial from both a worldly and a spiritual point of view. One would like to read them over and over again. In Kandhla, I heard an interesting story about your father. Once there was virtually an epidemic of cholera in Kandhla, from which people died to such an extent that there was hardly anyone strong enough to pick up the corpses from the streets. It was during the rainy season when the guavas were ripening. I have also been told that eating guavas is very harmful for sick people and a cause for cholera and indigestion.

At the time of the epidemic, there was hardly anyone who wanted to permit himself to touch the corpses. During that time, your father and one other person whom Allah had given into his control, used to take the corpses, wash them himself, perform the Janaaza Namaaz, dig the graves by themselves and bury the dead. It was a time when even brothers would not go near to deceased brothers, but Allah gave him the courage to treat those corpses and bury them with utmost respect and honour. The most interesting part of the story was that these two kept on eating guavas throughout the day, while at the time the general belief was that eating guavas caused cholera. I also hear that while they were taking the corpses away the two of them had guavas in their pockets, which they ate on the way while returning from the graveyard.

They used to go and sit on the verandah of the Big house eating guavas instead of lunch. From there they again used to go forth in the village searching for corpses. Whenever they reached a house where they heard wailing and crying, they entered to do their work, consoling the relatives by reciting Hadith and explaining to the family, the rewards for 'sabr' (patience) and advising people towards righteous living."

his story is true, then do add it into Aap Beti. I do not know w many such incidents can be recalled. Hazrat Sheikh-ji, do t make Aap Beti a concise affair.

llah says:

"We relate to you the best story."

oreover, it is your desire to sound warnings to make people ware and mindful, and to bring them towards self-rectifica-n. These incidents will serve to soften their hearts."

nswer:

have heard the story mentioned by you but not with the same etails. I have heard about the treatment of the corpses, their reparation and burial as well as the eating of the guavas, but it as never reached me from authentic sources of transmission. It not a story from my time and probably happened before I was orn. For this reason I have mentioned your letter and quoted our words together with my own confirmation of the theme, without myself knowing the full details. But there are many such ncidents in the life of my father. You want that I not write Aap eti in short form, but beloved brother, this is not meant as a pecial book. It is under no circumstances a commendable thing o discard the writing of Hadith for something like this.

Bhai Shameem also says: "Bhai Iftikhar has told me that Hazrat Maulana Yahya had such mastery over Hadith, and knew so many Hadith by heart, that during the time when he was the Khateeb (delivering Khutbas) in Gangoh, he used to make up Khutbas while walking to Jumua. He used to perform his ghusl at Hazrat's place and then while going to Jumua would compile that day's Khutbah in his mind. He did this for years.

In reading Aap Beti one gets a good idea of his depth of

knowledge in Hadith. If more similar incidents about him are known, it will be appreciated if they could be written and added as an appendix to Aap Beti."

Answer:
During the lifetime of Hazrat Gangohi it is possible that my father performed Jumua prayers as Imam occasionally, because Hazrat himself used to be Imam. When Hazrat became ill, my father did take over the Imaamat and during the year in which Hazrat Gangohi passed away, he performed the Imaamat in spite of the presence of various Elders.

Maulana Mufti Mahmood, who was present with me at the time of writing this mentioned the in the following incident, which confirms Bhai Iftikhar's narration.

"It concerns not the Khanqah Musjid but the Jumua Musjid. Hazrat Gangohi took great interest in the construction of this Musjid. It was originally a non-muslim area, in which the a stone was dug up on which the words 'Jamia Musjid' was inscribed. Hence the spot was chosen for the Jumua Musjid. Maulana Yahya used to go there every Friday to perform Jumua Salaah from the time of its erection. He organised weekly fund-raising for the completion of the building. When he made the announcements asking for funds, he always started the contributions by giving five rupees from his own side. I do not know from where he got the brand new silver rupees."

So the Khutbas about which Soofi Iftikhar spoke, were these Khutbas. The Jumua Musjid was quite far from the Khanqah, whereas the Khanqah Musjid was just opposite Hazrat Gangohi's room. For my father to compile his own Khutbas was nothing extraordinary. During the time he was teaching Hadith and had eye-trouble, he used to teach the Hadith kitabs off by heart, without looking at the kitabs. At the when time he had an

operation, he taught for six months without checking the bs before hand and without reading the kitabs, but rather 'by mory'.

ulvy Aqil tells a story related by Maulana Siddeeq Ahmed muwy, previously a teacher at Mazahirul Uloom: "When aulana Yahya was receiving treatment for his eyes and had a en bandage over his eyes, while teaching, a villager came to e Madressa, greeted him and said that he was going to Ala zrat in Raipur, Maulana Yahya said: 'Tell Hazrat that the blind e from Saharanpur sends salaams'."

Bhai Shameem also says: "In Aap Beti there is mention of ur journeys of haj and visits to the Haramayn. It will be nderful if you would also mention the 1383 Khatam of khari and Nisai Shareef, the commencement of Jalalayn on t year's journey, the opening of Mishkat Shareef on ednesday 7 Zil Haj 1390 after Zuhr, with dua by Bhai aam. That was the time you distributed gaajar halwa from ur own side."

nswer:
Bhai Shameem, it is only because of your love that I have even ded these portions of your letter as a sort of appendix. The n of Aap Beti was not really to note down all such things. I do t remember whether in fact I did mention those things or not, t they may have been mentioned by the way. I do not member how many times I have commenced or finished off khari or other kitabs at various Madressas. My late uncle once layed the start of Mishkat Shareef for Maulana Yusuf and aulana Inaam, for my sake, for months as I was delayed in iving at Nizamuddin. And then in spite of my insistence that start it, it was only started, with me next to him.

e even had me start Tirmizi, before the time, so as not to have

to wait for my next journey and visit to him. Then he sent Moulvy Yusuf and Moulvy Inaam to Saharanpur to study Abu Dawood by me for a year, during which time they also read the other Hadith kitabs by other teachers. There are indeed many incidents like these, but they are not really the theme of this book.

I have now answered all your letters. In future there will be no opportunity to add any such stories. But if there is anything incorrect in the stories already mentioned, which were written in Aligarh during my illness, those mistakes will be corrected. Do write to inform me of such mistakes. The fifth part is still to be published."

9. While preparations for the publications of this section of the book was being made, a few ideas came into my mind. It has always been my habit to relate to my friends the stories about our Elders. Friends have insisted that certain stories be related. One such story is this:

From the time of my early teaching days starting in 1335, whenever a fatwa was prepared in answer to a query, I also used to put my signature on the document with that of the other Elders after just a superficial look at the contents. I had full confidence in the writings of those Elders.

One such fatwa was written by a certain Elder. Once again after a superficial look, I put my signature with that of the others. The fatwa was then presented to my Hazrat Khaleel Ahmed Saheb. Hazrat pointed out a flaw in the fatwa and sent it back, writing upon it. "Rectify and bring back to me."

He did not reprimand anybody but affectionately asked me: "Did you sign the fatwa after reading it?"

swered: "I just had a superficial look at it. It was written by
-and-such a Maulana and on seeing the signatures of the
r teachers and having full faith in their ability, I also signed
ithout putting much thought into it."

rat rebuked me: "The signing of a fatwa means your
firmation of the correctness thereof. Why did you sign it
hout ascertaining the correctness of it?"

t reprimand by Hazrat made such a deep impression on me,
t thereafter I never again signed a fatwa except in cases
ich were not very clear. In fact whenever thereafter any fatwa
stions arrived by post, my answer to them were always that I
not a Mufti and that I am sending the question to the Mufti
the Madressa.

***I. In my personal office, there are hundreds of letters of my
lers from Hazrat Gangohi up to all the later Elders. If all
se letters should be published, they will take thousands of
ges. Nowadays my children are in control of these letters.***

hen my eyes were still functioning well, I never allowed
yone to even come near those letters, but now I am unable to
much about it. Now they come to me with some letter or
her and insist that it be published. (May Allah bless my
ildren and give them all types of progress).

egarding some letters it is often not my desire to publish such
ters because I do not know how the general public will
ceive such letters. Then some friends and teachers at
azahirul Uloom and especially Mufti Mahmood assure me
at there will be no harm, and I grant my permission.

here are still many people alive who are acquainted with Hazrat
hanwy's rules and regulations. Many will have been subjected

to those rules and many others would have heard about them. I have already written somewhere that Hazrat, because of my father, used to be very affectionate towards me and often told me that I was exempted from the rules. However, in spite of that I tried to abide by them as far as possible. Therefore if I arrived in Thanabhavan unexpectedly, I always ate something before arriving there. I often used to eat something at home without being really hungry.

On a few occasions Hazrat inquired about my eating before the time. Then I would say: "Hazrat, I did not eat anything last night. So this morning I ate some food with my morning tea."

This was no lie because at that time I had developed the habit of eating only once per day. It started at the time when I felt it was doing me harm to eat at night, as it interfered with my studies and preparation for lessons during my early teaching days. Furthermore, by not eating at night I fell asleep sooner.At one time in the beginning, my young sister used to bring my food up to my room. Then she used to form it into morsels, which she put into my mouth. When she saw my mouth not chewing any more, she made the next morsel to put into my mouth. I did not even know what she used to feed me while I studied. Later this way of eating was also stopped. There were many times hunger troubled me but the avoidance of interference in my studies and research was of greater importance.

But when any of my Elders, Hazrat Madani, Hazrat Raipuri and my uncle were eating at my place, I ate with them very enthusiastically. After the death of these saintly ones, my urge for food at night left me, so much so that if I ate at night, it became an ordeal for me. Now I only have the habit of eating once daily. In India that was lunch and in Hejaz it was supper.

I was actually talking about Hazrat Thanwy and that I had no

uilty conscience about telling him that I had already eaten. I eady wrote somewhere that on my uncle's visits to haranpur, if ever there was any time, he would take me ith him on a visit to Raipur, Gangoh, Deoband and hanabhavan. On every travel of his, he tried to visit all four laces or at the minimum, two of them.

n one such journey my uncle said: "It is a long time since I ave last been to Thanabhavan. Let us go there tomorrow orning."
said: "Very well," and according to my old habit, I ate omething in the morning. From my childhood days I neve ually had the habit of eating breakfast. If someone gives me an gg or two to eat, I do not refuse it. Anyway on this occasion I te something and also made my uncle eat something. When we rrived at Thanabhavan and Hazrat asked us about meals, I said hat we had already eaten.
hen Hazrat Thanwy asked: "How is that?"
gave my normal reply.

fter Hazrat's majlis it was decided that we to go to the house of he late Bhai Zareef, who had passed away about fifteen days reviously. We had not had the time of going there for taziat yet. e went there and Akhtar the son of the deceased said: "We ave not yet eaten. Do join us for lunch."
declined the offer because we had already refused to eat at azrat's place. I told this to Brother Akhtar, but my uncle said: Certainly, we will eat with you. Bring the food."
hen uncle turned to me and said: "On an occasion like this, it is ecessary to please the hearts of these people."
ate a few morsels but was all the time worried that it will surely each Hazrat Thanwy that we had eaten here. I was worried bout what Hazrat would think of it.

omeone, whose name I do not wish to mention went to Hazrat

Thanwy and said: "Those two have come for taziat at Bhai Zareef's place and had gone to eat there. They lied when they said they had come to visit you."

Soon after a letter from Hazrat came, reprimanding us. I did not like that this letter and my reply to it should be published but friends felt it should because in it there is self-rectification as well as warning. They told me: "Even if there was no fault on your part, you should be careful of such things which displease the Elders."

That is indeed correct. I meet with this kind of situation daily. Many people come to Saharanpur in connection with their court cases, and at night when there is no time to return home or have to stay for the next day, they come here and say: "We have come to visit Hazrat."

Then in the morning after drinking tea, they come to greet me in farewell and leave. Then in the evening when their work has not been completed, they return in the evening to say that, that was the day of their court-case which was not finalised. On such occasions the following letter is most definitely a warning for those who go to Elders and tell lies. Here it is:

LETTER OF HAZRAT THANWY TO MYSELF AND MAULANA ILYAAS

Respected brothers,
Assalaamu Alaykum Wa Rahmatullah

From yesterday's events I once again experienced that at times it is not easy to ascertain whose guests some people are. Because of not knowing this, it causes difficulty in trying to make the necessary proper arrangements for the entertainment. Hence I have decided that in view of the fact that asking is not sufficient to ascertain the truth, I have decided to dispense with asking.

…h persons may then of their own accord inform me as to …ose guests they are, mine or someone else's. Then I will have …excuse, not to be of service. But I will consider it an honour …be of service. I have already informed such persons of this …w arrangements. And in this respect I also wish to inform both …you of this.

…hraf Ali of Thanabhavan.

…Y REPLY

…spected Maulana Thanwy.
…e Alaykum Salaam

…our letter made me feel proud (that you remembered us). In …th the affair referred to, also filled me with great distress but it …as an incident without any intention of wrong-doing. Because …e news had reached Hazrat therefore, I would like to write …bout it in detail, although generally I do not like to trouble my …lders with such insignificant details.

…t is always my habit that when I am to arrive at a place …nexpectedly, then I always eat something at home before …etting forth, irrespective of whether I am hungry or not. But if …in spite of saying that I had already eaten) the host still insists …hat I should eat, I have no hesitation.

…or this reason when even after already having eaten, and I …ome to Thanabhavan, I have taken meals at the home of Maulana Zafar Ahmed Saheb.

This was the situation on this visit. We had already eaten at …ome, and hence we declined to eat at your place. After your …majlis in Thanabhavan, my uncle suggested that we should also …isit the home of Bhai Zareef (as we there). When his son …nvited us to eat, uncle accepted so that he would not feel

disappointed. I declined to accept the offer of eating as I considered it to be a customary thing. In the end, the decision was left to Maulana Zafar Ahmed and he supported my uncle's view.

When you asked me about eating, my uncle wanted to say yes, but because in my ill-mannered way, I had already spoken, my word became the decision. When later we arrived at the house of Bhai Zareef, the people insisted we eat with them, and in accordance with our decision made by Maulana Zafar Ahmed, we indicated that we would join them for a little food. We considered that to please those people's hearts was quite important.

Thereafter we related the difference of opinion between myself and my uncle to Maulana Zafar Ahmed and now I have also told Hazrat the whole story. If in Hazrat's view there is anything on my part that needs rectification, do inform me of it. Insha-Allah, your instructions will be carried out.

It will be appreciated if Hazrat will inform me whether eating at those people's house is considered a custom (of eating after a bereavement) or not. Further, the new regulation Hazrat has laid down, is accepted with heart and soul. Hazrat knows that even before this, I have eaten at Hazrat's place many times without any formality and in fact, requesting for food myself. I look upon it as disrespectful and inconsiderate to arrive without notice and give the house people trouble to feed me. On the other hand I do not have the courage to inform Hazrat before hand of my intended arrival, because it has often happened that not withstanding a definite intention of going somewhere, something crops up which at the last minute prevents me from going. If it was to another place I was going, I can still afterwards write to them explaining my excuse, but my heart does not accept that, when it is Hazrat's place I was supposed to visit.

uncle is leaving for Delhi today and therefore unable to write self. He gives his Salaam and confirms the contents of this r as coming from both of us.

ead for your pardon.
kariyya.

PLY FROM MAULANA THANWY

spected and affectionate brother Zakariyya,
salaamu Alaykum Wa Rahmatullah

much as I was pleased to receive your letter, so ashamed do I l of myself. May Allah bless you and your high character. If u once again have a look at and ponder over the contents of letter, you will discover that I was not disappointed at your having had meals with me. That is a matter that concerns aulana Zafar Ahmed. You will accept that as a depth of one's nections with others varies, so the regulations vary. I was re disappointed by the fact that it became known to me later at you were in fact Bhai Zareef's guests, of which I was not d at the time of my questioning you.

ould not understand why it was not clarified to me, as there as no reason why it should not have been disclosed from me. is non-disclosure causes a but of anguish.

oreover our special relationship disapproves thereof. The ason for writing this letter is to explain myself and not to mplain. That is finished. And I also alter my decision. In future will again question you on arrival.

ereby seek pardon for my boldness in writing to you as I did. far as asking me about whether that (eating at house of the reaved) was a custom or not, you know the answer better en me. My habit is always this that when I undertake a journey

for the sake of taziat, I always eat. If your research shows otherwise, then in future we shall be more careful.

Wasallam
Ashraf Ali.

REPLY FROM ME TO MAULANA THANWY

Highly respected Maulana Thanwy (May Allah keep your shadow of blessings over us).
Wa Alaykum Salaam

Your letter reached me after a long wait of extreme anguish, and brought me much pleasure and comfort. Because of the fact that there is in your letter one phrase indicating Hazrat's discomfort, I felt I would not rest before once again taking the courage to reply.

My father had always impressed upon me the graveness of causing the hearts of the Elders even minor displeasure. Through Allah's grace his instruction has made a mark upon me and I have experienced much benefit from this teaching. Furthermore, I fear the retribution from the implication of the Hadith where it is reported that Allah says:

"I declare war against whosoever hurts Me through enmity to My friends."

Hence I once again beg of Hazrat that whatever distress you feel, should be completely cast aside. In your letter Hazrat had written: "I was more disappointed by the fact that it became known to me later that you were in fact Bhai Zareef's guests..."

I wish to assure Hazrat that visiting his home was not the main cause for our visit, and therefore we did not consider that there was any need that it be mentioned. The fact of the matter is that

whenever my uncle comes on a visit to one of the three towns - Gangoh, Thanabhavan or Raipur (to visit Maulana Abdul Qadir). For such a journey he always makes my accompanying him a condition. I, on the other hand, because of my duties and responsibilities in the Madressa, do not find the time to be away from here to visit all three. Therefore only one of them and sometimes two of them are visited.

It was decided that this time we would not visit Gangoh, but to visit Thanabhavan and Raipur. It was decided upon to go to Thanabhavan even before we knew of the bereavement (at Bhai Zareef's place), and Thanabhavan was decided upon because my uncle had not been there for a long time. Then, something else happened which made a visit to Thanabhavan more necessary.

I beg that whatever effect and hurt has passed over Hazrat's heart should be removed completely because I look upon causing pain to the hearts of Elders as the cause of one's destruction.

I am need of your kindness.
Zakariyya (Saharanpur).

REPLY FROM MAULANA THANWY

Respected Maulana Zakariyya,
Assalaamu Alaykum Wa Rahmatullah

I never had the intention of informing you that the initial impressions had remained with me. But at this moment there is absolutely no such effects in me. In fact now it is the opposite, I feel ashamed, asking myself why I wrote what I wrote.

I have always been very cautious to keep my relationship with my friends clear and unclouded. There is now nothing in me of

for the sake of taziat, I always eat. If your research shows otherwise, then in future we shall be more careful.

Wasallam
Ashraf Ali.

REPLY FROM ME TO MAULANA THANWY

Highly respected Maulana Thanwy (May Allah keep your shadow of blessings over us).
Wa Alaykum Salaam

Your letter reached me after a long wait of extreme anguish, and brought me much pleasure and comfort. Because of the fact that there is in your letter one phrase indicating Hazrat's discomfort, I felt I would not rest before once again taking the courage to reply.

My father had always impressed upon me the graveness of causing the hearts of the Elders even minor displeasure. Through Allah's grace his instruction has made a mark upon me and I have experienced much benefit from this teaching. Furthermore, I fear the retribution from the implication of the Hadith where it is reported that Allah says:

"I declare war against whosoever hurts Me through enmity to My friends."

Hence I once again beg of Hazrat that whatever distress you feel, should be completely cast aside. In your letter Hazrat had written: "I was more disappointed by the fact that it became known to me later that you were in fact Bhai Zareef's guests..."

I wish to assure Hazrat that visiting his home was not the main cause for our visit, and therefore we did not consider that there was any need that it be mentioned. The fact of the matter is that

whenever my uncle comes on a visit to one of the three towns - Gangoh, Thanabhavan or Raipur (to visit Maulana Abdul Qadir). For such a journey he always makes my accompanying him a condition. I, on the other hand, because of my duties and responsibilities in the Madressa, do not find the time to be away from here to visit all three. Therefore only one of them and sometimes two of them are visited.

It was decided that this time we would not visit Gangoh, but to visit Thanabhavan and Raipur. It was decided upon to go to Thanabhavan even before we knew of the bereavement (at Bhai Zareef's place), and Thanabhavan was decided upon because my uncle had not been there for a long time. Then, something else happened which made a visit to Thanabhavan more necessary.

I beg that whatever effect and hurt has passed over Hazrat's heart should be removed completely because I look upon causing pain to the hearts of Elders as the cause of one's destruction.

I am need of your kindness.
Zakariyya (Saharanpur).

REPLY FROM MAULANA THANWY

Respected Maulana Zakariyya,
Assalaamu Alaykum Wa Rahmatullah

I never had the intention of informing you that the initial impressions had remained with me. But at this moment there is absolutely no such effects in me. In fact now it is the opposite, I feel ashamed, asking myself why I wrote what I wrote.

I have always been very cautious to keep my relationship with my friends clear and unclouded. There is now nothing in me of

disappointment. Be assured and look upon me as your sincere friend.

If I had known that the purpose of your visit was to come here and that in sequence thereof to visit Bhai Zareef, then I would not have had any doubts. The fact that you had food there strengthened my doubts. Taubah! Taubah!

Look at the difference between the real Elders and me, this lowest of the low ones?

May Allah make all our endings good ones. Ameen.

Ashraf Ali

11. For about forty years it has been a general practice of mine not to write any letters during Ramadan, but if some very necessary thing pertaining to the Madressa crops up or some other special occasion presents itself, I have to write. There is however one important exception: That is that I have, however, always written a few letters to the saintly ones and Elders, with this inclusion that these letters need not be answered, but are merely to beg them for duas.

In this regard I have numerous letters from Ala Hazrat Maulana Shah Abdul Raheem Raipuri (I), which he sent, in spite of being told that a reply was not expected. Similarly there are many letters from Hazrat Maulana Abdul Qadir Raipuri (II). Hazrat Sheikhul-Islam Maulana Madani was diligent in his replies so that even if I did not write to him, he generally sent one or two postcards in Ramadan in spite of his being such a busy man. Often his letter contained one or two couplets of religious poetry.

All these cards have been preserved and collected by me. The

uplets written by Hazrat Sheikhul-Islam are of such a high ligious poetic nature, ascribing such rank to the object that I n sure they cannot refer to me. But when today, I think about s affections and close relationship with me together with his bounded kindness, I cannot help but cry.

here is one couplet which he wrote quite often in Ramadan. his is how I remember the couplet to be. The card is not in front me presently :

آنانکه خاك را بنظر کیمیا کنند
آیا بود که گوشئه چشمی بما کنند

ne Ramadan he wrote this couplet:

O Benefactor, when roses you throw about, and even fruits, hen, O Generous One, let some fall this way too."

During Ramadan it was always my practice to write one or two tters to Hazrat Madani with a couplet or two. I can still emember this correspondence, having written to him over so many Ramadans. I knew Hazrat's Ramadan routine of writing to me very well. Thus when he went anywhere to spend Ramadan, always sent a card to him at that address on the 29th Shabaan r 1st Ramadan, so that my letter on reaching him would be a equest for duas and not be a letter in answer to his letter.

t the time when this was being dictated, Mufti Mahmood Saheb, who was with me, said: "I have seen one of your cards to Maulana Madani in the hands of one of Maulana Madani's Khalifas on which only was written:

جو با جیب نشینی وباده یـیمارا

The next line of the couplet is this:

بیاد آرمحبّان باده یـیمارا

So too, are the letters of the two Raipuri Sheikhs preserved here by me. These things should have been mentioned when I spoke about these Elders. But at that time this was not in my mind, only afterwards because my children dug up Maulana Thanwy's letter, saying that it should indeed be published. Only then did my mind go in this direction. I initially refused. But they insisted, pointing out rightly that from this card the genuine humbleness of our Elders becomes known and is seen. Maulana Thanwy's reply, to a letter from me requesting duas, is therefore now quoted:

My respected brother
Assalaamu Alaykum Wa Rahmatullah

Your letter pleased us. The correct answer to it is:

صلاح کار کجا ومن خراب کجا
ببین تفاوت رہ از کجاست تابہ کجا

But for the sake of dua, Islaah (being reformed) is not a precondition and without it, it is also Ibaadat. Therefore I make dua from the depth of my heart and hope for the same for myself.

Was Salaam.
Ashraf Ali.

I also found a card from someone, in which the following text written by Hazrat Hakeemul Ummat is found:
To Moulvy Zakariyya
Assalaamu Alaykum,

Perhaps a letter from a younger of mine has reached you, telling you about a certain husband who is persecuting his wife. This concerns the village of Sadhora. If there is a good friend of yours

ound there who can explain and admonish the husband, it will e greatly appreciated. I have given your address to him, in the ope that he will find an influential person over there to do this ood work, so that I too can share in the reward. If it will not be gainst some interest of yours, then do give some consideration this request.

shraf Ali

12. *When I wrote 'Fazaa-il Ramadan', I mentioned some of our Elders' Ramadan routine. I never had the opportunity of spending Ramadan in Thanabhavan. But there was, Khwaja Azizul Hasan Majzoob, with whom I had a very informal relationship. He always used to spend a night or two here in Saharanpur on his way to Thanabhavan, after my father's death. On his return, he did the same. Hence, I asked him by letter to inform me of Hazrat Hakeemul Ummat's Ramadan routine.*

From his reply, I could not fully ascertain what I wanted to know. Some of my friends insisted that because the following letter is very beneficial for others in getting to know the general habits and routine of the Elders, it should therefore be quoted:

LETTER ADDRESSED TO KHWAJA AZIZUL HASAN SAHEB

Dearest Khwaja Saheb, (May Allah increase your worthy efforts).
Assalaamu Alaykum Wa Rahmatullah

On hearing that you have been residing in Thanabhavan for some time, I was greatly pleased. May Allah grant you many degrees of spiritual progress. The reason for writing this letter is to trouble you about something special, and after much thought I have decided to ask you a favour. At this time, there is perhaps no one who has a more intimate relationship with Hazrat Maulana Thanwy than yourself. Hence it will be

quite easy for you. It is my desire to find out what the general habits and practices of Hazrat were during Ramadan.

I would have liked to ask Hazrat himself, but feel too much respect for him to ask. And if I should wish to reside in his company in order to observe his habits myself, one or two days will not suffice. Therefore, I have decided to make you the means towards gaining this information. I hope that you will not mind my laying this burden upon your head. For the sake of ease, I have drafted some questions myself:

1. What is Hazrat's manner of ascertaining the time of iftar? Does he rely on the times indicated on the calender or does he observe the light of the sun, moon etc?

2. If he does rely on the calender times, how many minutes does he wait as a precautionary measure or does he not take any such precautions?

3. Does he have any special preference for iftar or does he merely partake of whatever is placed before him to eat?

4. How much time is allowed to elapse between breaking the fast and performing Maghrib Salaah?

5. Does he break his fast at home or in the Madressa?

6. Does he break his fast in the presence of those present or alone?

7. Does Hazrat generally break his fast with dates, Zamzam or anything else?

8. Is there any change in the quantity or quality of the nafl Salaah after Maghrib? If so, what difference is there?

9. What does he habitually recite in Salaatul-Awwabeen? Kindly explain his usual habits as well as his practice in Ramadan.

10. What is his fixed habit of regarding meals? In other words: what are his mealtimes? Is there any difference in the amount he eats in Ramadan as compared with non-Ramadan times?

11. With regard to Taraweeh Salaah, I know that this year due to illness Hazrat listened to the Quran being recited (by someone else) in the Madressa. But generally, what was his established practice? Does he himself lead the Taraweeh Salaah, reciting the Quran himself, or does he always listen to it only? and how much daily?

12. Is there a fixed time for finishing the khatam of the Quran on the 27th or 29th night or on any other specific night?

13. Does Hazrat spend some time with his attendants and followers, after Taraweeh Salaah or not? Does he proceed homewards immediately or do so only after some time? If he does delay a while, how does he spend this time?

14. On returning home, does he immediately go to sleep or has he any other fixed habit? If he does go to sleep then, from what time till what time?

15. What is his general practice in Tahajjud Salaah? In other words, how much does he recite and from what time till what time?

16. What is his habits at sehri time? At what time does he take sehri and how much time before dawn does he finish?

17. Does he have the fixed habit of drinking milk or eating

anything specific for sehri? Does his roti have to be freshly baked or does he eat that which was prepared the night before?

18. Does he perform his Fajr Salaah at the time of the onset of the greyness of dawn ('isfaar') or some time before that?

19. Is there any special time for sleeping during the day or not? If he does sleep, is it in the morning or the afternoon?

20. What is his habit regarding Tilawat (recitation) of the Quran during the day? In other words, does he have a fixed amount to be recited daily during Ramadan or not?

21. Does he have the habit of reciting for anyone to listen to and correct (daur) or not?

22. When he does recite, does he do so by heart or by looking into the Quran?

23. Does Hazrat always perform I'tikaaf? Does he ever perform I'tikaaf for more than the last ten days of Ramadan?

24. Is there any marked difference between the practices of Hazrat during the last ten days and the rest of Ramadan?

25. Apart from what is contained in these questions, if you could write down any other special habits of Hazrat, pertaining to Ramadan, it will be greatly appreciated. And should you be able to write in some detail and also find out the habits of Hazrat Haji Saheb, how wonderful it will be!

At this moment the only person who will know the details of Haji Imdadullah Saheb's (Rahmatullah Alayhi) Ramadan. is Hazrat Thanwy (Rahmatullah Alayhi).

know that to entrust you with this task is placing a burden pon yourself, but bear in mind that the actions and practices of e sheikhs are beacons of light and guidance for the novices. sha-Allah many will derive benefit therefrom.

ours truly,
Muhammad Zakariyya.

HE ANSWER FROM KHWAJA AZIZUL HASAN

Dearly respected Maulana Zakariyya,

our letter filled me with great joy. Because I myself, was not ully acquainted with some aspects of Hazrat's general habits in amadan, I was forced to present your letter to Hazrat himself.

n reading it, he said: "Write back to him saying that if he wants o know, he should ask me directly." I write this merely to inform ou. It is because I am presently in I'tikaaf that I write this in encil. Kindly forgive me for this.

Yours truly,
Azizul Hasan.

here is no date to this letter. After further research, Hazrat hanwy's Ramadan practices have become known to me, which will be noted down later. As already mentioned, after quoting his letter, some friends felt that in answer to these same uestions, I should note down the practices of Hazrat aharanpuri (Rahmatullah Alayh), even though this has already been described in concise form in 'Fazaa'il-Ramadan' s well as in 'Tazkira-e-Khaleel'.

was most fortunate indeed, to have spent Ramadan with Hazrat Maulana Khaleel Ahmed (Rahmatullah Alayh) from the ear 1328 Hijri to 1345 Hijri, except for the year 1344 Hijri when

Hazrat was in Mecca, while I was in Saharanpur.

THE RAMADAN OF HAZRAT MAULANA KHALEEL AHMED SAHARANPURI (RAHMATULLAH ALAYH)

1. Special care was taken at Hazrat's place with regard to the adjusting of clocks and watches. A special person was appointed to do that throughout the year. But during Ramadan special care was taken to set them correctly through the aid of the post office or the telephone department etc. Even then, Iftar was started two or three minutes after the times shown on the calendars.

Similarly at Raipur, where the rising and setting of the sun can quite clearly be seen, Hazrat Raipuri (Rahmatullah Alayh) took special care that the times shown on the watches were carefully synchronised for both these times. As for my late father and my uncle Maulana Ilyaas (Rahmatullah Alayh) they did not rely much on the times shown on calendars, nor on clocks. For them this Hadith was of paramount importance:

"*When the night has set in from here and the day has departed from here, the fasting person's fast is over.*"

2. As mentioned he used to wait two or three minutes after the times shown on the calendars.

3. Hazrat was very particular about breaking his fast with dates and Zam-zam. When throughout the year, any returning Hajis brought presents of dates and zam-zam it was stored away. However, if the dates started going bad, they were distributed before Ramadan. At the time of Iftar, Hazrat also used to drink half or a quarter cup of tea with milk and then gave the rest of the cup to this humble soul.

4. During Hazrat's time, a period of roughly ten minutes used to

allowed between the Azaan and the Salaah for Maghrib, so at those who had their Iftar at home could come to the Musjid time to join the Jamaat.

Hazrat broke his fast in the Madressa together with a few ests and attendants, fifteen to twenty in all. In Medina, he ed to break his fast in the Madressa Uloom Shar'iyya.

This has already been answered.

This had already been answered under No. 3.

There was no difference in the number of rakaats performed in fl after Maghrib. However, in the manner and quality of rformance there was a definite difference. Generally he recited e and a quarter paras therein and during Ramadan he read ose paras which he was to recite in Taraweeh later that ening.

This has already been answered.

After Salaatul-Awwabeen, Hazrat (Rahmatullah Alayh) ed to return home to have his meal over which he took out twenty to twenty-five minutes, but he ate very little during is meal.

re by us in Kandhla and Gangoh, there was no custom of ting pulao at sehri time. In fact, there was a strong feeling ainst it, as people considered it something which made ting difficult by causing thirst. For the first time in my life, I e pulao at Hazrat's place at sehri time in Saharanpur. I have o had the habit of not eating food at Iftar time because it oved to be a burden when performing Taraweeh afterwards. owever, as long as my health remained good, I used to have a olid meal at sehri time.

11, Except for the last two years of his life, when weakness and ill-health troubled him, Hazrat (Rahmatullah Alayh) used to lead the Taraweeh namaaz himself and recited the Quran in it. Before the Darul-Talaba (students' hostel) was built, he used to lead the Taraweeh Namaaz in the old Madressa building. But after the new students' hostel was erected, then, on the order of Hazrat, my late father led the first Taraweeh namaaz therein. Thereafter, Hazrat himself always led the Taraweeh namaaz himself.

12. It was his fixed habit to finish the khatam of the Quran on the evening of the 29th Ramadan. In the first four nights, he recited one and a quarter paras and thereafter one para per night. In this respect there is a story about Hazrat Shah Abdul Qadir Dehlawy (Rahmatullah Alayh). If Ramadan was to consist of 29 days, he used to recite two paras on the first night and if it was to consist of 30 days, he used to recite one para. His brother Shah Abdul Aziz, after having performed Taraweeh in his own Musjid, used to send someone to Shah Abdul Qadir's Musjid to find out whether his brother had recited one or two paras on the first night of Ramadan. If it became known that his brother recited two paras, he used to say: "This year Ramadan will have 29 days." (Note: this is not a case of knowledge of the unseen, but knowledge obtained through the means of 'kashf' [Divine inspiration].)

13. After Taraweeh, Hazrat used to rest for about fifteen to twenty minutes, while some attendants pressed his legs. At this time, there used to be some general conversation on the Quran. For example, it may be about someone, who may have erroneously corrected him from behind or it may be concerning something which might have happened during Taraweeh. A few minutes used to be spent on this in light-hearted manner.

Many Huffaz came from far and wide to perform Taraweeh

behind him. As for me, I generally performed Taraweeh in the Musjid of Hakeem Ishaaq Saheb and sometimes on the existence of my mother in Hazrat's home. I usually finished my Taraweeh early and then proceeded to where Hazrat led the prayers. By that time, Hazrat had merely finished four or six rakaats. This was so because Taraweeh at Hakeem Ishaq's Musjid started earlier than at the Madressa. Apart from that I, through my own inability, used to recite quite fast.

Once Hazrat started reciting Surah Talaaq:
"Yaa ayyuhan Nabiyyu izhaa tallaqtumun Nisaa'a..." (till the end of the aayat).

Erroneously, I quickly 'corrected' him saying: "Yaa ayyuhal lazeena Aamanu..."

At that time, Hafiz Muhammad Hussain Saheb used to be the official corrector, (he used to come all the way from Ujrara to Saharanpur to spend Ramadan in Hazrat's company). He and Maulana Abdul Lateef as well as my father all together uttered: *"Yaa ayyuhan Nabiyyu" (what Hazrat had initially recited).*

After Taraweeh, while he was lying down to rest, Hazrat said: "Moulvy Zakariyya, what happened, were you asleep?"
I replied: "No sir, definitely not. I looked at the words: 'Izhaa tallaqtumun Nisaa'a fatalliqu hunna wa ahsul iddah wat taqullaha Rabakum wa laa tughriju hunna.' All these words are in the plural and I thus thought that it must be 'Yaa ayyuhal lazheena Aamanu' because 'Yaa ayyuhan Nabiyyu' is in the singular."
Hazrat asked: "Are you using qiyaas (analogy) on the Quran too?"
I replied: "No sir, this is not through qiyaas. This is merely a case of grammatical rules."

Once so it happened that Hafiz Muhammad Hussain gave a wrong Luqma (correction) in Taraweeh. I immediately gave the correct one. Unwittingly and involuntarily, Hafiz Saheb said: "Ha (yes)," And then said what I had said.
After Taraweeh, during Hazrat's rest, I inquired: "Hazrat did you accept my Luqma or Hafiz Saheb's?"

(I meant that Hafiz Saheb, by saying "ha" immediately invalidated his salaah, which meant that he was then out of the Salaah. If Hazrat took his Luqma, it would mean that his Salaah as well as the Salaah of everybody else would be broken. But Hazrat understood the trap of my question quite well).
He replied: "I would have been mad to have accepted his Luqma."

These were the kind of things talked about. Sometimes there was some light thrown on the meaning of some verse. For example, I remember once Hazrat said, commenting on the verse:

وَاِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَاتُحْصُوْهَا

'And if you all should count the favours of Allah'

Hazrat said that for every favour, there are countless other favours attached and joined to it. Therefore the verse says: 'And if you (all) should count....'

14. After Taraweeh and after resting for a while, he used to go home, where for fifteen to twenty minutes he talked to his family members. Some of the women of the mohalla (locality) also used to arrive at this time and he used to address them for a short while, advising them. Thereafter he went to sleep for about two and a half to three hours.

It was Hazrat's habit to recite two paras in Tahajjud Salaah. ometimes it was a bit more and sometimes a bit less, according the time available. When the Hadith on 'nazaa'ir' came in azlul-Majhood', which is not in accordance with the quence of verses in the Uthmani Quran, he told me: "Copy is Hadith on a piece of paper. Today I want to recite it in this quence in Tahajjud namaaz."

have heard that Hazrat Sheikhul Hind Maulana Mahmoodul asan (Rahmatullah Alayh) used to recite the two rakaat nafl alaah after Witr, while sitting down. Someone once asked him: Hazrat, is it not so that the reward for Salaah performed whilst tting down, is only half?"

Sheikhul Hind (Rahmatullah Alayh) replied: "Yes, brother, but my heart desires to follow the method of Rasulullah Sallallahu Alayhi Wasallam, whether the reward is more or less."

My opinion is that according to the rule, the reward for nafl Salaah, performed while sitting down, is half. But when performed with this love for Rasulullah Sallallahu Alayhi Wasallam and with the desire of following his example, this reward is perhaps even more than when standing. After all, the saying is quite well-known that Majnoon even loved the dogs of the town where Laylaa lived.)

16. According to different seasons of the year, Hazrat used to get up about two or three hours before dawn. He had sehri about half an hour before dawn, over which he took about fifteen to twenty minutes. Thus he finished about fifteen minutes before Fajr.

17. Hazrat had no habit of eating anything special e.g. milk or any similar thing. If it so happened that a present of firny (a kind of sweetmeat) was brought, he used to give it to the whole

family, while he himself merely took one or half a spoonful of it. However, sometimes pulao used to be cooked for sehri, but never for iftar. I have already stated that in Kandhla and Gangoh it was considered wrong to eat pulao at sehri time as it caused thirst afterwards.

As for myself, after eating pulao at Hazrat's place for as long as my health remained good, and as long as sehri remained a special eating occasion, I continued eating pulao. And now for the last ten or twelve years, since there has been a host of visitors at all times, there has been pulao, meat and roti at iftar time and sweet rice at sehri.

At Hazrat's house fresh roti was baked. There was also the fixed habit of tea-drinking. I cannot remember myself drinking tea at sehri time because in Ramadan it was my habit to sleep after Fajr Salaah. From 1338 Hijri onwards, i.e. from my first Haj onwards, the habit of not sleeping at night during Ramadan started. This has been my habit until the last seven or eight years. However now lately, my illness has put an end to all my fixed habits and practices.

18. It was Hazrat's habit in Ramadan to perform Fajr Salaah at the onset of the greyness of dawn (Isfaar), but it was done about ten or twelve minutes earlier than the normal time.

19. Throughout the year, after Fajr Salaah, it was his habit to sit, reciting various wazeefas. In the cold days of winter he did so after entering into the privacy of his own room, while during the hot summer days he sat on a bed in the courtyard of the Madressa until sunrise. At such times, he also went into a deep meditation. Then, from sunrise onwards, he busied himself with his lecturing on Bukhari Shareef and Sahih Tirmizi. After 1335 Hijri he busied himself at this time with the writing of 'Bazlul-Majhood" until about eleven or twelve o'clock.

uring the Ramadan of that time, he used to rest for about an our after performing Ishraaq Salaah. In the hot summer onths, he then dictated his thoughts on 'Bazlul-Majhood' till e o'clock, while in the cold months he did so until 12 o'clock, ereafter resting till Zuhr Salaah.

0. During Ramadan, Hazrat himself used to lead the Taraweeh amaaz until about two years before his death. After Zuhr alaah, he recited whatever he was to recite in Taraweeh that ight to Hafiz Muhammad Hussain Ujrarwy. This was what afiz Saheb used to come to Saharanpur for.

Occasionally when for some reason or other Hafiz Saheb was bsent, he used to make daur (revise) with me, but during his tay in Medina, he always recited to me. After my return from aj, it was a time when his work on 'Bazlul-Majhood' had also een completed, and he developed the habit of daily reciting ne para to his wife. It was the para which he was to recite in Salaatul-Awwabeen that night and also thereafter in Taraweeh.

21. Before Hazrat's Haj of 1333, he used to make daur with my ate father (may Allah fill his resting place with noor). It was of he same para which he was later to recite in Taraweeh. I have ot seen Hazrat make daur with anyone else except my late ather, during that period.

22. I have very seldom seen Hazrat reciting the Holy Quran by eading from the Quran. Rarely did I see it.

23. Except for the last two or three years of his life, when he had grown weak and was plagued by illness, I have never seen Hazrat not performing I'tikaaf of the last ten days of Ramadan. He used to perform it in the old Madressa Musjid before the erection of the Darul Talaba, and after this hostel was built he performed it in the Darul Talaba Musjid.

Even during I'tikaaf, he never put aside or suspended the writing and dictating of 'Bazlul-Majhood'. In fact, on or about the 20th Ramadan, all the kitabs required for research and the writing of this monumental work, were gathered and placed in the room on the western-side of the Kulthooma Musjid.
It was my task to bring these kitabs as required into the Musjid and to replace them in the room after use.
I have not seen him perform I'tikaaf at any other time apart from the last ten days of Ramadan.

24. I have not seen any real difference between Hazrat's actions during the last ten days as compared with the rest of Ramadan, except for the fact that he rose a bit earlier in the morning. I have also mentioned in "Virtues of Ramadan" in concise manner that between the month of Ramadan and the rest of the months of the year there was no real difference in the lives of Hazrat Saharanpuri and Hakeemul Ummat Maulana Ashraf Ali Thanwy (Rahmatullah Alayhim).

However, as for Hazrat Sheikhul Hind Maulana Mahmoodul Hasan, and Maulana Abdul Qadir Raipuri (Rahmatullah Alayhim), there was a very marked difference of greater devotion and extra devotional activity.

25. As for Hazrat's occasional reading of newspapers at other times, this was completely discarded in Ramadan. In fact, apart from the last two or three years, when he made daur with my late father, the tasbeeh was always in his hands and his tongue was all the time engaged in Zikr. If ever any of his mureeds asked something, he replied them. Some people like Mutawalli Jaleel Saheb and Riyadhul Islam Saheb used to come from Kandhla and Meerut respectively, to spend part of Ramadan with him on a regular basis without performing I'tikaaf, because they always wanted to return home one day before Eid.

13. LETTER FROM ME TO HAKEEMUL UMMAT MAULANA THANWY

Dearly Respected Maulana (may Allah keep the shadow of your blessings over us and enrich us with your favours).
Assalaamu Alaykum.

I hereby wish to ask Hazrat about a certain matter concerning your preference, which I may then be able to imitate. What is your opinion regarding the use of the term 'Imam" for Sayyidina Hasan and Sayyidina Hussain (Radhiallahu Anhuma).

The reason is that if we use the term, then it appears as if we are emulating the Shias in their practice. Whereas if we do not do so, there is the possibility of emulating the Kharijis. Moreover, nowadays the term Imam has been used so extensively in the writings of the Ahlus-Sunnah that it has practically become part of the name. We find both practices in the writings of our Elders. In the fataawa of Maulana Abdul Hay and in 'Maa thabata bis Sunnah' by Sheikh Abdul Haq etc., the terms Imam Hasan and Imam Hussain have been used numerous times. In the Khutbah of Shah Wali-ullah we have the phrase: 'Wa anil Imaamaynil-Humaamain..." However in the book: 'Rad-e-Shia'iyat by Hazrat Gangohi, the word is not used. He refers to them as Janab Hasan and Janab Hussain.

Zakariyya Kandhalwy,
Saharanpur 20 Zil Qada, 1357.

Answer by Maulana Ashraf Ali Thanwy,

"There is no need to acquire my personal taste and preference. It is in fact my belief that the use of the term 'Imam' is most definitely not a case of emulating the Shias, because the use of the term has been so exceedingly widespread that it is no more specifically associated with the Shias. But if at the time of using

the term you experience doubts about the correctness of the use of the term, then I suggest you rather use the term Hazrat instead of Imam."

Ashraf Ali.

14. For quite a number of years it has been my habit to look upon Hazrat Hakeemul Islam Shah Wali-ullah as the Masnadul-Hind (primary narrator of Ahaadith in India) and I have described him as such. The reason for this is that from the time I started teaching Hadith in 1340, I discovered that all the chains of transmission of Hadith teaching and permission of our lineage passes through him.

Hence I decided that it would be interesting to note where the chains of permission for Hadith teaching of other rival groups pass through. I therefore wrote a reply-paid letter to all the Madressas in India, whether their Hadith Sanad (line of transmission) includes Shah Wali-ullah or not. I was pleasantly surprised to find that all over India where Hadith is being taught no-one's reply was received which did not have a Shah Wali-ullah Sanad. For example, my own Sheikh Maulana Khaleel Ahmed had a Sanad from the Wali-ullah family as well as from the Sheikhs of Mecca (as is explained in the introduction to Bazlul-Majhood, Laami-ud-Duraary, Owjazul Masaalik). Hence I have always called Shah Wali-ullah the 'Masnadul-Hind'.

There are three of his books on Hadith:

a. Al-faslul-Mubeen fee Musalsal Min Hadithin Nabi-yil Ameen.
b. Ad Durruth Thameen fee Mubashiraatin Nabiy yil Ameen.
c. Al-Nawadir fee Ahaadeethi Sayyidil Awaa'ili Wal-Awaakhir.

Of these the second one (Ad Durruth Thameen) used to be available from Mujtabaye press together with a translation. My

zrat had handwritten copies of the other two, which are out print for a very long time. He had them published to transmit se Hadith, he either had them read fully or only the first and t parts and granted permission.

irst received permission in 1333 when Hazrat left India in the mpany of Hazrat Sheikhul Hind with the aim of organising an tack against the British in India, from Constantinople and abul. At that time Hazrat Raipuri came to see him off.

is a fact from time immemorial, that the saints of Allah have ways experienced opposition. Even the Prophets were not ared persecution by the unbelievers and hypocrites. Some hischief mongers, in order to stop Hazrat from leaving for Hejaz, ade false accusations against him and a court case was stituted. For this reason Hazrat absconded and for two days d himself at Raipur, in a house next to the old students hostel, here Ala Hazrat Raipur resided. I did not know whether Ala azrat Raipur had requested it or whether Hazrat Saharanpuri mself had instructed it, but in that house I received permission transmit Hadith musalsalaat. In the gathering there were the llowing persons: Ala Hazrat Raipuri, Maulana Abdul Lateef aheb, the ex-nazim of Mazahirul Uloom, my uncle Maulana yaas and Maulana Zafar Ahmed Thanwy, the present Sheikhul lam of Pakistan. I can still remember the scene as Hazrat gave ermission with great pleasure. This was three days before his eparture.

fter his return from Hejaz in 1345, I was always in his ompany, whether on travel or at home. Hence whenever nyone came to ask permission, I was always present in the athering. In fact, I also always did the recitation. In these cases y permission was as part of a generally granted permission, hich also included me.

From after my return from Hejaz in 1346, I taught Abu Dawood permanently. Generally I gave permission to some special students on the completion of Abu Dawood and later I gave this permission to the whole class and still later I gave permission for all three of Shah Wali-ullah's kitabs. In two of these kitabs, Ad-Durr and Al-Nawadir there were some Hadiths reported by some Sahaba, about whom the scholars of Hadith had some serious reservations concerning those Hadith. The result was that I started having doubts about the permissibility of reporting those Hadith.

The fact that Hazrat Masnadul Hind had written the book and that Hazrat Saharanpuri had, had them published induced me to report them, while the criticism of the Hadith scholars made me doubt the right to report them. Therefore in 1352 I wrote 'reply paid' letters to all the Elders: Sheikhul Islam Maulana Madani, Hazrat Hakeem Jameeluddin Naginawy (a student of Maulana Gangohi), Hazrat Maulana Kifaayatullah (Mufti Aazam [Grand Mufti] of India) and numerous other scholars and Elders seeking their views.

This was always my habit that whenever I had any doubts about something I always consulted my contemporary Elders and even my students, writing letters to those whom I considered suitable to consult. I wrote about fifty letters and in reply, the majority of them expressed their ignorance of this book. Some others stated that they have not yet come across the critical views of the Muhadditheen.

In this respect I also wrote a letter to Hazrat Hakeemul Ummat Maulana Thanwy.

The Synopsis of the reply by Hazrat Thanwy
My question to Hazrat :

spected Hakeemul Ummat Maulana Thanwy (may Allah use the shadow of your blessings to remain).

he three Risalas by the Mujaddid of India, Shah Wali-ullah ontains many Hadith, which according to the rules of the Muhadditheen are criticised adversely and are even considered abrications, especially the Hadith reported by Ratan Hindi and Abdul Dunya. As for Ratan Hindi, there is no conclusive proof hat he is a Sahabi and in 'Isaaba' there is a long criticism gainst him. In 'Lisaanul-Meezaan', Abdul Dunya has men-ioned in uncomplimentary language and terms.

The reporting of these Hadiths on a widespread scale started rom the time of Shah Wali-ullah. I have received permission rom Hazrat Saharanpuri to report these Hadith and on the nsistence of the students I have also given permission to many f them to report these Hadith.

During this year, a doubt has arisen in me that according to the ules of the Muhadditheen the reporting of such Hadith is continual spread of fabricated Hadith. But on the other hand, the fact that they appear in a work by Shah Wali-ullah and that the Elders had reported them, negates that view.

The fact that I have good faith and confidence in my Elders and that they printed the books, does not allow me to disregard the books, while on the other hand, the researches of the Muhadditheen in the subject of 'Asma-ur-Rijaal' prohibit any reporting of these Hadith.

Now the question is: Whose research is the more preferable to be accepted and relied upon? Even in Hejaz these Hadith are commonly reported. If permission is not given to students to report and transmit them, then there is the danger of these Hadith becoming lost altogether after it had been alive for

thirteen hundred years.

If permission is given, there is the possibility of entering into the field of spreading fabrications."

Answer by Maulana Thanwy.
Respected brother,
Assalaamu Alaykum

With your extremely pious approach and cautious manner, you have made this matter more important than it is. After all, there are some Hadith even in Ibn Majah which has been declared fabricated. But in spite of that the reporting of those Hadith continues without any objections.

The reporting of a Hadith by the Elders is no proof of its authenticity. Whatever reached them was reported by them. It is one thing to report a Hadith and a completely different thing to give it a tag of authenticity and correctness. However the reporting of such a Hadith with the clear indication of its not clear authenticity is necessary. In this manner the reporting of a fabricated Hadith is permissible by the general consensus (of the Ulama).

Apart from this there is presently nothing else in my mind. Perhaps, by referring the matter to other Ulama, more research will come to light in the matter.

Was Salaam
Ashraf Ali
22 Rajab 1352

(This was also published in Risala Al-Noor in Ramadan 1353).

15. LETTER FROM ME TO MY SHEIKH MAULANA KHALEEL AHMED SAHARANPURI

Respected Ustad,

1) Very often during Zikr, because of unrelated thoughts, there is no pleasure and mindfulness, please inform me of such a method whereby the mind will be fully directed towards and absorbed in the Zikr and not wander about.

2) At times as a result of haste and sometimes due to my slowness in making Zikr with complete ease, I do not complete my prescribed Zikr. In such a case, is it necessary that at all costs the prescribed number of Zikrs should be completed even in a hurry or should I recite so many as can be recited comfortably in that time.

Except for the Dhuhaa Salaah, your other instructions are carried out diligently due to your spiritual attentions. Dhuhaa time is the time when the 'machine is in full swing'. As a result of that I have no free time. I seek your spiritual attentions upon me for Dhuhaa Salaah.

Zakariyya.

Answer:
1) Continue with your Zikr and do not concern yourself with acquiring pleasure out of it. For the sake of being mindful and attentive during Zikr, keep this Hadith before you:

"*That you worship Allah as if you see Him...*"

2) Do complete the prescribed number of Zikrs during the rest of the twenty four hours of every day.

3) The time for Dhuhaa is from the time the sun had risen somewhat into the heavens, till zawaal time. According to the Muhadditheen 'Dhuhaa' and 'Ishraaq' are one and the same thing. Hence the Salaah performed before the 'machines is started' is the time of 'Dhuhaa'.

Was Salaam.

There is a reference to 'the machine'. This refers to the time during the publishing of 'Bazlul-Majhood' when I used to visit Thanabhavan and Delhi quite often, staying there for three - four days at a time. At the time this was written I was in Thanabhavan.

16. It was Hazrat's habit that whenever he became ill, he wrote out a Wasiyat-nama (Testament). Once while in Saharanpur he became very ill and could not venture out of his house for a whole week. I used to visit him and lead him in Salaah.

So ill was Hazrat that hope for his recovery was fading all the time. At that time he dictated the following Wasiyat-nama to me:

Bismilla hir Rahma nir Raheem

Praise be to Allah and blessings on Rasulullah Sallallahu Alayhi Wasallam.

This is the last testament of Khaleel Ahmed, who on leaving this world is turning towards the Hereafter. May Allah assist him in acquiring provisions for the day of tomorrow. I dictate this testament in accordance with the instruction of Rasulullah Sallallahu Alayhi Wasallam: "Never should a Muslim, who has anything about which wasiyat be made, sleep for two nights

ithout his wasiyat being written down" [Bukhari]

ereby make the following declarations:

That I shall be buried in the graveyard occupied by my tad Maulana Muhammad Mazhar Nanotwi, after permission obtained from the owners of the graveyard.

is my wish that the grave be dug to a depth of half a man's ngth up to his navel. It should not be less than up to his navel d not more than up to the bottom of his breast.
hereafter a niche should be dug up to a further depth of one ot approximately and in such a way that when the body is laced there-in the bricks or wood should be away from the ody (not leaning on it).

his whole procedure should be contrary to the manner of rave-digging in Saharanpur because they first dig the grave p to two feet and thereafter dig it much deeper than is the nnat way.

) Secondly, I wish to state that to the best of my knowledge I o not owe any money to anybody.

) Thirdly, I declare regarding debt which others owe me. here is a sum of one hundred rupees owed to me by Moulvy nwaar Ahmed and there is a written document of this.
ifty rupees is owed to me by Muhammad Saulih, and there re some rupees owed to me by Lateef Ahmed, son of my rother Rasheed Ahmed. This is part of the debt owed by Moulvy Faizul Hasan to Lateef Ahmed, who knows the amount nd has a document in which the amount is stipulated.
A further twenty-five rupees is owed by Moulvy Ishaaq arelwi.

here are many Amaanats kept with Hafiz Haji Muhammad smail and Hafiz Muhammad Uthman. I do not know the

amount but all are written down and kept in their care.

Of the monies kept in trust by Hafiz Muhammad Ismail and Muhammad Uthman, five hundred rupees belong to my wife, the mother of Umme Haani. It is her own property in which I have no say and which came to her from the estate of her daughter, the late Umme Haani. Of the rest of the money, I declare that one thousand rupees be given to the daughter of my daughter, (grand-daughter Ateeyah) and four hundred rupees to the daughter of my late brother, Fatima, the daughter of Moulvy Nazeer Ahmed. The rest should be distributed to my rightful heirs according to the laws of Shari'at.

I further declare that my wife shall not be required to unlock the doors of whatever is locked up in her house because whatever is in the house, furniture and utensils or whatever is in her possession of jewelry and clothing are her possessions. She has the full right to do with them as she pleases and to give thereof whatever she wishes to whomsoever she wishes, except household goods to be given according to their need to Ateeyah and her mother.

As for my personal clothing and effects, these shall all be given to the Madressa except the large clock and of small watches, whichever my wife shall choose to remain in the house. I also declare that of my monies (in trusts) two hundred rupees should remain with my wife, with which to entertain those who will visit her for 'taziat' etc.

Lastly there is an outstanding debt of 1400 rupees upon the children of Hafiz Ahmed Jan which is due to me and which the court had declared to be my right to receive. If my heirs so wish, they may make efforts to claim it.

Jamadul Oola 1340 A.H.

17. IMPORTANT NOTE:

In Aap Beti volume 3, a grave mistake was made. With regard to the return of Hazrat Raipuri from Pakistan, it was written that Hazrat had said: "If I should die there, my body should not be prevented from returning."

What Hazrat actually said is: "...I should not be prevented from returning..."

This is what Hazrat said every time he went on a journey to Pakistan. The reason for this was that the people from Pakistan used to make many promises that the journey was to be for only one month. Then after arriving in Pakistan, there were so many demands from all over for a visit from him, that it became exceedingly difficult for Hazrat Raipuri to return. His departure date had to be changed time and again. Everyone who had ever been with Hazrat on a journey knows this, and so also everyone who had seen the people's love for him. After his arrival there, there was always a demand from the people in Lahore and Lyalpur for longer stays. This alone took up a lot of time. Therefore every time he was about to leave for Pakistan, he made this agreement that he should not be prevented from returning.

On this last occasion, as an added measure he made Hafiz Abdul Aziz the responsible authority to see that he returns. At that moment everyone understood it to mean that Hafiz Saheb had to be responsible in his lifetime for his return. But after his death everyone understood it to mean the return of his body. For this reason in Aap Beti volume 3, at the time of dictating these notes the word "my corpse..." entered. Or it may have been a mistake by the writer. This is a clear mistake. What Hazrat actually said was, "I should not be prevented from returning."

The people who heard him, know that Hazrat Raipuri, during his lifetime would refer to himself as a 'corpse'. He would always ask: "Where do you wish to go roaming around with my corpse?" Many may have heard this. I also heard it on many occasions.

I therefore, request that wherever the word 'corpse' appears (in Hazrat's words) these should be changed. I afterwards heard that the word also appears on page 99. Kindly rectify it. I have already given instructions that in the second edition, these changes be made and those in possession of the old copies should make the necessary changes.

18. There is one matter which for the last ten or fifteen years I always impressed upon my friends every Ramadan and continue to do so. In this respect I have also given many lectures, long and short. It is this, that permission for 'Bay'at' is like the granting of a certificate of a Madressa, which is given on completion of a course. It may also be likened to a certificate certifying ability.

Thereafter if the certified one remains involved in study and teaching, there will be an increase in his knowledge, whereas if he discards academic activity and involves himself in other activities like farming etc., his contact with academic affairs will cease. This is the reason why Hakeemul Ummat Maulana Thanwy in his Annual Wasiyat and advice to his Khalifas had to write: "So-and-so has discontinued this field of activity and become involved with other work. Hence his name is removed from the list of Khalifas."

Hazrat Hakeemul Ummat writes in his kitab, 'Anfaas Eesa' page 143: "The permission of a Sheikh for one to perform 'Bay'at' is no proof of that person's high status. It is only a proof of that person's ability to achieve."

Hazrat writes in another place in 'Anfaas Eesa': "Just as a certificate is issued at the time of completing a course of studies in a Madressa, the meaning is not this that this person has attained perfection on those subjects. The certificate is merely given with this in mind that there is confidence in him that, should he continue his studies and teaching, there is a good prospect that little by little he may progress towards a degree of perfection.

If, however, out of his own negligence and lack of appreciation, he destroys this ability and talent, the fault will not lie with those who issued the certificate, but with him alone.

Similarly, when a Sheikh grants permission to anyone, it does not mean that at that moment this person is endowed with all the qualities of virtue. It only means that there is confidence in him, that should he continue with self-rectification and Mujaahadah (striving), there exists a strong possibility of him acquiring the good qualities leading to perfection."

Hakeemul Ummat goes so far as to say that very often the Sheikhs even grant permission to unsuited ones. He writes in 'Anfaas Eesa' "There are times when the Sheikhs on observing the quality of shame and shyness in a person, grant him permission for Bay'at, hoping that when he sets about with the rectification of others, his shame will cause him to be involved with his own self-rectification, so that one day he will emerge successful on the road to perfection."

He also writes: "Sometimes the Sheikh give permission to an incompetent and unsuitable one with this hope in mind that because of earnest and sincere seeker's blessings, he too will become rectified. It had happened that a 'Peer' is himself incompetent but his 'mureed' is very earnest and upright. Allah causes the righteousness of the mureed to favour the Peer, so

that when the mureed becomes perfected, the Peer subsequently becomes perfected in qualities. In a case like this, this is the way for perfecting the ways of the Peer."

Whatever Hakeemul Ummat had written here about the 'Ijaazat' of the incompetent one is an extremely delicate point. It does not follow at all that every incompetent one should be granted 'Ijaazat'. All it means is that such things do happen among some Sheikhs, and that there are times when a Sheikh has become competent due to the effect of his mureed. It has happened and there many famous examples:

There is the story of a robber who in spite of his own weak character pretended to be a Sheikh. He started admitting people into Bay'at. With Allah Ta'ala sincerity has great weight. This is a fixed law. Allah Ta'ala caused the mureeds to become very well benefited from him through their own sincerity. One day the mureeds told him: "We have had a look at the qualities of the Sheikhs and their ranks and have realised the ranks of all the Sheikhs, but your rank is so high that we have not been able to realise it."

(There is no doubt that there is blessings in Allah's name. This no one can deny. I have already quoted Ala Hazrat Gangohi saying that no matter how unmindfully one mentions Allah's name, it still does not go without any effect.)

This fake 'Peer' was beneficially affected by Allah's name. When he heard this statement by the mureeds, he burst out crying and told them who he really was. He them begged his mureeds to help him.

All of them focused their attentions (Tawajjuh) upon him and he benefited by these spiritual favours. This is so because when the saintly ones cast their attentions upon anyone spiritually, it

does not go by without profound effect. The major thing is sincerity and in the presence of this, the incompetence of the Peer does not affect the mureeds adversely.

I heard a story from my father. There was once a robber and thief. As long as he was young and strong, he continued his robbery and theft, but later when he became old and weak, he consulted his friends as to what work he should now do. They told him that to play as a saint (Peeri-mureedi), it being such a job from which without much hardship and effort, one can earn much. He would then be able to live a life of comfort and ease. (The story is quite long. Perhaps I have already told it somewhere in some of my books.)

He did just that and became such a 'Peer'. It so happened that a true seeker after spiritual progress, came to him. The Peer continued with his pretended piety but the sincerity and earnestness of the mureed, did not allow him to even think about the Peer Saheb's evil ways. He hardly saw it. With great sincerity he told the Peer: "I have come to you for the sake of Allah, to learn from you the path towards Allah."

It so happened that he made a mistake in coming to meet the Peer at a wrong time, with the result that Peer Saheb was very displeased. He replied: "The path towards Allah is not attained easily at all."

The Peer gave him a spade and ordered him to go and clean a certain orchard, fix the buckets and repair the water channels. The Mureed immediately took the spade and went off to the orchard and started working on the repairs.

The owner of the orchard was displeased with this interference in his personal affairs. The sincere mureed practically begged the farmer: "Allow me to proceed. I am not coming to take

anything from you. My Peer has instructed me to clean and repair this orchard."

Initially the people were quite suspicious of him and they even beat and scolded him. But they saw that he never asked for anything, not even food. If he found a piece of dry bread, he ate it. He lived like this for three months.

It is famous among the people of Tasawwuf that when an 'Abdaal' passes away, his substitute is chosen among the Majlis of the 'Ghowth' of the time. It so happened that a certain 'Abdaal' passed away and from the Majlis of the Ghowth, the other Abdaals submitted various names of people. The Ghowth listened to all the names and then asked if he could suggest a name from his side.

All of them said: "Certainly."

He said: "There is a gardener in a certain orchard, who is a most sincere person and who has a sincere desire for spiritual progress. He is busy trying very hard in his efforts."

All the Abdaals accepted this suggestion. Thereupon the Ghowth and all his Abdaals cast their attention upon him and immediately he became one of extremely high rank. He gave the spade to the people of the orchard and asked them to deliver it to the Peer Saheb. Before he left them, they asked him to tell them who he really was. He told them nothing, begged them for pardon and went off. This is what is meant by the well-known saying:

"*To have complete faith and conviction (in the Sheikh) is all that is needed.*"

In other words, it does not matter who and how the Peer (spiritual guide) is. The main thing is, how is the faith and

sincerity of the mureed. There is great value in sincerity by Allah Ta'ala.

Once in reply to a letter of mine, my Spiritual Guide Maulana Khaleel Ahmed wrote: "I may be likened to a tap. As much as is the desire for benefit from the side of the mureed, so much will be granted to him from the Original Reservoir of Grace (Allah Ta'ala). What is however, to be noted is that it will only come through the tap."

This is another fine and delicate matter to understand. Some people have made objections and raised criticism, as to why certain persons had been made Khalifas of certain Sheikhs. One should not criticise or object against the Khalifas of a true Sheikh, because such criticism and objections are in fact against the Sheikh himself. What do you or I know about the hidden cause or foresight which brought the Sheikh towards selecting him. What you and I can do if we have no faith and confidence in him, is to avoid becoming a mureed of his.

Further one should also understand that permission to Khalifas can be of various types. The great Sheikh, the Qutub among Qutubs and Sheikh of Sheikhs Haji Imdadullah said: "My Khalifas are of two kinds: One, those whom I of my own accord and without application or request from their side, have given them permission. Those are the real Khalifas. Then second, those who had requested that I allow them to teach people Allah's name and I accepted their request. The permission granted to this group is most definitely not of the same degree as the first."

With Hazrat Abdul Qadir Raipuri too, there was this division of Khalifas into two types: Some were allowed on their request to teach people Allah's name, i.e. initiate them into Zikr and advocate a righteous way of living. Once a conversation on this

took place in my presence. I was with Hazrat Raipuri when a few respectable notables from a certain place came to him and asked about a certain person as to whether he is Hazrat's Khalifa. Hazrat most emphatically denied that he was.

The man said: "Hazrat, but you yourself told me that if people asked me Allah's name, I may tell it to them."

Hazrat asked: "Well does that signify permission (Ijaazat) and Khilafat?"

As far as Hazrat Thanwy was concerned, there were two very distinct groups: one who are granted 'Ijaazat for Bay'at' and the other are granted 'Ijaazat bis Suhbat'.

The discussion on this topic is quite long. Perhaps some of my friends may be in possession of more material of what I had previously said in my various Majlises. Anyway the fact is that neither should Ijaazat become non-existent, nor should it be looked upon as a crown upon the person's head for having reached perfection. After 'Ijaazat' there should be even more effort and an increase in Mujaahadah.

Hazrat Haji Imdadullah gave Khilafat to Hazrat Gangohi after eight days and told him: "Moulvy Rasheed Ahmed Saheb, whatever favour Allah has bestowed upon me, He has also bestowed upon you. It will be your duty to go develop that ni'mat and work on it."

Hazrat Gangohi used to say: "I was very surprised. I could not understand what ni'mat he was referring to, which had been granted to him and also to me. I only managed to understand and realise what it was fifteen years later." [Tazkira-e-Khaleel vol. 1]

It is written in 'Tazkira-e-Rasheed' that Hazrat Gangohi told Haji Imdadullah Saheb: "I cannot become involved in 'Zikr and shugl'."
Hazrat Haji Saheb smiled and replied: "That does not matter."
A mureed asked: "Hazrat, what happened after that?"
Hazrat Gangohi replied: "I became annihilated (in the efforts)."

What Hazrat said is absolutely true. Thereafter, as I have heard, he never stopped making 'Zikr bil Jahr' (loud Zikr) for the rest of his life. I have also seen Hazrat Abdul Qadir Raipuri, Hazrat Sheikhul Islam and my uncle Maulana Muhammad Ilyaas up to their deaths being diligently, punctually and regularly involved with 'Zikr bil Jahr'. The saying among the Sheikhs is quite well known: "One feels ashamed to leave that thing (Zikr bil Jahr) which elevated one to this stage and position."

Yes, Ijaazat and Khilafat are not things about which one should become proud and harbour any sense of greatness and achievement, and neither should one thereafter become lazy, negligent or unmindful, otherwise this great ability in him will depart from him. I have found two ways of Ijaazat among my Elders. With some it is quite easy to attain as in the case of Haji Imdadullah. In the case of some others there is great difficulty and it is only attained after severe trials.

Some attendants told Hazrat Gangohi: "Hazrat Haji Saheb used to give Ijaazat for Bay'at easily."
He replied: "In my case, there is still some work to be done (before I grant Khilafat)."

Among the Khalifas of Hazrat Gangohi (Rahmatullah Alayh) there are two in whose cases Khilafat was only granted after severe effort, viz. Hazrat Saharanpuri and Hazrat Sheikhul Hind. As far as Maulana Madani was concerned, he initially had the same hard approach but later became more easy.

In my opinion the reason for this difference of approach is that 'Nisbat' among the Soofi Sheikhs is four different degrees. (It will be explained later).

Maulana Thanwy has described 'Nisbat' in language easy for the ordinary man to understand. He says: "In its literal sense 'Nisbat' means 'to be attached to' or 'relationship'. In its technical sense it means a person's contact and relationship with Allah Ta'ala, i.e. permanent obedience to Him, and continuous remembrance of Him as well as Allah Ta'ala's special relationship with him (acceptance of him and Allah's being pleased with him), as happens in the case of a obedient lover to the worthy beloved."

Maulana Thanwy describes the signs of a person of 'Nisbat': "When coming in his company you experience the effect that you become inclined towards the 'Aakhirat' and you experience a detachment from the Dunya (this world). Pious and righteous people begin to have an attachment to him and worldly people have very little inclination towards him." But this recognition, especially the first part, i.e. 'when coming into his company you experience inclination towards the Aakhirat' is less experienced by the general public and more discernible to those who follow the path of Sulook.

When one has understood the meaning of 'Nisbat', it is clear that a 'faasiq' (evildoer) and kaafir cannot be a man of 'Nisbat'.

Some people wrongly describe it as a special condition in which a person is. (That is the fruits of Mujaahadah as a result of spiritual striving). This can be attained by every disciplined person). To consider such a person as a 'Sahib-e-Nisbat' is the description of the ignorant ones. (Anfaas Eesa)

This shows that 'Nisbat' is a special kind of relationship and as

strong as the relationship is, so strong will the 'Nisbat' (connection) be. A general relationship with Allah is something which every Muslim has, but the 'Nisbat' we are referring to, is a special kind of love and the fruit of a special form of relationship with Allah Ta'ala. Just like there are various degrees of this 'Nisbat', weaker and strong. The ultimate degree is one where one becomes drowned in the sea of love.

"It is useless searching for the shores of the sea of love,
O Heart, best it to drown in it while crossing over."

Sheikh Abdul Aziz in his 'Tafseer Azeezi' divided Nisbat into four kinds. This division makes the understanding of Nisbat easy and is also quite beneficial in distinguishing the one from the other. The article is in Persian and in 'Laami-ud-Duraary' I transcribed it into Arabic.

Shah Abdul Aziz says: "In the terminology of the Soofis there are four kinds of 'Nisbat'.

1. The first kind is Nisbat In'ikaasi (Reflected Nisbat).
It is that condition which is attained through Zikrullah and Shugl (spiritual striving), so much so that a purity of the heart is attained and like a mirror the heart reflects whatever comes before it. Thus when this mureed goes into the presence of his Sheikh, all the heart's light rays and spiritual effects of the Sheikh become reflected in the heart of the mureed. For this reason this is called Nisbat In'ikaasi.

The effect of this Nisbat remains with the mureed only for as long as he is in the presence of his Sheikh or near him. When he leaves the Sheikh's presence, the effect of this Nisbat ceases."

(My one opinion is that this form of Nisbat resembles a photo, which is in fact a reflection. When the reflection is captured

through various substances, it becomes permanent and concrete. Some Sheikhs give 'Ijaazat for Bay'at' for people who have this 'Nisbat'. It is to this Nisbat, to which Maulana Thanwy refers to, when he says that if through Zikr and spiritual striving a person exerts himself, this Nisbat is retained and even made more solid.

In my opinion this is the Nisbat about which Maulana Thanwy said: "Sometimes an incompetent and imperfect one is given Ijaazat for Bay'at..."

When the terms 'imperfect' and 'incompetent' are used, it should be borne in mind that, that is in relation to the person. If Ijaazat is given to this person, he still requires much effort to retain this state and progress further.

2. The second Nisbat is Nisbat Il-qau-iyyah.
This Nisbat is stronger than the previous one. It may be likened to a person who takes a lamp (or lantern) with oil and wick and goes to the Sheikh, where it gets lighted with the flame of the Sheikh's love for Allah.

Shah Abdul Aziz says: "This Nisbat is stronger than the first one and in this case, it is not necessary to remain in the Sheikh's company. Even when he is absent from the Sheikh the Nisbat remains and for as long as the oil and the wick remains, (the wirds which he recites), the Nisbat will remain. This Nisbat requires the oil and a wick; in other words the Zikr, wirds and spiritual efforts, it also requires voluntary abstention from evil deeds. Evil deeds will extinguish the flame.

In connection with this Nisbat there is one very delicate point. The degree of strength in the oil of the lamp will determine the strength to combat temptations. If the lamp is a small weak one, it will be extinguished by a very minor breeze, whereas if the

lamp is strong then a very minor breeze will not effect its flame.

It is my opinion that because of this, it is of the utmost importance that every person should protect himself against evil with great care, because it is so easy for his spiritual light to be blown out by sins. When it happens that news is received about another person who became involved in sin, in reality or not, you should never pay attention to it and neither should any objections and criticism be levelled against him or his Sheikh.

I believe that the majority of the Nisbat of my Elders were 'Il-qua-iyyah'. Hence on many occasions I have heard from my Elders and their Majaaz that when 'Ijaazat' was given, lightening-like light immediately started shining in the chosen one and the effects thereof became evident in many ways. I am of the opinion that this 'lightening' which struck them, is in fact the casting of noor onto the heart of the mureed by the Sheikh. Many examples of this have been seen.

No doubt this Nisbat is stronger than the In'ikasi Nisbat. But there are two things in this regard which are very important: The continuous flow of oil and the wick, and the diligent application there-of. In other words the diligent and regular recitation of Zikr, wirds and the avoidance of sinful acts. Although a minor wind cannot easily destroy him, yet it is always possible that the slight breeze can suddenly become intensely strong and similarly a minor sin can suddenly be replaced by major sins.

3. Third form of Nisbat is 'Nisbat Islaahi'.
Hazrat Shah Abdul Aziz has stated that this form of Nisbat is stronger than both the previous Nisbats and likens it to someone who digs a water canal and strengthens the bed and the shores thoroughly. Then he connects the canal with a strong-flowing river. When the strong currents of water enters the canal, the strength of the water sweeps everything lying around in the

water like leaves, branches, bricks and sand along with it. Small stones and rocks are unable to stop the flow of the river, but a very major rock or landslide can block its flow.

I am of the opinion that among the predecessors, the system of 'Ijaazat' was such that they initially put great emphasis on self-rectification and the acquisition of good qualities, first. When they found the mureed sufficiently improved, they advocated Zikr and wirds and only then was the mureed granted 'Ijaazat'.

If we are going to tell all the stories of the purification activities of the Elders, we shall require many volumes, but that is not the objective of Aap Beti. ***I will only mention one story by way of example. It is about Abu Saeed Saheb Gangohi, one of the well known Sheikhs of the Chishtiyya Order and the grandson of Sheikh Abdul Quddoos Gangohi, whose Mazaar is in Gangoh.*** The story is told as it was heard from the Elders and as it is noted in history books. I quote it from Maulana Thanwy's 'Arwaah Thalaatha'.

"One day Sheikh Abu Saeed went to Balkh to enter into Bay'at with Shah Nizamuddin Balkhi. Shah Saheb got information that the Sahebzada was coming and went out of town for about a manzil to meet and welcome him. He brought him to Balkh with great honour. Shah Saheb entertained him lavishly with delicious varieties of food daily. He made him sit in his place of honour, while he himself sat like one of the attendants. When Abu Saeed decided to return home, Shah Nizamuddin gave him many gold coins as a present. Abu Saeed said to him: "Hazrat, I am not in need of these worldly things, and I have not come for them. I need that wealth which you had taken from us and brought here."

When he said that, Shah Nizamuddin's face changed into a serious state and he said harshly: "Go and sit in the stables and

feed the dogs their daily rations."

Abu Saeed went to live in the stable in which the hunting dogs were kept. His job was to wash the dogs daily, dry them and keep them clean. At times when the Sheikh went out hunting sitting on horseback, Abu Saeed had to hold the dogs by their chains, running after them. Sheikh also told one person to feed him with two rotis made of barley at lunch time and at supper time.

Whenever during this period Abu Saeed appeared in the Sheikh's presence the Sheikh did not even look in his direction and ordered him to sit far away from him like a 'chamar' (skin-tanner). It appeared as if the Sheikh was not interested in his coming and going. This went on for about four months.

One day the Sheikh told the sweeper to gather all the faeces from the stable and to pass by the mad one sitting in the stable. The sweeper did as she was ordered and passed by Abu Saeed. It so happened that some of the impurities fell upon him, and in his extreme anger his face became red. With a big frown on his face, he said: "It is a good thing that his is not Gangoh; otherwise I would let you feel your deserved punishment. I am now away from home. You are Sheikh's cleaner, for this reason I can do nothing."The sweeper went to tell Hazrat Sheikh about all that happened. The Sheikh replied: "There is still some pride and arrogance of being a Sahebzada in him."

For two more months the Sheikh did not worry about him. Then he again ordered the sweeper to do exactly the same, and the same incident again took place except that on this occasion, Abu Saeed said nothing, but glared at her with annoyance and bent his head as he remained silent. Again the sweeper went to report to the Sheikh.
The Sheikh said: "There is still the air of arrogance in him."

Another few months passed in that state. Then the Sheikh told the sweeper: "Now go and purposely throw the whole basket of faeces on his head."

The sweeper did as she was ordered, but by this time Shah Abu Saeed had become what he was supposed to become, he was completely meek and mild. He jumped up and looked very worried, coming forward as he almost fell in his earnestness to get to the sweeper, saying: "I am so sorry, you have slipped because of me. You poor woman! Did you hurt yourself?"

He then bent down, picked up the faeces and began to put it into the basket. He said to the sweeper: "Leave it to me. Let me put it in the basket for you."

This time the sweeper came to the Sheikh and said: "Hazrat today our Mia-ji, was very distressed for my sake. He acted in a completely opposite manner than before. He even gathered the faeces and filled my basket with it!"

Sheikh was pleased and said: "That is enough. Our work is done."

He sent a message to Abu Saeed that on that day they were going hunting and the dogs had to be kept ready. that afternoon the Sheikh together with a large gathering of attendants went towards the jungle. Abu Saeed held the dogs by their chains. Because of not eating properly, he had become very weak and could not keep the dogs in check.

Therefore he tied the chains around his body. When the dogs saw their prey, they rushed forward and Abu Saeed could not hold them back. The dogs dragged him along the ground behind them. is body was badly cut and bruised, with blood streaming from him, but not a word of complaint was heard. Another

attendant brought the dogs under control and when Abu Saeed got up from the ground in this state, his greatest worry was whether Hazrat was angry with him because he did not carry out his duties properly.

The Sheikh actually wanted to test him and this was what it was. That same night the Sheikh saw his 'Murshid' Sheikh Abdul Quddoos in a dream in a very distressed state saying to him: "Nizamuddin, I did not give you such a hard and severe test, as you are now taking from my children."

That next morning Sheikh Nizamuddin called Abu Saeed from the stable and embraced him, saying: "I have brought the blessings and spiritual graces from the Chishty family, from India to here. You are the first to come here from India to fetch it. Congratulations. You may go home."

In other words the Sheikh turned the Majaaz into a real saint and sent him back to India.

It is written in 'Irshaadul Mulook': "When a mureed has truly repented, and has commenced walking steadfastly the path of the Allah-fearing and the pious, commences a life of abstinence, and has trained his 'self' and taught it proper manners through strenuous training efforts, it is permissible to adorn him with the 'Khirqa' (garment of khilafat).

This is the reason why those Sheikhs after giving 'Ijaazat' to their Khalifas, sent them far and wide to various areas to work 'Islaahi' (rectifying) efforts among the people there. There was no great need for such people to remain for lengthy periods thereafter in the presence of the Sheikh. But Maulana Thanwy wrote: "In the case of the Sheikh being alive and present, then even after the mureed had reached completion of his training, he should not become independent of his Sheikh, because,

although after attaining 'Ijaazat' it is not compulsory that he should continue to benefit from the Sheikh, but for the sake of progress it is most necessary. In fact in most cases his deriving of benefit is of the utmost importance. For this reason a person should not dispense with the company of his Sheikh under any circumstances. And those who declared themselves independent have found their conditions changing adversely." (Anfaas Eesa)

This means it is one thing to speak of the need to derive benefit and another thing to speak of being independent. In other words it is quite harmful for anyone to consider himself independent of the Sheikh. Sometimes even after having reached perfection in sainthood, the need for a Sheikh arises. It was for this reason that on many occasions I heard my Sheikh Hazrat Saharanpuri say: "If ever after my death you should have the need of consulting anybody, then consult with so and so."

At this stage, there is something important, to which I have to draw people's attention: One should always turn towards those people whose names the Sheikh had named, or who are on the same maslak (Order) of the Sheikh or those be consulted whom would not be contrary to the Sheikh's methodology. And as for those who are not on the path of the Sheikh or regarding whom one has the definite idea that the Sheikh would not approve of consulting them, one should refrain from consulting them.

Maulana Thanwy also states in 'Anfaas Eesa' that should a person wish to visit a Sheikh other than your own Sheikh, he may do so on two conditions: One, that the temperament of that Sheikh should not be opposed to that of your Sheikh and, secondly one should not question him about 'Taaleem and Tarbiyat' (spiritual instruction). For the general public it is also important that when one is connected to one Sheikh, he should not in the lifetime of that Sheikh turn towards and appeal for

guidance to another Sheikh regarding spiritual practices, except in cases where the Sheikh himself has given distinct permission verbally or through signs for this.

Then there are those ignorant ones, completely unacquainted with this science, who nowadays quite openly and in a widespread manner perform the foolishness of becoming connected in Bay'at to various Sheikhs at one and the same time. Wherever they go, they become mureeds. Hence it is very necessary for Sheikhs today, to warn against this practice. Warning the people that whoever had already become Bay'at to anyone should not become a mureed of someone-else again.

In the third type of Nisbat Shah Saheb stated that simple tree branches, leaves and small stones cannot stop the flow of the river's waters through the canal. In my opinion the reference here is to the animal instincts (Nafs) and faults in man. The Shaytaani instincts and faults are much more graver and serious. They are the large rocks and boulders in the canal, to which I have referred to in detail in my booklet - 'Strike'. In this latter case the displeasure of the Sheikh is involved.

I have also stated that the basis of our Order (Chishtiyya) is confidence in our Sheikhs and love for them. There should be complete faith of the mureed in the Sheikh and love from the Sheikh for the mureed. There is a well-known saying among the Sheikhs: "A little bit of displeasure from the side of the Sheikh, is not as harmful as is the lack of faith of a mureed in the Sheikh."

Hazrat Thanwy writes in 'Anfaas Eesa': "Raising objections against the inner path is so bad and destructive a thing that sometimes even through the committing of major sins blessings are not cut off, but through objections and criticism it becomes cut off immediately. In this regard one should either accept blind obedience or become separated."

In another place he writes: "The person who acts in an unmannered and insulting way towards the Sheikh, is deprived of inner blessings. One person once asked: "Does the Nisbat which one has with his Sheikh ever become cut off?"

It was answered: "Yes, that Nisbat also gets cut off (through rudeness). Insulting and degrading the Sheikh is a dangerous thing and even though it may not be a sin, but its effect is even worse than the effects of sin. In this field all faults and shortcomings are tolerated but adverse criticism and insults are not"."

If it should be that Sheikhs of this Nisbat are in the eyes of the public guilty of faults, they should not be attacked. Who knows? Perhaps the flow of his Nisbat will take away those faults, while you in busying yourself with criticism against him and mentioning his faults are throwing yourself into destruction. In this regard Hazrat Ma'az bin Jabal (Radhiallahu Anhu) mentioned a noteworthy advice which is narrated in Abu Dawood Shareef.

"*...At times a wise man also speaks words of falsehood and at times a hypocrite also utters words of truth. A student asked: 'May Allah have mercy upon you, how do we know when a word from a wise man is a word of falsehood (leading astray).*"

He said: "You should refrain from such words of a wise man, regarding which the people (Ulama) say: 'How could this man say such a thing?' But let not that keep you away from such a wise man. Who knows whether such a man may not soon repudiate that word? (or repent from it), while on the other hand you will forever be deprived of righteousness by cutting yourself off from him."

The meaning of this last part is this: You should not follow a

wrong act or speech done by the Ulama-e-Haq, but you should also not insult or degrade them. There is great harm in this.

I have discussed this matter in detail in Al-Etidaal. A very important and noteworthy aspect here is: People with Nisbat should not follow such unsuitable actions of the Akaabir (Elders). Even though this has been mentioned previously, it is repeated due to its importance. For example, a person with Nisbat II-qua-iy follows that person's unsuitable actions with this thought that, that great person does it, then this will be very detrimental to him. I have written previously that for a person with Nisbat -e- II-qua-iy, even a minor obstacle can remove his' Nisbat'. Whereas the strong current and flow of that great personality will cause that misdeed of his to be washed away. Not only that, but it is possible that the great personality's crying to Allah Ta'ala in secret during the night may not only be an expiation (kaffarah) for his misdeed, but he may also become the embodiment of the Aayat: "They are the pious people whom Allah changes their sins into reward."

Whereas this person with Nisbat II-qau-iy, by following that misdeed and unsuitable action, falls in status. If this is the case of a person with Nisbat II-qau-iy, then how much worse will it not be for a person with nisbat In'ikaasi. I myself have seen some beginners, who by wishing to follow or in following an unsuitable action of someone highly qualified, fall very low. May Allah protect us.

4. Hazrat Shah Saheb mentioned the fourth form of Nisbat as being 'Nisbat Ittihaadi', which is the highest of all.
This is that relationship where the Sheikh applies his spiritual Nisbat, which is the bearer of virtuous qualities and very high perfections, to the 'Rooh' of the mureed with vigour and strength. So that those good qualities penetrate into him and through the pressure applied with, becomes so settled in the

heart of the mureed, that finally from a spiritual point of view, there remains no difference between Sheikh and mureed.

In order to explain this Nisbat, Shah Saheb told an interesting story about Khwaja Baaqi Billah, the Sheikh of Hazrat Mujaddid Alf-e-Thanee. Khwaja's grave in Delhi.

Whenever these people used to be given presents or gifts, it was generally very embarrassing and hard for them to accept such gifts and most of the time, they did so basically to please the giver. However if ever a present was given at the time of need, it was gratefully accepted, with sincere duas from the heart. If the receiver then makes dua and begs of something on behalf of this giver, that thing is quickly granted to him by Allah. Such duas are not always made, but when they are made, they turn out to be very effective and successful. Some people having seen the effectiveness of these duas (at such times), have formed an opinion that whatever dua comes out of the mouth of the Sheikh is automatically answered. This is not a hard and fast rule.

Then there is another thing about these saints. If ever it happened that a guest visited them at a time when there is nothing at home with which to entertain the guest, the gift of necessities presented to them at that time is greatly appreciated. I have already told how, if ever any of my Elders visited another one, the host always tried his utmost to entertain to the best of his ability.

Shah Abdul Aziz writes that some important guests once came to visit Khwaja Baaqi Billah, while he was completely destitute with nothing to eat. There was a restaurant\bakery near his house. When the shopkeeper saw these saintly people gathering at Khwaja's house, at an inappropriate time, he filled a large tray with various kinds of food and took it to the house.

Khwaja Saheb asked: "What is this?"
He answered: "Khwaja Saheb, I have seen some guests arriving at your place and I have brought some food for the guests. Please accept it."

Khwaja Saheb was very pleased and later, in his extreme pleasure he said spontaneously: "Ask of me whatever you wish to ask."
The shopkeeper thought for a while and said: "Please make me just like yourself."
Hazrat thought for a while as he hesitated and then said: "Ask anything else."
Again the man replied: "No, that is what I would like."

As he had already told the man to request whatever he wished, and the man repeatedly insisted on the same thing three times, Khwaja took him into his room and locked the door from the inside. It is not known what kind of spiritual attentions (Tawajjuh) Khwaja showered on him. (It could be something similar to the incident which happened between Hazrat Jibraa'il Alayhis Salaam and Rasulullah Sallallahu Alayhi Wasallam at the time of the first revelation of the Quran. Jibraa'il Alayhis Salaam told Rasulullah Sallallahu Alayhi Wasallam to read. When the Rasul Sallallahu Alayhi Wasallam told him that he could not read, Jibraa'il Alayhis Salaam three times in succession embraced him and pressed him against his breast thrice and at the third time Rasulullah Sallallahu Alayhi Wasallam asked what should he read. Then the first words of the Quran were revealed.

When after a while they both emerged from the room, they both were completely alike and identical, even in outward (physical) appearance. Hazrat Khwaja came out as he went in, while the shopkeeper-cook was in a high state of ecstasy. Soon afterwards he passed away. May Allah grant him a high rank

in the hereafter.

Death comes for sure, and when it comes there is no postponement or change possible. Here is a man who had been a cook all his life but at the time of death, he left this world in the form of Khwaja Baaqi Billah.

A similar story is told of Hazrat Shah Ghulam Bhek, who was a true devotee of his Sheikh Shah Abul Ma'ali, whom he always used to accompany on journeys.

Once Hazrat Abul Ma'ali came to Saharanpur at the insistence of his attendants and with him was Shah Ghulam Bhek, who knew that at that time in the Sheik's house they were having a hard time, suffering from starvation and experiencing extreme hunger. Hence, wherever the Sheikh was invited to eat, he told the inviters to organise food for two extra persons.

Daily after Esha, after making Sheikh lie down to sleep, he took the food (for the extra persons) and walked on foot for sixteen miles to the village of Ambeta to give it to the Sheikh's wife. He then returned to be at Hazrat's service at Tahajjud time. A few days later, when Hazrat reached his home in Ambeta, he asked his wife how things were with her and how she had passed the days. She was very surprised at his question.

She replied: "Well, this time you sent us food every day, so how do you ask about it now. Shah Bhek came daily with the food at night time."

Hearing this the Sheikh remained silent and when he came outside, he asked Shah Bhek about it. Shah told him what he had done. "Amma-ji (mother) and the son were starving here. So how could I eat myself full, while knowing that they were suffering hunger. My conscience did not allow that."

Sheikh became very happy with this reply and said: "You have indeed interfered with my 'Tawakkul' (reliance) on the Mercy of Allah, but you surely made an excellent job of serving us well."

The Sheikh embraced him and held him to his breast and in this manner, radiated into him whatever spiritual strength he had to give. When Shah Bhek found his breast filled with the rays of enlightenment (Noor-e-Marifat), he burst out saying:

"May Bhek be sacrificed one hundred times for him, that he changed this incompetent one to competence so soon, till in his mode I appeared."

There should be no problem in understanding why Shah Bhek could lay down a condition for the acceptance of an invitation, because Rasulullah Sallallahu Alayhi Wasallam on being invited once, laid down the condition that Aisha Radhiallahu Anhaa also be included. (Tazkira-e-Khaleel, new edition p.29)

There are numerous stories about incidents of the Sheikhs, where by embracing breast to breast, everything of spiritual goodness was passed over to the mureed.

It is Hazrat Shah Saheb's opinion that when Jibraa'il Alayhis Salaam embraced Rasulullah Sallallahu Alayhi Wasallam and pressed his breast against his, the aim was to create 'Nisbat Ittihaadi' with Jibraa'il Alayhis Salaam. Now consider that Rasulullah Sallallahu Alayhi Wasallam's beginning was equal and identical to Jibraa'il Alayhis Salaam and for twenty three years thereafter, Rasulullah Sallallahu Alayhi Wasallam continued to progress, only Allah will know the extent of his total progress, and those who had reached such rank. That will only be he, himself.

Everyone knows that Jibraa'il Alayhis Salaam initially embraced him to create 'Nisbat Ittihaadi' between them. Thirteen years

later, when Rasulullah Sallallahu Alayhi Wasallam went on Mi'raaj, it is significant that Rasulullah Sallallahu Alayhi Wasallam went further than any creation had ever gone before (in Qurb, nearness and proximity) to Allah. This same Jibraa'il Alayhis Salaam was left behind to say:

"*My journey is thus far, and if ever I should proceed further ahead the breadth on one hair, the Glory of Allah's light will devour me.*"

Thereafter Rasulullah Sallallahu Alayhi Wasallam, leaving Jibraa'il Alayhis Salaam behind, proceeded up to the 'Quabal Qowsayn'. One can only imagine what spiritual progress he made in the next ten years. Only those ones will know it to whom the reality of Hazrat Muhammad Sallallahu Alayhi Wasallam's true position has been revealed.

Shah Saheb only states that the embracing was for the sake of creating 'Nisbat Ittihaadi'. But my humble opinion is this that there is more detail to it:

Rasulullah Sallallahu Alayhi Wasallam lived in the cave of Hira for six months prior to all this, cut off from the world and focused on Allah. Through all this a purity was created in his heart which was the equivalent stage of 'Nisbat In'ikasi'. When he saw Hazrat Jibraa'il Alayhis Salaam, angelic qualities became reflected on his heart. At the first embracing he became endowed with 'Nisbat Il-qau-iy'. At the second embrace it became 'Nisbat Islaahi' and the third time brought 'Nisbat Ittihaadi'.

On this third time all those angelic qualities which had initially been reflected on Rasulullah Sallallahu Alayhi Wasallam's heart were stamped thoroughly and became second nature to him. Now, when a person's beginning stages are at the rank of the angels and not only that but the leader and most highly ranked

angel, Jibraa'il Alayhis Salaam, and then through trials, spiritual efforts and vigils continues to progress for twenty three years, who can deny his eventual exceptionally unique high rank? If there is a likeness to mention, it is this:

The lover and the beloved are in (such a) solitude that even Kiraaman Kaatibeen have no knowledge of their meeting.

In my life I have also seen many attendants of my Elders who had Nisbat Ittihaadi with their Sheikhs. I have also seen that in their ways of speaking, the speed in their conversions, eating and drinking, etc., they identically resembled the Sheikh in all aspects. But being myself a mere novice and inexperienced, how can I explain? How can a non-baaligh (immature) one explain and understand the pleasures to be attained by one beyond the age of puberty.

The month of Ramadan is near and the copy-writers of Aap Beti volume 5 are demanding that the rest of the material be supplied in order to finish it off. Hence today 8th Shabaan 1391, I finish this volume and hand it to the kaatib (scribe). I make dua that Allah pardon all my faults and any mistakes made during this dictation.

It has been the request of my friends that I should note down incidents about the lives of my Elders as I find appropriate and whenever I get the time. But if Allah should grant me the opportunity to spend the rest of my life, in spite of my weakness, in the service of Hadith, it will be a great favour.

What was the beginning of this risala (book)? It started as a critique to an article in the Sawanih-e-Yusuf of Maulana Ali Mia, but by now, look at all the things that have entered into it! Even I too cannot now remember the many incidents of my Elders which have been recalled in this regard and written down.

What is there about the virtues and qualities of my Elders that I can say except that they resemble the various flowers making up a multi-coloured bouquet and in their ways they were the very embodiment of the Hadith:

"*Imbue yourself with Allah's qualities.*"

That will become evident if one looks with an eye of perception and understanding:

"*For perceiving the glory of Laylaa you require the eyes and understanding of Majnoon. If with my eyes they will look, they will just see some drama.*"

I now conclude with this dua:

"*O Allah, pardon me for any faults and mistakes made in the writing of this and for acts therein with which You are not pleased. Verily you are the Forgiving, the Merciful. And choicest blessings be upon the chosen one from all men, the Leader among the Prophets, him who stands on the lofty spot of the Maqaum-al-Mahmood, and the blessed pool of water (Kausar) on the day of Qiyamat, and him who is granted permission to intercede. And blessing be also upon his progeny, his Companions and all the followers of Deen until the day of Qiyamat. And Praise be to Allah, Lord of the Worlds.*"

APPENDIX

Due to the nearness of Ramadan I finished off this work in Shabaan. For quite some time now, it has been my habit to meet with guests, in the blessed month of Ramadan, in the evening between Maghrib and Esha after supper. At that time I make request for implementation of Aamaal (good actions) to my close friends.

During the months of Ramadan this topic of Nisbat is read to those present, either in concise form or with considerable detail. At that time there is generally a special gathering of Zaakireen and of those who have received Ijaazat from me. Hence it is an opportunity for me to warn them, to never become proud and complacent about the fact that they have received Ijaazat, but to increase their efforts and be more aware of this responsibility.

This year, however, due to my ill-health, I was not able to do much talking and subsequently some of the practices of my Elders in Ramadan were read to them.

In 'Anfaas Eesa' there is an incident recorded which is of great value. It is quoted from the book 'Hayaatul Hayawaan' of Dameery, which was translated and printed by Maulana Mufti Muhammad Shafee, the ex-Mufti of Darul Uloom, Deoband. Presently he is the Nazim (Rector) of Darul Uloom Karachi. I have also heard this story from my father on various occasions, in more detail than is noted in both the above books.

It is a story filled with lessons and warning, and anyone who is in a high position of academic activity or in Tasawwuf or in any other Deeni service will derive benefit and guidance from it. They will learn that it is of utmost importance not to look upon anyone as being of lower grade and little value. They should always remember the advice of Sheikh Shahabuddin Suhra-

wardi, the Peer of Sheikh Saa'di:

He says: "While sitting in a boat my Sheikh (Shahabuddin Suhrawardi) gave me two points of advice, viz., that I should never become self-conceited and secondly that I should never look down upon anyone else."

Hazrat Thanwy says: "It is never suitable for any man to be proud of his position and achievements, and to despise another. Even our Imaan is not of our own earning. It is merely Allah's grace that it has been granted to us and Allah can remove it from us whenever He wishes. *There was once a certain buzroogh: Abu Abdullah, through whom thirty Khanqahs in Baghdad were in operation. Once he was going somewhere with some attendants.*"

Mufti Shafee Saheb gave a bit more detail. He writes: "The following story is quoted from the book 'Hayaatul-Hayawaan' by Dameery: It was at the end of the second century Hijri, when not too long a period had passed since the end of the era of Rasulullah Sallallahu Alayhi Wasallam.

It was a time when piety, trust, righteousness were still very prominent in the lives of men. It was still the time of the Imams of Islam, and in every town there were numerous Ulama and pious men, especially in the city of Islam (Baghdad), which at that time was the capital city of Islam. This city with all its inner and external virtues was truly a jewel of the world.

If on the one side, one could please his eyes with looking at the beautiful buildings, you could on the other side enjoy the pleasures of the Majlises of the Ulama and Saintly ones, their 'Halqas' of learning and Madressas, and derive pleasure in the sounds of its Zikr and Tilawat.

Baghdad was indeed a centre for the righteous ones, a gathering place for the Jurists, Hadith Scholars and the Saintly ones. In that city among all those pious ones, there was a certain Abu Abdullah Andalusi, a well-known Peer of almost all in Iraq, as well as a great scholar and Muhaddith. It is said that his students and mureeds reached a total of about twelve thousand. It is this man's story we wish to present to readers.

Apart from the fact that he was a man of great piety, he was also a well-noted scholar. It is said that he knew thirty-thousand Hadith by heart, and could recite the Holy Quran in all the various 'Qira'ats'.

On a certain occasion, he was going on a journey and was accompanied with a large crowd of attendants, among whom were Hazrat Junaid Baghdadi and Hazrat Shibli. Hazrat Shibli relates: "Our caravan was travelling along very nicely, safely and comfortably till we passed by an area where Christians were residing. It was already time for Salaah, but because of the unavailability of water, we could not perform it yet. When we reached the village of the Christians, a search was made for water. We went about the village and we discovered the town had many temples, churches in which were sun worshippers, Jews and cross-worshipping Christians and their religious leaders gathered. Some of them worshipped the sun, some were worshipping fire and some of them were directing their pleas towards the cross. When we saw all this, we were greatly surprised at the lack of understanding and reason of those people. We set forth further.

In the end we reached the outskirts of the town, where we found a well with a few girls drawing water for people to drink.

Sheikh Abu Abdullah's eyes fell upon one of the girls who stood out from the rest, through her exquisite beauty. She was well-

dressed in beautiful clothes and bedecked with jewels. The Sheikh asked the other girls who she was. They replied: "This is the daughter of our chief."

Sheikh: "Then why did her father degrade her to such an extent that she has to sit at a well and give people water to drink. Does he not have a maid-servant who can do this?"

The girls: "Yes, he has servants. But her father is a very intelligent person. He does not want her to sit down and be proud and boastful of her father's possessions and thus spoil her character. He does not want that after her marriage, she should fail in her duty of looking after her husband's goods."

Hazrat Shibli says: "The Sheikh sat down with his head bent forward and remained silent like that for three days without eating, or drinking anything or talking to anyone. At Salaah times he performed his Salaah.

On the third day, becoming despondent with this situation, I decided to speak to him. I said: "O Sheikh, your mureeds are very worried and perplexed at this continued silence of yours. Please speak to us. What is the problem?"

Sheikh replied: "My beloved friends! For how long can I keep my condition hidden from you? My heart has become filled with love for the girl we saw day before yesterday. So much has this love filled my whole being, that it is in control of all my limbs. It is not possible for me under any circumstances to depart from here."

Hazrat Shibli: "Our leader! You are the spiritual guide of all Iraq. You are known all over for your piety, knowledge and virtues. Your mureeds are over twelve thousand. I beg of you through the Holy Quran, do not disgrace us."

Sheikh: "My beloved friends, your lot and my lot has already been sealed by fate. The cloak of sainthood has been removed from me and the signs of hidayat has been taken away from me. What has been predestined has come to pass. Now I am nothing."

Saying this the Sheikh commenced crying bitterly.

Hazrat Shibli says: "We were thoroughly shocked at this and in sorrow we all started crying and the Sheikh cried with us, so much so that the very earth beneath our feet became wet with our tears. We were forced to return home.

When the people heard of our return, they turned up in large numbers at the outskirts of the city to come and meet the Sheikh. They saw that he was not with us and asked us about it. We told the whole story. When we told them, there was loud wailing and crying. So great was the sorrow that many of the mureeds actually died on the spot. The rest of them fell down in prayer and dua, begging of Allah to guide the Sheikh aright, and return him to his former position.

In the meantime all the Khanqahs closed down. We were still talking about the Sheikh's tragedy and a year later some of us decided to go and find out how and where the Sheikh was. A group of us set forth and we went to the village where we had left him. We asked the people and they told us that he was in the woods looking after pigs.
We said: "Allah protect us! What is this that has happened?"
The villagers replied: "He proposed marriage to the daughter of the chief of the village. The girl's father accepted the proposal on condition that he look after the pigs."

We heard this and were astonished, with tears streaming from our eyes. Taking courage and in spite of our sorrow, we went to

the woods where he was rearing pigs. We saw him with a hat of the Christians on his head and a string of sacred beads of the Christians around his neck. He stood leaning on a staff as he watched the pigs, standing in the manner in which he stood when he used to deliver the Khutbah for us. This was like rubbing salt into our open wounds.

When he saw us coming towards him, he bent his head in shame. We came nearer and said to him: 'Assalaamu Alaykum.'
Sheikh (in a soft voice): 'Wa Alaykum Salaam.'
I (Shibli) said: "O Sheikh, in spite of all your knowledge, virtue, Hadith and tafseer, what is this that has happened to you?"

Sheikh: "My brothers! I am not now driven by my own choice and will. Whatever Allah had desired for me, He has done with me. After having brought me so near to His door, He has now thrown me very far away from Him. Who is there that can overturn the decree of Allah? O my brothers, fear Allah's great power and wrath. Never become proud and arrogant over your knowledge and virtue. (Turning towards the heavens) 'O my Lord, I never expected that You will make me so disgraced and despised and send me away from Your door'."

Then he began crying bitterly and appealing to Allah.

(When my father told the story he used to recite this (urdu) couplet as coming from Sheikh: "*O Lord of Majesty what indeed happened to this poor one through his arrogant pride?*")

The Sheikh then called out: "O Shibli, do look at others and take warning." (In the Hadith we are told: "*Blessed is that person who takes a lesson from the condition of others.*")

Shibli through crying could hardly speak as he replied: "O Lord, we seek help from You and from You do we beg. In everything

we depend upon You. Remove this tragedy from us. There is none who can dispel it except You."

When the pigs heard all this crying they gathered around them and started jumping around, all the time oinking so loud that the whole woods started echoing with their sounds.

Shibli asked the Sheikh: "Sheikh, you used to recite the Quran in seven different Qira'ats. Do you still have any verses in your head?"
Sheikh: "I do not remember anything else of the Quran except two verses:

وَ مَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ، اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ

"Whosoever Allah disgraces, no one can grant him honour. And Allah does as He pleases..."

وَ مَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيْلِ

"Whosoever chooses kufr in place of Imaan, has strayed from the right path."

Shibli: "O Sheikh, you used to know thirty thousand Hadith with their Sanads by heart. Do you still know any Hadith by heart?"
Sheikh: "Only one,

مَنْ بَدَّلَ دِيْنَهٗ فَاقْتُلُوْهُ

Whosoever changes his deen, kill him."

Shibli says that seeing the Sheikh in that condition, he and the others left from there in tremendous hopelessness and sorrow to return to Baghdad. We were enroute back after having travelled across about three manzils, when all of a sudden they saw the Sheikh in front of them coming out of a river, where he had just

performed ghusl. In a loud voice he said:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

Ash hadu Al laa ilaaha illallaahu Wa ash haddu Anna Muhammadar Rasulullah.

I bear witness that there is none worthy of worship besides Allah and I bear Witness that Muhammad is the messenger of Allah

Only those persons who had seen our hopelessness, sorrow and heartache will be able to appreciate what joy this sight brought to us. We were overjoyed.

Sheikh drew nearer to them and said: "Give me a piece of paak (clean) clothing to wear."

Sheikh put on the clean clothes and started performing Salaah, while we impatiently waited to hear his story. It was only after he had performed Salaah that we heard the story. He turned to us and we said: "All praises be to that Allah, who has brought you back to us and who after our jamaat had become badly broken up, mended us again. But tell us, how is it that in spite of our begging you to come back, you refused very strongly and now you have returned."

Sheikh: "My friends, when you people left me, I fell down and in tears and I begged Allah to save me from that tragedy. I begged: Lord, I am Your sinful slave. Allah who is the Hearer of duas, finally accepted my plea and wiped out my faults."

We said: "Please tell us, what was the reason for this trial?"

Sheikh: "When we arrived in that village and saw the temples, synagogues and churches and we saw those fire-worshippers and cross-worshippers busy worshipping things other than Allah, a pride overtook my heart in that 'we are the worshippers

of One Allah'. I thought these foolish people were wretched scoundrels and ignorant fools to worship lifeless and brainless beings. At that time I heard a voice inside me telling me: 'This Imaan which you have, is not part of your virtue or good qualities. All this are merely Our favours upon you. Do not consider your faith to be of your own choosing, that you can now look down upon these people with despising eyes? And if you so wish, We will test you now.' At that moment I felt as if an animal had left my heart and flew away. That was in fact my Imaan."

Shibli says: "Thereafter our caravan arrived in Baghdad with great joy all round. All of his mureeds were extremely happy that the Sheikh had once again re-embraced Islam. The Khanqahs were again opened. The king of the time came and visited the Sheikh and brought some presents.

Once again the Sheikh resumed his previous activities and once again resumed teaching Hadith, Tafseer etc., and busying himself with rectification services. Allah gave him back his previous treasure of knowledge. In fact now his knowledge was mixed with more wisdom and was of even greater depth. Within a short time the number of his students exceeded forty thousand.

One day after Fajr Salaah there was someone knocking at the door. When the door was opened there stood a person dressed in black clothing.
I asked him: "Who are you? From where do you come? What is the object of your visit?"
The person: "Tell your Sheikh that the girl whom he had left behind in the village wishes to see him. I am at his service."

(It is true that when a person becomes Allah's then everything in the world becomes his. And when he turns his face away from

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(It is true that when a person becomes Allah's then everything in the world becomes his. And when he turns his face away from

Allah, everything turn their faces away from him).

Shibli says: "I went to the Sheikh and told him the story and as he heard it, he was shocked and his face turned white in fear, he began to shiver and tremble. Only after a while did he allow her to be called in."

When the girl saw Sheikh, she started crying so bitterly that she could not get a word out.
Sheikh: "Why did you come here today. Who told you how to get here?"

The girl: "My lord, when you left our village and I found out, only my heart knows what sorrow and restlessness I felt. I had no thought for food or drink and not hunger, thirst nor starvation worried me. I was in great stress, anguish and distress. As I lay down that night I saw a dream. In the dream I saw someone telling me: "If you wish to enter into the ranks of the believing women, then you must discard the worship of idols, follow the guidance of Sheikh, repent from your religion and enter the Religion of the Sheikh."

I asked the person speaking to me: "What is the Sheikh's Religion?"
The person: "His Deen (Religion) is Islam."
I asked: "What is Islam?"
The person: "It means to testify with heart and tongue that there is none worthy of worship except Allah and that Muhammad is His Messenger."

I asked: "That's fine, but how can I reach the Sheikh?"
The person: "Close your eyes and put your hand in mine."
I said: "Very well" (and put my hands in his. He led me for a short while and then asked me to open my eyes. When I opened my eyes and found myself at the Dajla [Tigris river flowing

through Baghdad]; I was quite astonished to have come so far, in such a short while).

The man pointed in the direction of your house and told me: "There is the Sheikh's house. Go there and tell him that his brother Khizr sends his salaams."

"I arrived here through his directions. Now I am at your service. Kindly initiate me into Islam."

The Sheikh made her a Muslim and allowed her to live near him in a room set aside for her Ibaadat. After accepting Islam, she busied herself with Ibaadat diligently and while fasting daily she busied herself also with the recitation of the Quran, while spending her nights in Salaah. Through her severe efforts, she lost a lot of weight and became very thin and weak, till she was merely skin and bones. Finally she became ill and so much did her illness deteriorate, that she came near to death. Her final wish was to see the Sheikh because since the time that she had embraced Islam, they had never laid eyes on each other. She sent for him to come and see her once before she died.

When Sheikh heard of her condition, he hurried to her bedside. When the Sheikh entered, her eyes were so over-filled with tears that she could not see through them, and so weak had she become, that she could not utter a single word. Finally scraping together all her remaining strength, all she could say was : "Assalaamu Alaykum."

Sheikh said: "Fear not and worry not. Insha-Allah soon we will meet in paradise."

Hearing his sympathetic words, she remained silent. It was not long after that, that she passed away. Her death made the Sheikh very sad indeed, but his life did not last for many days

after her.

Hazrat Shibli says: "Sheikh died a few days later. A few days after his death, I saw the Sheikh in a dream, living in a wonderful garden in Jannat, married to seventy houris, the first of them being this girl and now the two of them are enjoying the ecstasies of paradise."

"*That is the bounties of Allah, which He grants to whomsoever He wishes...*"

Maulana Thanwy writes in 'Anfaas Eesa': "When this is the situation (of such high ranking ones), then can one say that the present situation wherein we are, is of our own independent choice? This should also be understood, that if a person is quite handsome but adds facial colouring to increase his beauty, his natural beauty will not depart. Similarly if a person is ugly but beautifies himself with talc powder and other toiletteries, will he suddenly become beautiful. So is some people's Imaan, like powder which has been added. And so also the 'kufr' of some people. When the facial colouring is removed, their true kufr becomes evident. The removal of this colouring is not of our choice. That lies in the hands of Allah. Hence when a person is proud of his condition, and looks down upon others, that is time it happens."

The story told above is one which I have heard many times from my father. He also used to say that the couplet which has been quoted, was often recited by Abu Abdullah. I believe it must be a translated version of an Arabic Couplet.

"*O Lord of Majesty what indeed happened to this poor one through his arrogant pride?*")

He also told a story of a certain Saint who used to say: "My feet are upon the necks of every Wali (Saint)."

Another Saint heard this and said: "Not upon my neck."
When the first Saint heard what he had said, he said: "The neck upon which my feet is not, a swine is upon his neck."

I could not find this story written anywhere. Maulana Ali Mia said to me that he had also read the story in the same way in which I had heard it from my father, but he too could not remember the source of reference.

At this stage there is a point to which I wish to draw attention. There is a similar story told about Hazrat Peerani-Peer Sheikh Abdul Qadir Jailani. The story is quoted by Maulana Thanwy from his kitab, "Imdaadul Mushtaaq' on the authority of Haji Imdadullah:

"Once two men were having an argument. One of them said that Hazrat Mu'eenuddin Chishty was of higher rank than Sheikh Abdul Qadir Jailani. The other claimed that Hazrat Abdul Qadir was higher than Hazrat Mu'eenuddin Chishty."

(It is not for us to prove that one saintly personality is higher than the other, even though Allah says that He had granted some of them ranks above others. This shows that there are some higher than others. We do not possess the eyes of true perception and for this reason, it is not advisable for us to give our opinions and rely upon them. But there is no harm in putting your Murshid above others in your love for him. It is only too clear that a person is excused if he prefers his father above his uncle).

The Qadri fan person presented his argument in his favour by the fact that Hazrat Ghowth Paak had said: "My foot is upon the neck of all the saints (friends) of Allah."
Hazrat Chishty had thereupon said: "In fact upon my eyes."
This therefore is proof of Hazrat's Ghowth's superiority.

I say that in this statement there is alternately also proof of Hazrat Mu'eenuddin's superiority and not vice versa, because at that time Hazrat Ghowth was on the 'Martaba-e-Uloohiyat'(on the ascent). And it is an accepted fact that descent (nuzool) is superior to ascent (Urooj). [Imdaadul Mushtaaq]

The story of Hazrat Abu Abdullah Andalusi is a story of the second century after the hijrat. Ghowth Saheb died in 561 hijri i.e. in the sixth century. I say this specifically so that there should not be any confusion in the stories. In the main story of Hazrat Andalusi's, there is something important. You will remember that I quoted my father somewhere that he said: "One should be careful of these Saintly ones and be careful of their utterings. Their upside-down words are also correct." In the explanation thereof I also quoted Hazrat Raipuri's statement.

Hence we should not be cast into disbelief, confusion and distress about the words of some Sheikhs, like the words of Hazrat Ghowth Saheb when he is reported to have said: "My feet are upon the necks of all the Saints (Friends of Allah)."

Similarly there are utterings of Shah Wali-ullah in 'Tafheemaat' wherein he writes:

ومن نعم الله علیّ ولا فخر ان جعلنی ناطق هذه الدورة وحکیمها وقائد هذه الطبقة وزعیمها فنطق علی لسانی ونفث فی نفسی فان نطقت باذکار القوم واشغالهم نطقت بجوامعها الی اخر ما بسط فیه

This and similar statements are found in the writings of Hazrat Peerani-Peer and other Elders. People with lack of understanding will frown upon such statements. These kinds of honour are occasionally granted to these people temporarily.

In 'Arwaah Thalaatha' Maulana Thanwy has quoted that there was once a certain saintly personality called Khwaja Ahmed Jaam who was a 'Mustajaabud Daa'waat' (a person whose

duas are readily answered). A lady brought her blind child to him. She said: "Please pass your hands over his face and make him to see. Repair his eyes."
At that moment Sheikh was filled with the "Shaan-e-Abdiyat" (the condition of being inclined to being slave-like and of servitude). He answered very humbly: "I am not capable of that."

She insisted, but he stuck to his previous answer. When after three or four pleas by her, he saw that she would not listen, he got up and upon leaving, said: "That is the work of Hazrat Eesa Alayhis Salaam, to heal the blind and the leper. I am not capable or that."

When he had gone a certain distance, he heard a voice within him saying, through inspiration: "Who are you? Who is Eesa? Who is Moosa? Go back and pass your hand over his face. Neither are you able to cure the boy, nor Eesa. 'Maa mi Kunaim (We are the Doers)'."

When he heard this voice, he returned and passed his hand over the boy, while uttering: "Maa mi Kunaim, Maa mi Kunaim (We are the Doers)." The boy's eyes were cured.

Hazrat Nanotwi, after mentioning this incident says that some foolish people who did not understand the reality of what happened, thought that he was saying those words referring to himself. Actually these were words of Allah inspired into him.

When a person hears a verse of poetry, and likes it, he will repeat the lines and thus derive enjoyment from them. Similarly here, he was enjoying the words of Allah inspired to him.

Hazrat Thanwy writes in the footnotes on this story : "...The words are Allah's. This is also the best explanation for the words

of Mansoor Hallaaj, when he said 'Anal Haq' (I am the Truth.)

have also heard this story from Hazrat except that I did not recall the name of the buzroogh. And secondly, I heard that when on the first occasion the lady made her request he became angry and said in an angry voice: "Who do you think I am? Do you think I am Eesa who can heal the blind?"

The purpose of writing this section, is to bring to the notice of readers that they should at all times be very mindful of their own conditions, and not concern themselves with criticism of others and objections against them. Especially, they should be very wary of attacking the Elders who are pious, reliable leaders of men and Ulama. People should refrain from attacking their writings and words.

If anyone acts contrary to Shari'at, they should not be followed, but you have not been responsible for their words and their deeds.

For quite some time there has been one question which has been put to me repeatedly in letters: "Why did Hazrat so-and-so give Ijaazat to so-and-so?" In reply to foolish questions like these, I always answer: "If Munkar and Nakeer should ask you this question in the grave, then by all means you may answer: 'I do not know'."

The matter of the Aakhirat is very grave. To be proud and conceited and to look down upon others is a very serious and dangerous matter, as we have come to understand from the story of the pigs. May Allah protect us. It is our duty to guard against it. May Allah protect me and all my friends. Ameen.

Muhammad Zakariyya.
3 Shawwaal 1391.

This is the English translation of the Urdu Book "Aap Beti" an autobiography of Maulana Muhammad Zakariyya Kandhlawi (Rah.) The book is the spectrum of different reactions of happy and painful suffering, he observed and faced difficulties to quench the thirst in finding the right path.

After other scholars wrote biographies about him during his own lifetime, he set about writing his own sayings "that which should have been mentioned in it has been left out and that which should have been left out was written." It gives great insight into his initial studies at Mazahir Ulum Saharanpur, his writings, other scholars, tasawwuf. A very interesting and informative about one of the greatest personalities of the nineteenth century.

An excerpt from the Book

Rasulluah Sallallahu 'alayhi wasallam also said: 'That nikah has more blessings in it, in which least expenditure is incurred." It is a pity that we have through our customs made it the most difficult thing. No one knows how many salaahs are left unperformed because of it. Some times a greater museebat [calamity] is this: that the bride's party is sent off just at a time when salaah is to be performed, as a result of which the bride, bridegroom and the whole party miss the salaah. When that is the beginning of the union, is it any wonder that the end of it is arguments, disputes and corruption?